

THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME I.

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TO THAT

Freemason,

"WHATEVER LAND MAY CLAIM HIM AS A SON,"

WHOSE LEARNING AND RESEARCH

HAVE PENETRATED THE ARCANA OF FREEMASONRY,

AND ILLUSTRATED ITS ANTIQUITIES;

WHOSE MIND, LOOKING BEYOND THE MECHANISM,

HATH BEST DISCERNED,

THROUGH THE ALLEGORICAL VEIL THAT ENSHROUDS ITS MYSTERIES,

The true Holiness of its Principles;

WHOSE HEART

HATH SYMPATHIZED WITH THE OPPRESSED;

WHOSE HAND,

LIBERAL UNTO ITS MEANS,

HATH RELIEVED THE WANTS OF THE AFFLICTED BROTHER;

WHOSE LIFE EXEMPLIFIES

THE THREE GRAND PRINCIPLES OF OUR ORDER,

Brotherly Love, Relief and Truth:

THIS VOLUME IS INSCRIBED.

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VOL. I.]

BOSTON, NOVEMBER 1, 1841.

[No. I.]

INTRODUCTION.

"To enlarge the sphere of SOCIAL HAPPINESS, is worthy of the design of a MASONIC INSTITUTION; and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those PUBLICATIONS that discover the PRINCIPLES which actuate them, may tend to convince mankind, that the grand object of MASONRY, is to promote the happiness of the human race."—Letter of Gen. Washington to the Grand Lodge of Massachusetts, 1792.

THE character and design of the Masonic Institution have seldom been more distinctly and accurately set forth, than in the above concise paragraph from the pen of him who was, and will continue through all coming time to be, the "first in the hearts of his countrymen." Few men have understood the nature and tendencies of Freemasonry better; and fewer still have loved it with a more enduring constancy. Washington associated himself with it, while yet a youth; and withdrew only when summoned to take his seat in the Grand Lodge whose convocation is eternal.

He has truly and pertinently told us, that the tendency of all "PUBLICATIONS that discover the PRINCIPLES" of our Fraternity, should be, to "convince mankind that the grand object of Masonry, is to promote the happiness of the human race." And here we take our stand,—pledging our best energies,—all our resources and experience,—not merely to the developement and support of the true principles of the Order,—not merely to convince the uninitiated of what Masonry is,—but to the full and entire attainment of the "grand object" it has in view.

We expect opposition. The Masonic Institution in all ages and countries has had to encounter the scoffs and revilings of the base, the uninformed, the prejudiced. Christianity was not without its Judas.

The whole heathen world was thrown into excitement by the promulgation of the sublime principles of our religion. Could Freemasonry—an extensive and powerful institution, exercising a discriminating exclusiveness, and located in the midst of a free-thinking people, ever jealous of encroachment upon their social and political rights,—ask for an exemption that was refused to Christianity?

Popular excitements are incident to every form of government; but in Democracies they are of most frequent occurrence. They may not perhaps properly be said to form one of the elements of the republican system; yet it is undoubtedly true that they occur under that system, more as the consequences of its peculiarities, than as the results of accidental causes. In republican governments, the road to political power is not, as under the monarchical system, obstructed by the artificial distinctions of birth or property. In this respect the plebeian may claim equality with the patrician.

We daily witness the practical operation of this principle in our own government. We see that it is productive of political contentions and frequent popular excitements. But we do not complain of this; for, while kept within proper limits and under wholesome restrictions, these excitements form the surest safeguards of the liberties of the people. They are the heavings of the ocean, by which its purity is preserved. It is from the abuse of them that evil arises. They are dangerous only when diverted from their natural influences. In the hands of reckless and ambitious men, they become instruments of persecution, and subservient to unworthy purposes. But such men would subvert the holy intentions of the Christian religion itself, and be content to register themselves on the universal record of infamous deeds, rather than remain in the obscurity where, by nature, education and habits, they rightfully belong.

It was this class, by whom the late excitement against the Masonic Institution, was fanned into a flame, which spread far and wide, indiscriminately threatening the innocent and the guilty with a common destruction. The political state of the country favored their designs, and they succeeded in turning what ought never to have been more than a temporary local excitement to their own account, by directing it against the whole Masonic family. Proscription became the ruling principle; and all Masons, without distinction, were held up as accessories to crime, and their characters branded with the vilest epithets. It was immaterial how exemplary had been their lives, or how exalted their patriotism—their condemnation was pronounced, if they would not, like the perturbed spirits that surrounded them, discover iniquity where there was none, and evil design in an Institution whose only object, in the language of Washington, is “to promote the happiness of the human race.”

There was another class of the community who joined the crusade against our Order, and contributed materially to its support and virulence.

Masonry does not assume to itself the name or the pretensions of a religious association; nor does it, while it entertains a proper and becoming respect for all, manifest a preference for any particular religious creed. The only religious qualification that it demands or inculcates, is a belief

in the existence and attributes of God. It regards mankind as bound to each other by natural and indissoluble ties, independently of the artificial distinctions of interest or religion.

This spirit of toleration is adverse to the propagation of sectarianism. Hence it is that among ultra-religionists, Masonry has ever found heartless and uncompromising enemies. Her history is full of instances. Religious bigotry persecuted her in Holland; expelled her from the Ecclesiastical States of Italy; hunted her disciples like wild beasts through Germany; and in Switzerland required them to swear, in the presence of the Almighty, to trample upon those engagements which, before the same Great Being, they had sworn to respect and revere! It brought them to the Auto de Fé in Spain, and to the Rack in Portugal: It excluded them from the Church in Scotland, and shut up the Lodges in England.

In this country, however, though the inclination be as strong as in the Papal States of Europe, the liberal spirit of our laws presents an impassable barrier to any permanent union between religious fanaticism and political intolerance. Instances, nevertheless, frequently occur, where the former may artfully and insidiously give such a direction to the misguided energies of the latter, as to produce results which could not have been effected by any independent action of its own. Religionists may assail and criminate each other, without producing any considerable sensation in the public mind. But when any particular sect manifests a disposition to persecute for difference of opinion, it becomes offensive to the whole community, and is at once driven from its purpose by considerations of personal safety. A purely religious crusade against Masonry, would have produced a re-action disadvantageous to the purposes of the former. And such would have been the result of the late persecution, had ultra-religionists assumed its direction. They understood the matter better, and were content to play a subordinate part.

But thanks to Him who “rides upon the whirlwind and directs the storm,” our ancient and honorable Institution has escaped alike the malignant venom of political persecution and religious intolerance. The black and portentous storm, which, for a season, hung over it, threatening it with destruction and ruin, has passed away. In the language of an eloquent brother, “the beautiful and marvellous light is again shedding its rich radiance over portions of the country, where, but a short time since, ‘thick darkness’ had gathered like a funeral pall,—the Master’s mallet is now sounding in Halls that have long been silent and unoccupied,—the good and influential men of society are going back again to their deserted seats, and the ‘WHITE BANNER’ is floating upon the breeze, honored and revered, as in the days of its palmier history.” The Rubicon has been passed in safety. The dark cloud has been dispersed. And our Institu-

tion is seen standing like some ancient oak, with its many roots rivetted to the soil, and its broad limbs spread in bold outline against the sky. Long will the sun-light of honor and renown linger amid its venerable branches. And when at last the "brave old oak," lashed by the storm and riven by the lightning, shall totter to its fall, around its trunk will the ivy of popular affection, that has so long clasped it, still cling, and mantle with greenness and verdure its ruin and decay.

If any ask the utility of Masonry, in this day of universal intelligence and wide spread Christian benevolence and philanthropy—"when the art of printing has rendered oral learning vain, when science has descended from her pedestal to become the plaything of the child, and the youth of to-day is wiser than the sages of old,"—we ask him to read the pages of this Magazine for one year from the present time, and he will find his answer. If he decline to do this, let him ask of the indigent Brother and the sorrowing widow. Let him ask of the hundreds of innocent children in all quarters of the world, "whom Masonic charity hath clothed, whom Masonic virtue hath trained in the paths of respectability and truth." There will he find his answer. Let him seek the proscribed wanderer from distant lands, whose exile hath been cheered by the hand of fraternal fellowship. Ask of the venturous mariner, whose vessel, tossed on the foaming waves, the sport of the tempest and the storm, has cast him helpless on some unknown shore:—faint and exhausted, he finds a home where a home was unlooked for; a means of communication where language would fail—a help when no help seemed near.

But enough. The present work has been commenced in compliance with the wishes of a large number of Brethren in different sections of the country, and in the full assurance that a Monthly Magazine of high and purely Masonic character, will be useful to the Brotherhood, and promotive of the best interests of the Institution. It is designed to be a medium of reciprocal communication between the wide spread branches of the great Masonic family,—the means of bringing the Brethren of our own and of foreign countries into a closer communication; and, by making each more familiar with the transactions of the other,—by creating a sympathy of sentiment and interest,—encourage the hearts and strengthen the hands of all.

The first number of the FREEMASONS' MAGAZINE, is therefore respectfully submitted to the Fraternity, in the confident hope that it may commend itself to their favor and support.

BOSTON, Nov. 1, 1841.

GRAND LODGE OF ENGLAND.

THE most august Masonic Body in the world, is the Grand Lodge of England—whether considered with reference to its great respectability of character, the vast social and moral influence it exercises, or the almost boundless extent of its jurisdiction: on which it may be said, as of the British empire, the sun never sets! Before his evening rays leave the Brethren at Quebec, his morning beams have burst upon the Lodge at Port Jackson; and while sinking from the waters of Lake Superior, his eye has opened upon the Fraternity on the Ganges! So vast is the extent of the English Masonic jurisdiction! Its Charities are not less extensive. No Grand Lodge,—no single Society in the world, can successfully compare with it in this respect. And they are truly Masonic Charities. There are no limits to them. There is no numbering them. They are as diffusive as between the north and the south, the east and the west.

In the city of London, alone, besides the usual measures of relief, there are several extensive and well organized eleemosynary establishments, managed and supported entirely by the Masonic Fraternity. Among them are the "*Royal Freemasons' School for Girls*," and the "*Royal Masonic Institution for Boys*." They are two of the noblest, most flourishing, and best regulated Charities in the kingdom. As their titles indicate, they are Schools where the Orphan children of indigent Masons are taken,—rescued from distress, misery, and ruin,—clothed, educated, and prepared for the duties of life,—qualified to become useful citizens, instead of tenants of alms-houses and prisons.

There is another, and more general Charity, called the "*Board of Benevolence*;" the special object of which, is to relieve the immediate necessities of poor and deserving Brethren, who may be overtaken by misfortune or sickness, or any of the thousand "ills that flesh is heir to." It is a most useful institution, and annually dispenses large sums in Charity.

In addition to these,—and not less entitled to our admiration,—is the "*Asylum for the Worthy Aged and Decayed Freemason*." It is a new Charity. It was found that the relief afforded by the "*Board of Benevolence*," being temporary, was inefficient in cases where age and infirmity required continual support. It seemed to the originators of it, a discredit to the wealthy, extensive, and intellectual body composing the Masonic Fraternity in England, that their Charities should be limited to the immediate necessities of the unfortunate, and to the care and instruction of the young—while for the aged Mason, who had passed his youth amid the enjoyments of those happy associations which belong to our Fraternity, and contributed in the hour of his prosperity, to the maintenance of those deserving Charities,—no Asylum reared its head to give him shelter, when age and misfortune should overtake him,—to afford him the solace of a home and a resting place, before his final departure to where troubles can come no more, and tears are forever wiped away. To remedy this, the new Asylum was projected; and it has received the general and cordial support of the Fraternity.

We shall probably hereafter have frequent occasion to speak of these Charities more in detail.

The present Grand Master of England, is his Royal Highness Prince Augustus Frederick, DUKE OF SUSSEX, sixth, but now the second surviving, son of

King George the Third, born on the 27th of January, 1773, and is, consequently, now in the sixtyninth year of his age. He was educated at the University of Gottengen, with his brothers, the present King of Hanover and the Duke of Cambridge, and is accounted one the best scholars in Europe, particularly in theological and moral philosophy.

He was initiated into the mysteries of Freemasonry in year 1798, at Berlin, in the Royal York Lodge. On the demise of the late Admiral Sir Peter Parker, Deputy Grand Master, and one of the most zealous Masons of the day, the Prince Regent, late George the Fourth, then Grand Master, appointed him, on the 12th February, 1812, Deputy Grand Master.

One of the most interesting Masonic Festivals in English history, was held on the 27th Feb., 1813, in compliment to that highly distinguished Mason, the late Earl of Moira, (afterwards created Marquis of Hastings, and at that time Acting Grand Master,) on the eve of his departure from England, to take upon himself the important office of Governor General of India. At this festival, the Duke of Sussex presided, supported by his royal relatives the Dukes of York, Clarence, (late King William the Fourth,) Kent, (father of the present Queen,) Cumberland, (present King of Hanover,) and Gloucester.

On the 7th of April, 1813, the Prince Regent having expressed a wish not to be re-elected Grand Master, the Grand Lodge unanimously elected the DUKE OF SUSSEX to fill that important and dignified station in the Craft. He has consequently held his present office for more than twentyeight years; during which time, the Fraternity, under the English jurisdiction, has attained to a degree of eminence and prosperity unexampled in the annals of Masonry.

On the 25th of April, 1838, a splendid "Masonic Offering," purchased by the voluntary subscriptions of his Brethren throughout his jurisdiction, was presented to his Royal Highness, in token of their love and respect for his character as a Mason, a Prince, and a Christian. The presentation-address on the occasion was delivered by Lord John Churchill. We subjoin the Duke's reply. It is replete with true Masonic sentiment and feeling, and will be read with interest:—

"BRETHREN—I rise under feelings of intense interest, and, if I may use the expression, amid a warfare of feelings, to utter my humble and sincere thanks for the kindness evinced to me on the present occasion. It is not the trifle that is offered, but the sensation it has produced, which affects me; it is of a mingled nature, and consequently very difficult to express.

"Surrounded by so many faces, seeing so many kind friends, and yet marking vacancies, crowded as the tables are, which cast a shade upon thought, it is impossible to feel very lively, or that I should express myself as I ought. You have kindly noticed the past period of twentyfive years—ay, to me twentyfive years of great anxiety. I have presided over you with fidelity, yet sometimes with feelings of oppression. Your kindness has given vigor, and I feel renovated; and from that kindness I have derived my confidence. In my career I have met with many and severe trials, trials to which human nature ought to be exposed, and which, as a Mason, it was my duty to bear up against. I have observed many a kind head has been laid low, and my account must be rendered up. On the mercy of God I have ever relied, and in the rectitude of my conscience I shall lay my head down in peace.—That is a subject which every morning a Mason ought to call to mind when he supplicates his Maker, and when he closes his eyes.

"When the profane, who do not know our mysteries, are carried away by prejudice, and do not acknowledge the value of our Society, let them, by our conduct,

learn, that a good Mason is a good moral man, and as such will not trifle with his obligation. The principles of morality I am bound to enforce, and did I not, I should betray the confidence you repose in me.

"My duty as your Grand Master is to take care that no political or religious question intrudes itself; and had I thought that in presenting this Tribute, any political feeling had influenced the Brethren, I can only say that then the Grand Master would not have been gratified. Our object is unanimity, and we can here find a centre of unanimity unknown elsewhere. I recollect twentyfive years ago, at a meeting in many respects similar to the present, a magnificent Jewel (by voluntary vote) was presented to the Earl Moira, previous to his journey to India. I had the honor to preside, and I remember the powerful and beautiful appeal which that excellent Brother made on the occasion. I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close of life—there may be older Masons—but that is a pretty good specimen of my attachment to the Order.

"In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a member of the Royal Family, by being appointed a Past Grand Warden. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent, who became Patron of the Order, I was elected Grand Master. An epoch of considerable interest intervened, and I became charged, in 1813–14, with a most important mission—the union of the two London Societies. My most excellent Brother, the Duke of Kent, accepted the title of Grand Master of the Athol Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two Societies, and I had the happiness of presiding over the united Fraternity. *This I consider to have been the happiest event of my life.* It brought all Masons upon the Level and Square, and showed the world at large, that the differences of common life did not exist in Masonry, and it shew to Masons, that by a long pull and a strong pull, and a pull altogether, what great good might be effected.

"I have endeavored all through my Masonic career to bring into Masonry the great fact, that from the highest to the lowest, all should feel convinced that the one could not exist without the other. Every Mason owes respect to the recognized institutions of Society, and the higher his station, the more is required from him. The great power of Masonry is the example—the chain extends from the highest to the lowest, and if one link shall break, the whole is endangered.

"I recommend to you order, regularity, and observance of Masonic duties. If you differ with any Brother, never attribute sinister motives to him with whom you differ. These are the principles, Brethren, which I hope to enforce, and many a time have I checked myself from too marked an expression, thinking that a Brother might not be aware of his position, and we have argued the matter in private. I trust in this, the twentyfifth year of my Presidency, I may not be considered as saying too much by declaring what I have always done. I am grateful for the kindness and affection hitherto shown, and that my government, as far as it may be so considered, is one of kindness and confidence. I once again enjoin the observance of the Laws, which are founded upon EQUITY, and not SPECIAL PLEADING. Equity is our principle—Honor our guide,—I gave full scope to my feelings in Grand Lodge, and have forgotten all that passed, except those feelings of good will with which I left it, and assure the Brethren, that as long as my services are at my own command, the Grand Lodge may claim them; but they shall be given honestly, fearlessly, and faithfully."

The Duke resumed his seat amidst the warmest expression of the gratified feelings of his Brethren. The following beautiful Ode, written for the occasion by Br. JOHN LEE STEVENS, was then sung:

AIR—"The Meeting of the Waters."

"There is joy in the temple, unbounded, unfeigned,
Where Masonry's truths have their triumph sustained,
To see the Grand Master once more in the chair
And to hang on the words of his eloquence there!

Not a subject disloyal, a servant untrue,
In our ranks can the keen eye of jealousy view;
For united attachment and duty evince
Our respect for the Master—regard for the Prince!

So distinguished by learning, by virtue, by skill,
All our hopes, Royal Master, thy mandates fulfil;
And, oh! long may the Giver of Blessings above
Spare thee thus to rule o'er us with wisdom and love!"

It was at this Festival, that, on proposing the first sentiment of the evening, the Grand Master took occasion to say:

"That at all public meetings, and of course Masonic meetings, the first toast is a tribute of loyalty and affection to the Sovereign whom Providence has appointed to preside over the destinies of this country. At all times this toast must be a grateful one, but particularly so at this moment, (1838) when we are governed by a virgin Queen. Up to the hour of the accession of her present majesty, we had the happiness and good fortune to have in the Sovereign a Member and Patron of our Society; the same is not reserved for us now, but we have a good and gracious Queen, who is the daughter of a Mason, and who herself is favorable to our Order. In a breast so pure as her's there can be no suspicion; but she can learn that there was a Queen* who was jealous of our Order, but who, on a clear investigation of its principles and precepts, afforded it her protection. Like her great predecessor, our Queen will protect our Order; and as all her relatives who are connected with the Order, are also bound to be liege subjects, so I shall endeavor to bring it under her notice, and shall claim the patronage of the Sovereign.

* Elizabeth.

THE LATE EARL OF DALHOUSIE,

For whom the following beautiful "Lament" was written, died on the 21st of May, 1838. He was a Past Grand Master of the Grand Lodge of Scotland, and a worthy descendant of a long line of illustrious Scottish Masons. It was from one of his ancestors, that emanated the Commission appointing Gen. JOSEPH WARREN, "Grand Master of Masons in Boston, New England, and within one hundred miles of the same." It was granted on the petition of St. Andrew's Lodge, of this city, in 1769. The late Earl, it will probably be recollected by some of our readers, was appointed in 1816, to the command of Nova Scotia, and that in 1819, on the death of the Duke of Richmond, he was advanced to the station of Captain-General and Governor-in-Chief of the British forces in North America. It was owing to his exertions that a monument was erected, the foundation of which was laid with Masonic honors, on the Plains of Abraham, at Quebec, in 1827, in memory of Wolfe and Montcalm, the rival heroes, whose

names must forever remain inseparably identified with the history of their countries. He was an estimable man and true Mason.

LAMENT,

FOR THE RIGHT HONORABLE BROTHER, GEORGE, EARL OF DALHOUSIE.

BY G. TAIT, OF LONDON.

THE warrior chief, in the morning of life,
Met the foe on the red field of battle and strife;
The gay land of the sun and the regions of snow,
Were alike to that chieftain in face of the foe;
For the love which he bore to his own native land,
Banished fear from his heart, and gave strength to his hand.
The gleam of his sword ever lighted the way,
On to glory or death, in the "battle array,"
When the star of the victor was blazing on high,
And the genius of freedom looked down from the sky,
With a smile of approval encircling his head,
While the banners of honor waved over the dead.
He'd a sigh for the brave who were sickening around,
On the field, where the angel of death ever found
A banquet prepared by the sword of the slain,
In the hand that could never more wield it again.
And still, as he rode on his onward career,
With the foe in front, and a wreck in the rear,
Adding honor to honor—a host in his train,
Which in manhood and age was in brightness the same.
For the heart that is bravest and hardest to move
In the moment of danger, is softest in love,
And warmest in friendship, and kindest to all,—
And such was the warrior-chief in his hall,
Ere his voice died away, like the sound of a lute,
And the blast of his war-trump forever was mute.
Now the tears of affection are shed o'er his grave,
And his spirit is shrouded with the souls of the brave.

THE DESERTER.—A MASONIC TALE.

BY A LONDON BROTHER.

In one of the dungeons of Potsdam, were seated three persons: the first, a young soldier, scarce eighteen, whose jacket, stripped of its facings, told that the sentence of the court-martial had already passed—a sentence which for his offence (that of desertion) Frederick the Great seldom inclined to mercy.

Beside him was seated a female, her hands clasped in convulsive firmness; her lips quivering with suppressed emotion; the tears streaming unconsciously from her eyes, which were rivetted, with mournful tenderness, upon the prisoner, soon to be led forth to death. The third inmate of that dreary cell was the chaplain of the prison, whose self-possessed, yet mild demeanor, told that long familiarity with scenes of wretchedness, while it had enabled him to suppress all outward demonstration of sorrow, had not blunted his heart to the miseries of his fellow creatures.

"Fritz!" exclaimed the heart-broken mother, "this is not the spirit in which a Christian should meet death: listen to the exhortation of God's minister."

"Mother, I am innocent," replied the youth. "My captain gave me permission to absent myself two days, the very night before he fell, but my judges would not believe me."

"I believe you," sobbed the heart-broken parent; "but is the injustice of man an excuse for neglect of Heaven. Though guiltless of this one fault, how many thousands are unatoned—are unrepented of? and you would die in this hardened spirit?—the sense of human injury is stronger than the sense of human sinfulness. Hear, Fritz," she continued, "bend thy stubborn knees. When your poor father died, you were an infant, helpless and sickly—I forgot myself, hushed my own griefs to remember you. I commanded back my tears, stifled my sighs, divorced my grief from your father's grave, and lived through many a grievous hour, because thou didst live. 'T was a bitter grief; but, oh! 't was happiness to this. My boy, my thoughts grow frantic when I behold thee blotted from the book of life! Bend, bend thy stubborn knees and ask for mercy."

"Mother!" exclaimed the young soldier, his frame writhing with emotion, "spare me."

"Spare me, and save thyself," answered the unhappy woman; humble thy haughty spirit; nor deem, that because an unjust sentence has been pronounced against thee, thou mayest unprepared stand before the judgment seat of the Most High."

Fritz, whose face was covered with his hands, wept bitterly—his sobs were audible.

"Blest tears!" exclaimed the priest, "they are the harbingers of contrition—the penitential waters of the soul, which cleanse it from impurities."

The rest of the night was passed in prayer and religious exercises. The unhappy youth was brought to feel that earthly injustice was no expiation for his offences against Heaven, and that ere he could look for pardon from his offended Creator, he must endeavor to merit it by penitence and prayer.

"Mother," said the youth, after his feelings had been soothed by the hope which so lately was a stranger to his breast, "I thank thee—thou hast given me life, nurtured me, expended on my early years all the rich treasures of a parent's love; as cares, as watchfulness, as tenderness: thou hast done more, thou hast taught me how to die—to quit the world in peace."

"And to pardon it," interrupted the minister, "to extend Christian forgiveness to your enemies, if such thou hast."

"What?" exclaimed the young man—the infirmity of human passion for a moment subduing the dictates of religion—"forgive my enemies!—forgive Hubert and Carle, whose lies condemned me!—never, father, never!"

"How else wilt thou hope to be forgiven?" demanded the good old man. "Shall man dare ask forgiveness of his Maker, and yet refuse it to his fellow worm?"

"But, Hubert and Carle, father!"

"Have injured thee, my son," said his mother, calmly; "had they not, where would be the merit of forgiving them? Has thou forgot the first prayer I taught thee to pronounce: '*Dimitte nobis debita nostra: sicut et nos dimittimus debitoribus nostris.*' Forgive them, my child, as thou hopest to be forgiven."

"Mother, the last feeling is rooted from by heart, I do forgive them."

"Thanks! thanks!" exclaimed the now happy parent; "the bitterness of losing thee is past; our separation will be short, Fritz, I am already bowed more by sorrow than by years. The grave now waiting to receive thee will not be long without a second tenant."

"The hour will soon arrive, mother, when we must part; but let me fulfil my last earthly duty." The captive reached from the shelf above his rude hard couch, a military knapsack, and began arranging its contents. "Here, dear mother, is my bible; keep it for my sake; it was my father's; and you will not prize it less that it has been your unhappy son's. Would," he added, turning to the priest, "I had aught worthy of your acceptance, but the captive's prayer must be your only guerdon; unless," he continued, "this trinket, which seems marked in curious characters and Hebrew letters, be worthy of your attention." He placed in the old man's hands a small medallion of silver gilt, as he spoke.

"Where got you this?" demanded the priest, eyeing it with surprise and curiosity.

"It was my father's—it has his name upon it."

"Fritz Kineberg," said the inquirer, reading the legend engraved on the rim—the speaker paused for a moment and then resumed—"my son, I have a duty to attend to; another wretched prisoner awaits my ministry; but at the hour of the last trial of your firmness, I will be with you."

"Leave us not, holy priest," exclaimed the mother, "Heaven knows we have need of consolation and support."

"'T is the sacrifice of duty, daughter," answered the old man, "and must be made."

The inmates of the prison bowed in resignation, and again were deep in prayer, as the good priest left the cell.

Morn at length broke, and all was prepared for the execution of Fritz—still the priest returned not—his arms were pinioned, and the guard about to conduct him from his cell, when the door was gently opened, and the chaplain entered.

"You are late," said the young man, "but duty, doubtless detained you. Unloose my mother's arms from about my neck, father, and give me your blessing—comfort her when I am gone."

"Fritz," said the old man, solemnly, "you stand upon the verge of eternity. Is thy mind subjected to the will of God?"

"I am contented to die. God's will be done."

The sobs of the wretched mother, whose fortitude had quite forsaken her, were irrepressible.

"Unsearchable are His ways, my child; inscrutable are His decrees. Lost and wretched as you stand, were it well, He still could save you."

"I am hopeless, father, of all earthly mercy," replied the young man.

"Hope," answered the priest, with a tone approaching to cheerfulness, "should never leave us. Should it please Providence to spare thy life?"

"Priest!" exclaimed the mother, who had been listening to his words, "Is there hope? Thou art a holy man, and would'st not trifle with a soul upon the verge of time. Shall I not be left a childless mother? Has Heaven in mercy to my prayer, spared me my age's prop—my boy—my only one?"

"It has," replied the priest, producing the pardon; "he is free."

In an instant, mother and son were folded in each other's arms, while the messenger of mercy bestowed on them his benediction.

The father of Fritz and Frederick of Prussia were Freemasons. The story is told as related to the writer by one of the young soldier's descendants, who is himself a member of the Fraternity, and attached to a Lodge in Suabia.*

THE PIRATE MASON.

THE always talented, and sometimes eccentric, HARRIET MARTINEAU, in her *Retrospect of "Western Travels,"* relates the following anecdote:—

"Then came Captain L. with his five fine daughters. He looked too old to be their father; and well he might. When master of a vessel, he was set ashore by pirates, with his crew, on a desert Island, where he was thirtysix days without food. Almost all his crew were dead, and he just dying, when help arrived—by means of Freemasonry. Among the pirates was a Scotchman, a Mason, as was Captain L. The two exchanged signs. The Scotchman could not give aid at the moment; but after many days of fruitless and anxious attempts, he contrived to sail back, at the risk of his life, and landed on the desert Island on the thirtysixth day from his leaving it. He had no expectation of finding the party alive; but to take the chance and loose no time, he jumped ashore with a kettle full of wine in his hand. He poured wine down the throats of the few whom he found still breathing, and treated them so judiciously that they recovered. At least it was called recovery: but Capt. L.'s looks are very haggard and nervous still. He took the Scotchman home, and cherished him to the day of his death."

It will probably be recollected by a portion of our readers, that while in this country, we believe in the year 1836, Miss Martineau, perhaps laboring under one of those fits of eccentricity which frequently lead her into acts of indiscretion, sided with the enemies of our Institution, and contributed of her talents and influence to bring it into disrepute and public contempt. It operated in her case, however, as did McFingal's gun, which

"Being charged for duck, or plover,
Shot wide and kicked its owner over."

Of the result of that exploit we do not complain. That which excites our surprise is, that she should have so far forgotten what is due to the character of an inge-

* Frederick was initiated on the 15th of August, 1738, in a Lodge held at Brunswick, England, under the Scot's constitution—he being at that time Prince Royal. On his accession to the throne, his favorable opinion of the Institution induced him to cause a Grand Lodge to be formed at Berlin; for which purpose a charter was obtained from Edinburgh, Scotland. He took a great personal interest in its affairs, and established several important regulations. Among them were the following:—(1.) That no person should be made a Mason, unless his character was unimpeachable and his manner of living and profession respectable. (2.) That every member should pay twentyfive rix dollars for the first degree; fifty for the second, and one hundred on his being made a Master Mason. (3.) That he should remain at least three months in each degree; and that every sum received should be divided by the Grand Treasurer into three parts; one to defray the expenses of the Lodge: another to be applied to the relief of distressed Brethren; and the third to be distributed among the poor in general.—[ED. MAGAZINE.]

uous and honorable opponent—a character that we had a right to expect to find in a lady of her intelligence—as to give publicity to an incident, the truth of which she does not doubt, so beautifully exhibiting the practical utility of the Order under its holier attributes—without the slightest reference to her previously expressed opinions. It afforded her an honorable opportunity to have acknowledged her error, and to have done tardy justice to an Institution, which, while writing the anecdote, she must have felt conscious she had wrongfully traduced. But her self-pride was permitted to triumph, even to the prejudice of her character for integrity and truth! Comment, however, was not necessary. The mere recital of the incident furnished a full refutation of all she had previously written against the Institution. She has given to her readers the evidence, that the heart of the renegade—dead to all other associations but that of crime—can be reached and awakened to a sense of the kindlier feelings of humanity, by the irresistible appeals of Freemasonry. The pirate-Mason, at the risk of his own life, saves that of his Brother! What a sweet spirit is here shown!—the pirate no more, but warmed by the benevolent affections, he pants to succor and to save. Even in such hands, the wine is blessed by Him whose ways are indeed mysterious.

MASONRY IN TEXAS.

MASONRY in this new Republic originally derived its existence through the Grand Lodge of Louisiana. The first Lodge was established at Brazoria, just prior to the breaking out of the Revolution. On the commencement of hostilities, the building in which it held its meetings was burnt, its members dispersed, and its records, jewels and furniture destroyed. In October, 1838, the scattered fragments, which desolation had spared, were gathered together in the city of Houston, and by the aid of a few Brethren, "a new Lodge has arisen like the fabled Phoenix from her ashes, and, as if purified by the fire through which she has been doomed to pass, now shines with a brighter lustre and promises long to continue a light and a beacon to the hearts of those who worship at the altar of Masonry in Texas." Gen. Houston, the Washington of Texas, is a member of this Lodge; as was also the unfortunate Fannin, who fell on the Plains of Goliad. The second Lodge was established at Nacogdoches, and the third at San Augustine,—all under Charters from the Grand Lodge of Louisiana.

On the 20th of December, 1837,—the Independence of Texas having been declared,—delegates from these three Lodges assembled in the city of Houston, renounced their allegiance to the Grand Lodge of Louisiana, and organized an independent Grand Lodge for the Republic of Texas, in conformity with the ancient usages and customs of Masonry. Since then Lodges have been established at Houston, Brazoria and Columbia (itinerant), Galveston, Matagorda, Washington, De Kalb, and other places. The present condition of the Order in the Republic, will appear from the following official communication:

BRETHREN,—By the kind beneficence of the Grand Architect of the Universe, we are permitted to tender you, on another anniversary of the Grand Lodge of Texas, the salutation of HEALTH, PEACE, and UNION. It gives us joy in these far-

off solitudes, "these goings down of the sun," to greet you thus Fraternally; and we pray that future years and revolving cycles may draw the bonds of Brotherhood still more nearly and enduringly between us. Aware that our Brethren throughout the world can and will appreciate the feelings which actuate us on this occasion, we feel assured our gratulations, our rejoicings, and our gratitude to the Supreme Author of Creation for the kind care in which we have been held throughout the past year, will be mutual, and these feelings will be responded to with a reciprocity peculiar to our ancient and sacred Order. In reviewing the labors of the year just closed, we congratulate ourselves upon the marked prosperity which has signalized the institution of Masonry in this young Republic. Although the tenets of our Order can never be blended with the principles of government, or the dogmas of religion, except as pure streams, emanating from the same exalted source, commingle their waters while flowing on to the same boundless and peaceful ocean; yet, even in Texas, a land but recently reclaimed from the solitude and barbarism of nature,—even here, Masonry has found a resting place, and has fixed her abode, as eternal as the mountains that engirt her territory, or the seas that lave her shores. Masonry in Texas is every where respected, and by the majesty of its bearing, and the peace-dispensing influences that follow in its train, is drawing hundreds of votaries to its standard.

It also gives us pleasure, in our retrospect of the past year, to learn that the Lodges subordinate to the Grand Lodge of the Republic of Texas, have proceeded diligently in their labors, and have kept in view, with scrupulous care, the ancient and established land-marks of our Order—that they have guarded the passes into their hallowed grounds, and the doors of their temples, with a sleepless vigilance, against such impostors as would gain admission by clandestine and surreptitious means. We owe it, also, to the cause of Masonry, to state that these subordinate Lodges have been strict and just in their discipline, visiting such aberrations from the line of propriety on the part of their members, with merited inflictions and penalties. Where justice, with its equal scales, has required a cumbersome and polluting member to be lopped off, its exactions have been obeyed. It is this rigid adherence to order and strict propriety that constitutes one of the firmest pillars in the great Temple of Masonry; and it is, we feel assured, the punctillious care with which not only the Grand Lodge, but all the subordinate Lodges of this Republic, have clung to these ancient land-marks, which has given us character and respectability with kindred institutions throughout the world. "CHARITY endureth long" and patiently, but there is a point where forbearance towards error and deviations from a line of rectitude would deal a death-wound upon Masonry—would throw her proud columns down from their towering heights, and leave the beautiful edifice a wreck of ruin, over which religion and philanthropy would weep and mourn.

Finally, in our review of the past year, we feel a pride and gratification in the acknowledgment which has been extended to us by so many of the ancient and established Grand Lodges of America and of Europe. Long may the fraternal relations continue, on terms as legitimate and lofty, between us, as these demonstrations show them now to exist.

We close our annual salutations by expressing our fervent wishes, that the year upon which we are entering with such bright and happy auspices, may be signalized by the advancement and prosperity of our sacred Order throughout the whole habitable globe. While we pledge ourselves on the part of the Grand Lodge of the Republic of Texas, to discharge the sacred duties incumbent upon us as true Masons, by a strict adherence to the principles of our Institution; we will also enjoin upon our own household in the Republic, a punctillious conformity to the same principles and precepts; and we will, by all due means, endeavor to stimulate the craft, both in this country and elsewhere over the habitable globe, to emulate the perfection of masonic virtues, intelligence and brotherly love towards the Fraternity at large."

[Dated at Houston, Jan. 4, 1841, and signed by the Grand Officers.]

FREEMASONRY IN THE ENGLISH ARMY.

MANY of the armies of Europe have Masonic Lodges attached to them. They are holden under what are technically termed "Travelling Warrants," and the Brethren composing them are authorized to open and transact all regular Lodge business, in any part of the world where they may happen to be stationed. Prior to the Revolutionary war, this was the case with many of the English and French armies employed in this country. And it was also true of several American regiments. In 1779, a charter was granted by the Massachusetts Grand Lodge to General PATTERSON, and others, to hold a travelling Lodge in the American army, called "Washington Lodge." In 1756, the R. W. RICHARD GRIDLEY, was commissioned by his brother, JEREMY GRIDLEY, Esq. "to congregate all Free and Accepted Masons in the expedition against Crown Point, and form them into one or more Lodges;" and a Lodge was subsequently held at Crown Point, under Col. JOSEPH INGERSOL. In 1738, a warrant was granted by St. John's Grand Lodge, (Boston), to hold a Lodge in His Majesty's 28th regiment, stationed at Louisburg. And on the April following, the R. W. ABRAHAM SAVAGE was authorised "to congregate all Free and Accepted Masons in the expedition intended against Canada, at Lake George, or elsewhere, into one or more Lodges." These Lodges, however, are at the present time more common in the English regiments than in those of any other nation. And their utility and importance in softening the rough features of the soldier's character, and in meliorating the evil passions and morose feelings, almost necessarily excited by the duties of the field and the operations of war, are beautifully and touchingly illustrated by the well authenticated anecdotes which follow. We find them in the London Review for 1834.

The annals of Lodge No. 227, under the Grand Lodge of Ireland, held by the distinguished 46th Regiment, furnish, (says the Review,) some facts which are alike honorable to the Craft and to the human heart. "*During the services of this regiment in America, GENERAL WASHINGTON was initiated into Masonry in their Lodge.* Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow creatures, received the sublime tenets of our Order. That the impression was of a highly wrought character, his after conduct proved; for when war broke out between the States and the Mother Country, and he became divided from the Brothers of his adoption; in feeling, in communion of soul, he was their Brother still. The Masonic chest of the 46th, by the chance of war, fell into the hands of the Americans: they reported the circumstance to Gen. WASHINGTON, who embraced the opportunity of testifying his estimation of Masonry in the most marked and gratifying manner; by directing that a guard of honor, under the command of a distinguished officer, should take charge of the chest, with many articles of value, belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble brother. It was a scene of moral beauty; a triumphant vindication of the purity of Masonic principles. The guard of honor with their flutes playing a sacred march—the chest containing the constitution and implements of the Craft born aloft, like

another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that with presented arms and colors hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song."

This Lodge offers another proof of the excellence and useful influence of Masonry. When in Dominica, in the year 1805, the 46th regiment was attacked by a French force, which it gallantly repelled; but in the action had the misfortune again to lose the Masonic chest, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterward, the *French government*, at the earnest request of the officers who had commanded the expedition, returned the chest with several complimentary presents; offering by that act the acknowledgment and homage of an enlightened nation to the purity, value, and usefulness of Masonry.

In 1834, there were, says the Review, but twelve Masons attached to the Lodge; one only of whom was among the number of its original members. These twelve, however, in that year, petitioned and obtained from the Grand Lodge of Ireland, a renewal of their original charter. This circumstance elicited the interesting facts, which are here given from their records.

INCORPORATION OF THE LONDON MASONS.

THE following notice of the Incorporation of the Masons of the city of London, will probably be new to many of our readers. It may be found in Maitland's History of that city:—

"Masons, No. 30.—By the arms granted this society by William Hanckestow, Clarencieux-King at Arms, in 1477, it appears to be of considerable antiquity; however it was only incorporated, by *letters patent*, of the 29th of Charles II. Sept. 17, Anno 1677, by the name of the Master, Wardens, Assistants and Commonalty, of the company of Masons of the city of London."

"Their armorial ensigns are *azure* on a chevron between three castles *argent*, a pair of compasses somewhat extended of the first. Crest a castle of the second."



This incorporation of course included the operatives of the Freemasons, who, in their society, make use of the same armorial bearings, which originally belonged to them.

The following are extracts from the *Act of Incorporation* (or Letters Patent) of the present Grand Lodge of England:

"GEORGE THE THIRD, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, To ALL, to whom these PRESENTS shall come, Greeting, WHEREAS the SOCIETY of FREE and ACCEPTED MASONS have

for Ages held frequent meetings within this Realm, and have ever demeaned themselves with Duty and Loyalty to Us and our Predecessors, with Reverence and Obedience to the Laws, and Kindness and Good Will to their Fellow Subjects: And whereas, the said Society appears to have been originally instituted for humane and beneficent Purposes, and have distributed, from Time to Time to all without Distinction, who have had the single Claim of Wretchedness, Sums to a great Amount, collected by voluntary Contribution among themselves."

"Now, Know YE, That WE, out of Our Princely Regard to a Body of Men, associated for such laudable Purposes, *willing to manifest to the World our entire Approbation of their past Conduct*, and desirous to enable them to answer more effectually the humane Ends of their Institution, of Our especial Grace, certain Knowledge, and mere Motion, have ordained, given and granted," &c.

MASONIC INTELLIGENCE.

ENGLAND.

The annual meeting and "grand festival" of the Grand Lodge was held on the 20th of April last. Hon. H. Fitzroy, M. P. and Hon. R. Holland, M. P., were appointed Grand Wardens. After the ordinary business of the meeting was over, the Brethren, to the number of about two hundred and eighty, sat down to a splendid banquet. His Royal Highness the Duke of Sussex, G. M. presided.

In reply to a complimentary sentiment from the MARQUIS OF SALISBURY, D. G. Master, H. R. H. assured the Brethren that he entertained a deep sense of gratification at the reception the toast had met with. He could say with truth that he had grown old in the science of Freemasonry, and as long as life should last—so long as he should continue to enjoy the confidence of the Fraternity—so long might he be expected to discharge those duties which were entrusted to him.

"The Brethren," he continued, "had no doubt met with the observation, that a great deal was said about Charity, but that the world could not see any extraordinary display of it among Freemasons. His answer was, that whilst supporting their own charities, *they did not confine their charitable efforts to their own body*, but aided the public benevolence on every occasion. And as their charity was universal, so were their social feelings towards each other. Among them no differences upon political subjects, no difference in religious opinions, had any weight. Of whatever sect, party, kindred, or clime, all readily and sincerely held out the hand of good-fellowship to each other. These Masonic principles had been his pride through life, they had been his solace in affliction, his comfort in distress of mind, and when he reflected upon them, as at that very moment, they almost made him feel young again. Yes, he would again assure the Brethren, that, *in all his experience, he had found Freemasonry to be the best and safest regulator of his conduct*, and he therefore recommended the practice to others of that which had proved so satisfactory to himself."

The gallery of the banqueting-room was honored by the presence of a large number of ladies. After the supper, the Brethren repaired to the concert-room, where, with the ladies, they enjoyed a "delightful vocal treat."

The annual meeting and festival of the "Freemasons' School for Girls" was held on the 8th of April, and the sixth anniversary Festival of the "Asylum for Aged and Decayed Freemasons," on the 15th June. They were exceedingly interesting meetings, and indicate a great degree of prosperity in those noble institutions. We regret the necessity which compels us to defer a more particular notice of them until next month.

A spirited engraving, from the portrait of the late EARL OF DURHAM, (late Governor of Canada,) in his Masonic costume, has just been published in London.

The Corner-Stone of the "Gravesend and Milton Literary Institution," was laid with Masonic ceremonies on the 25th April. The inhabitants, with a view to give *eclat* to the proceedings, closed their places of business, and tastefully decorated their balconies with evergreens.

The Corner-Stone of a new FREEMASON'S HALL, was laid at Lincoln, on the 16th April. The ceremonies were imposing. Sir EDWARD LYTTON BULWER made a speech on the occasion. We hope to be able to furnish the particulars in our next.

I R E L A N D .

We have received by the last arrival of the steamer Acadia at this port, a large amount of local and general Masonic information in relation to the Fraternity in Ireland; and regret that in the present number of the Magazine, we can find room only for a very brief summary. Freemasonry is on the increase in Dublin.

The Order has been revived in the County of Kildare, by the establishment of a Lodge at Athy, a town belonging to the Grand Master of Ireland, his Grace the Duke of Leinster.

A new Lodge was organized at Belfast about a year since, and the spirit of Masonry has at length been aroused among the gentlemen in that neighborhood. Among the members of the new Lodge, we notice the names of the Marquis of Donegal, the Earl of Hillsborough, the Viscount Castlereagh, the Archdeacon of Down, &c. The Lodge Room is beautifully furnished. The Chairs for the Master and Wardens are of carved oak, of a Gothic form, raised on pedestals of mosaic patterns. Before each stands a table or altar, covered with blue cloth; on these tables the different implements of speculative Masonry are arranged, together with the three lesser lights, supported by pillars of the three orders of architecture, beautifully and chastely gilt. The carpet of the room is in imitation of mosaic pavement—the Brethren's seats covered with blue cloth, and the windows darkened with Gothic blinds. *Two pillars* are placed in the W. at the door, the capitals of which, beautifully carved and gilt, are ornamented with net-work, lily-work, and pomegranates. They are about seven feet in height, and are surmounted with globes, celestial and terrestrial, brilliantly lighted from within.

A Fancy Ball, recently given by the Brethren at Cork, produced £150 in aid of the Masonic School in that city.

The Brethren at Limerick have it in contemplation to establish a Masonic Orphan School in that place.

The Supreme Grand Council of Rites, and Grand Convocation of Knights of the Eagle and Pelican, Princes Grand Rose Croix, of Ireland, was held at Dublin,

on the 19th April last. His Grace the Duke of Leinster presided on the occasion, which is represented to have been a very brilliant one, calculated, in all respects, to inspire the friends of Masonry in Ireland, of every grade, with a renewed interest in its advancement and stability. Among the members in attendance, were the Marquess of Kildare, Sir J. W. Hort, Bart., Sir James Stewart, Bart., and the venerable Archdeacon W. B. Mant, of the county of Down.

A Masonic Ball was given at Dublin on the 7th May, and another at Leinster on the 19th.

The performances at the Theatre Royal, Dublin, on the 7th June, were in aid of the Fund for the relief of the distressed Widows and Brethren of the Order.

S C O T L A N D .

On the 17th Nov. last, the Metropolitan Priory of Knights Templars, met at Edinburgh, for the election of officers. The Prior, Sir Knt. W. Edmonstone Aytoun, was re-elected by general acclamation. The 17th Nov. is signalized in the history of the Scottish Order, as the epoch of the ordeal, or rather the mock trial, of Sir Walter de Clifton, Grand Prior of the Order in 1309.

The Right Honorable the EARL OF ROTHES, Grand Master of Masons in Scotland, died at his residence, on the 10th of March last, in the 32d year of his age, after a very short illness. He was much beloved by the Fraternity, and only a week previous to his death, attended a meeting of a private Lodge in Edinburgh. The office of Grand Master is at present sustained by the Right Hon. Sir John Forrest, Bart. a Past Grand Master.

On the 2d April, the Edinburgh and Leith Celtic Masonic Ball came off with great *eclat* in the Waterloo Rooms. There was a very full attendance. The R. W. Master and a number of the Brethren appeared in the full Highland costume, and the ladies, in compliment to their Masonic partners, had their dresses ornamented with the clan tartan of the Lodge, and other emblems of a national character. The ball and supper rooms were beautifully decorated with Masonic flags and other insignia of the Craft.

The Corner-Stone of the New Museum at Perth, was laid with Masonic honors, on the 5th May, in the presence of the Provincial Grand Lodge, several of the District Lodges, the Magistrates of the town, the Historical Society, and a large assembly of citizens.

The Grand Lodge of Scotland has appointed the R. W. Br. Comyns Loyd, M. D. to be Provincial Grand Master for New Zealand, at which place he has become a resident.

The Marquis of Douro has recently been initiated into the Lodge at Dunbar. His illustrious father is a member of the Fraternity in Ireland.

F R A N C E .

The general condition of Masonry in France is excellent. In Paris and the Provinces, it is rapidly increasing in numbers, and is of great respectability. We have a correspondent at Paris, but on account of the heavy charges attending the transmission of documents, have delayed availing ourselves of his kind offices, until the success of the Magazine shall have more decisively manifested itself.

Until recently, the Fraternity in Paris have had no building exclusively appro-

priated to their meetings. Through the exertions of M. Thomas, the proprietor of extensive plots of ground near the landing warehouses of the Marais, a splendid Masonic Temple has been erected in the Rue Neuve Samson, on the site of the late Diorama. The corner stone was laid with all due Masonic ceremonies, in August, under the direction of a deputation from the Grand Orient of France, in the presence of a large assemblage of the Brethren.

The Grand Lodge of the Rite Ecossais, continues a separate body, greatly to the detriment of the interests of the Fraternity in France. Efforts have been frequently made to bring about a union of these two Grand Lodges, but without effect. Another attempt has recently been made by M. Rosenberg, a zealous and talented Brother, but with what success we are unable to say. It is however, most earnestly to be hoped, that the difficulty may be reconciled, and the anomalous distinction of "Scottish Rite," cease to exist.

GERMANY.

The Freemasons' Hall at Frankfort, is a noble building, and being situated in a public thoroughfare, it commands general attention. The Lodge Rooms of the "Rising Sun" Lodge, which is under the constitution of England, are *under ground*, and no refreshment is ever allowed in them. Besides this Lodge, there are other Lodges in Frankfort, deriving their authority from Paris, Berlin, and, we believe, Hamburg. We have a copy of an address delivered before the Aufgehende Morgenroethe Lodge, by the late celebrated Dr Boerne, distinguished for his standing as a German Freemason, as well as for his eminent literary attainments. It is characterized by all the peculiarities of German literature.

The Grand Orient, at Brussels, at the last dates, was engaged in an attempt to effect a uniformity of work in the Lodges under its jurisdiction. Some local difficulties had arisen in consequence at Liege, but the prospect was that they would soon be amicably adjusted.

INDIA.

The Fraternity in Calcutta have recently met with a severe loss in the death of Maj. MACDONALD, "whose Masonic virtues were the theme of praise, and whose continuous exertions were a bright example." He died on the 11th April last, and was buried with military and Masonic honors. He was Master of the Lodge at Cawnpore.

The Provincial Grand Lodge of Bengal, held its quarterly communication on the 23d April. There was a large assembly present, and the proceedings indicate a high degree of prosperity. The address of the Prov. G. Master is an admirable performance.

The installation of the Right Honorable John LORD ELPHINSTONE as Provincial Grand Master for the Presidency of Madras, took place on the 16th March, at the new Masonic Temple. This jurisdiction has been enlarged, and now extends over all Lodges formed within the limits of the Madras Presidency, and is not confined, as heretofore, to Lodges working on the coast of Coromandel.

The Foundation Stone of "Metcalf Hall," at Calcutta, was laid by the Provin-

cial Grand Masters of Bengal and Bombay, in December. The number of Masons in the procession is estimated at three hundred and fifty!

The Corner-Stone of the Scotch Presbyterian Kirk, at Colombo, in the island of Ceylon, was laid with Masonic ceremonies in March.

NEW SOUTH WALES.

ANECDOTE.—The paper printed at Adelaide, (Southern Australia,) tells the following capital anecdote:

"*Woman's weakness.*—Our old nurse used to tell us a wondrous story about a large clock and the terrible Freemasons and Queen Elizabeth. It ran thus—that the virgin Queen resolved to discover the grand secret, and for that purpose secreted herself in the case of an old-fashioned clock, which stood in the room in which the Lodge met. She was discovered by some means, and compelled to take the oath of secrecy, under pain of instant death. Now it seems that there are women in Sydney, who are equally anxious to find out this secret, for a night or two since, we were informed, that at a Lodge in Sydney, a somewhat similar occurrence took place. The Lodge met at a public house, and generally had something for the good of the house, as well as to comfort the inward man. This something was usually carried up stairs to the door of the room, and handed inside by a woman, but she was allowed to see nothing. On the evening in question, however, she resolved that she would see, and instead of handing in the potables, she watched the moment when the door was ajar to admit her arm and what she carried, and making a violent and unexpected push, forced herself into the room in the presence of the astonished and indignant Masons! She was summarily ejected, and we are afraid that her curiosity was not in any way satisfied."

SOUTH AMERICA.

We learn that the Brethren at Rio de Janeiro, have in contemplation to petition the Grand Lodge of England, for the Charter of another Lodge, the one they have being insufficient to accommodate all who are desirous to connect themselves with the Fraternity.

WEST INDIES.

TRINIDAD.—The Order in this Island is in a thriving condition. It is under the immediate supervision of the Hon. Wm. Stevenson, Prov. Grand Master of Grenada. On a late official visit to the Island, he was splendidly entertained by the Brethren. The last anniversary of St. John the Evangelist was celebrated by Philanthropic Lodge, No. 585, and other Brethren. The procession was formed at the Lodge room of the United Brothers, and marched to Trinity Church, where an appropriate Sermon was preached by the Rev. Br David Evans, and a collection taken in aid of the indigent poor.

GRENADA.—A Provincial Grand Royal Arch Chapter is held here. It exercises jurisdiction over "Grenada and the adjacent Islands." It was consecrated on the 1st January, 1840; on which occasion the Companions walked in procession.

A very old Order or Degree of Masonry, is about to be introduced into the Island by the Prov. Grand Master, called "*The Royal Order of Scotland.*" It consists of Knights and Squires, and was restored by King Robert Bruce after the

battle of Bannockburn, when he conferred the degree upon several persons in the field. There is a Chapter of the Order in the Island of Martinique.

Married, at Sr. GEORGE'S, (Capital of Grenada,) on the 29th April, by the Rev. Br J. C. Barker, Prov. G. Chaplain and Rector of St. George's, Br John C. Collier, of the Lodge of Harmony, 527 (England), to Elizabeth, eldest daughter of Br the Hon. Robert H. Church, of Loch-Lirich, county Antrim, late of St. George's Lodge, 252, Ireland. The bride was given away by Br. the Hon. Dr Stephenson.

UNITED STATES.

GENERAL GRAND ENCAMPMENT AND GENERAL GRAND CHAPTER OF THE UNITED STATES.

THE MEETINGS.

THE triennial communications of the above Institutions were held in the city of New York, on the 14th September last. The session of each body continued four days. Representatives were present from the States of New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Maryland, and Ohio.

The meetings were unusually interesting, and the business transacted was of a character eminently calculated to promote the permanent interests of that portion of the Fraternity which legitimately belongs to their respective jurisdictions. The reports of the doings of the Grand Officers for the past three years, indicated an unexpected and most gratifying degree of prosperity in the Institution throughout the country, but especially in the Western and Southern States.

GENERAL GRAND ENCAMPMENT.

In the General Grand Encampment, Charters were granted for the establishment of subordinate Encampments at Louisville, Ky., and at Cincinnati, Ohio. A petition presented for the formation of an Encampment in the State of Alabama, was referred to the General Grand Officers. And authority was granted for the organization of a Grand Encampment for the State of Ohio.

An amendment of the General Grand Constitution was proposed and adopted, by which the Past Commanders of disbanded subordinate Encampments, are excluded from holding permanent membership in State Grand Encampments. A vote was also passed, approving and recommending to the adoption of the State and subordinate Encampments in the United States, a rich and beautiful *TEMPLARS' DIPLOMA*, recently published by the Boston Encampment, under the sanction of the Grand Encampment of Massachusetts and Rhode Island. We should be happy to aid our Companions in distant sections of the Union, in availing themselves of this splendid design. It is a purely classical production, and is unequalled by any thing of the kind heretofore published in this country.

GENERAL GRAND CHAPTER.

In the General Grand Chapter, a Charter was granted for the establishment of a Chapter at Logansport, in the State of Indiana. It also appeared from the report of the Deputy General Grand High Priest, that, during the recess, he had, in discharge of his official duties, granted Dispensations for Chapters to be holden at Fayetteville, in the State of Arkansas; at Vicksburg, in Mississippi; and at Springfield, in Illinois. All of which were (we believe, for we write from mem-

ory,) returned to the General Grand Chapter, and Charters prayed for and granted, agreeably to the provisions of the Constitution.

We shall avail ourselves of the earliest opportunity, after the receipt of a copy of the doings of these bodies, to lay before our readers a more particular account of their proceedings. A list of their officers will appear in our next. Their next triennial meeting will be held at New Haven, Conn., on the second Tuesday of September, 1844.

THE FESTIVAL.

Agreeably to previous arrangements, an invitation was given, by the Brethren of the city of New York, to the General Grand Bodies, and the principal officers of the Grand Lodges of the neighboring States, to unite with them in a Grand Masonic Festival. The invitation was cheerfully accepted, and Thursday, the 17th, fixed upon for the occasion. The day was exceedingly fine; and at about 12 o'clock, a procession was formed on the South side of Canal-street, in the following order:

Martial Music. Knights Templars with Standard.—Lodges according to seniority, with standard of Grand Lodge.—Royal Arch Chapters.—General Grand Encampment.—General Grand Chapter, and invited Guests, in open carriages.—Music.—Grand Tyler.—Grand Stewards.—Visiting Masters, and Past Masters of Foreign Lodges.—Representatives of Foreign Grand Lodges, with small banners of arms.—Grand Sword Bearer, with sword of State.—Grand Standard Bearer, with two supporters.—Past Grand Wardens.—Doric, Ionic, and Corinthian lights, borne by three Past Masters.—The Lodge, borne by four Past Masters.—Grand Pursuivant, with book of Constitutions on a velvet cushion, supported by Deacons.—Grand Stewards, &c. &c.

The procession moved through several of the principal streets of the city, to the Tabernacle Church, in Broadway. The services here commenced with a Voluntary on the Organ, by Br Charles E. Horn, and the singing of an appropriate Psalm. At the conclusion of which, the Rev. Robert Punshon, of Ohio, General Grand Prelate, invoked the blessing of heaven upon the Assembly and the occasion. The following beautiful ODE, written for the occasion by our talented friend and brother, THOMAS POWER, Esq. of this city, was then sung.

When darkness veiled the hopes of man,
Then *Light* with radiant beams began,
To cheer his clouded way;
In graceful *Form*, to soothe his woes,
Then *Beauty* to his vision rose,
In bright and gentle ray.

Immortal order stood confessed,
From farthest *East* to distant *West*,
In columns just and true;
The faithful *Plumb* and *Level* there,
Uniting with the mystic *Square*,
The temple brought to view.

Descending then from Heaven Most High,
Came *Charity* with tearful eye,
To dwell with feeble man;

Hope whispered peace in brighter skies
On which a trusting *Faith* relies,
And earth's best joys began.

Abroad was seen the boon of Heaven,
Fraternal Love was kindly given,
And touched each kindred heart;
The sons of Light with transport then,
In kindness to their fellow men,
Unveiled the *Mystic Art*.

Let grateful pæans loudly rise,
O'er earth's domains, to azure skies,
As time shall onward move;
A Brother's joy and we shall be,
Undying bonds to mark *the free*,
To wake a Brother's love.

This was followed by two addresses—the first, delivered by Comp. RICHARD CURRIQUE, Esq. of Hudson, in behalf of the Grand Encampment of N. York; and the other by Comp. JOHN A. MORRILL, Esq. in behalf of the Grand Chapter—extending to the General Grand Bodies present, a Fraternal welcome to the city and the festivities of the day. They were able and eloquent productions, and we shall take an early opportunity to lay them before our readers. A similar welcome was expected from Ex-Governor LEWIS, the venerable Grand Master of the Grand Lodge of New York; but he was prevented by indisposition from being present. His place was supplied by Br JAMES HERRING, the Grand Secretary, who, speaking without previous preparation, acquitted himself in a very acceptable manner.

The replies were made, on the part of the Gen. Grand Encampment, by Comp. JAMES M. ALLEN, Esq., G. G. M., and in behalf of the General Grand Chapter, by Comp. Rev. PAUL DEAN, G. G. H. P. They were worthy of the high reputation of those distinguished Brothers.

The following Hymn, written for the occasion by Br Geo. P. MORRIS, Esq. of New York, was then sung with fine effect:

Our Order like the ark of yore,
Upon the raging sea was tost:
Secure amid the billow's roar,
It moved, and nothing has been lost.

When elements discordant seek
To wreck what God in mercy saves,
The struggle is as vain and weak,
As that of the retiring waves.

The Power who bade the waters cease,
The Pilot of the Pilgrim band,
He gave the gentle dove of peace
The branch she bore them from the land.

In Him alone we put our trust,
With heart and hand, and one accord,
Ascribing with the true and just
All "holiness unto the Lord."

The Benediction was pronounced by the Rev. Comp. Paul Dean. After which the procession was re-formed, and moved up Broadway to the Apollo, where the Brethren were dismissed.

THE DINNER.

At 6 o'clock the Brethren were again assembled, in full Masonic dress, at Concert Hall, where they sat down to a very excellent entertainment, provided, under the direction of the Committee of arrangements, by Br GEO. ALKER, formerly of this city, the worthy host of that popular establishment. The R. W. Wm. Willis, Esq., D. G. M., assisted by the M. E. Richard Ellis, G. H. P. of the State, presided at the table. We subjoin the

REGULAR TOASTS.

1. Our Country and our Order. *Music.*—Hail Columbia.
2. The G. G. Encampment of the United States. *Music.*—The Knights of Palestine.
3. The General Grand Chapter of the United States. *Music.*—Companions assembled on this joyous day.
4. Our Guests—as happy to see them, and proud to entertain them, as we shall be sorry to part from them. *Music.*
5. Free Masons wherever assembled throughout the world.
"When elements discordant seek
To wreck what God in mercy saves,
The struggle is as vain and weak
As that of the retiring waves." *Music.*
6. The Grand Lodge of the State of New York. *Music.*
7. The memory of WASHINGTON, LAFAYETTE, and CLINTON. *Music.*—Pleyel's Hymn.
8. Sweet Hearts and Wives—The Boast and the Toast of Free and Accepted Masons. *Music.*—Here's a health to all good lasses.

Nothing occurred to mar the interest of the occasion, and at an early hour the Brethren were dismissed in harmony and good fellowship.

THE CONCLUSION.

"On Saturday, the 18th," (says the Masonic Register, to which we are indebted for what follows,) "the Grand Bodies, accompanied by Aldermen Greenfield and Steward, Joseph P. Pirsson, Esq. and Uzziah Wenham, Esq. the latter chief engineer of the Croton works, visited the various public works and institutions connected with the city, in the splendid omnibus, Edwin Forrest, chartered for the occasion. The Grand Bodies were introduced to His Honor the Mayor, from whom they received much courtesy. The stupendous Croton works, in, and about New York, were visited, and much useful and interesting information obtained from Mr Wenham, the polite and intelligent engineer of the works. After leaving the Croton works, Blackwell's Island was visited, as likewise the Long

Island Farms, with its 800 children, whose infantile hymns were called into requisition, leaving their mellowed influence on the heart, not to be easily effaced. At the Lunatic Asylum, the Bodies received much kindness and hospitality from Dr John McClellan, one of the Medical attendants of this institution, as well as from Dr Tasheira, of the Bellevue Almshouse. In truth, we cannot recollect half the places visited, or to whose politeness the Grand Bodies were indebted. The excursion was a delightful one, and will long be remembered by the distinguished visitors, as one of those joyous occasions, which in the light and shade of human life, are so well calculated to cement the triple tie of *Brother, Companion—FRIEND*. If any thing can impart a sadness to a friendship formed under the most endearing auspices, it is to be found in that monitor, which whispers to us all that man is mortal, and that perhaps before another triennial meeting, some of our aged fathers who have labored in and about the Temple so many years, with heads whitened by the frosts of many winters, may have grasped the hand of friendship for the last time; and that when the Master Overseer shall call over the rolls of the workmen, they shall be here no more."

NEW HAMPSHIRE.

The annual communication of the Grand Lodge of New Hampshire, was held at Masons' Hall, in Concord, on the 8th day of June last. Fifteen Lodges were represented.

FORENOON.—Jerusalem Lodge, at Westmoreland, was restored to its former rank and standing. Several committees were appointed, and the business of the Grand Lodge referred.

AFTERNOON.—The Grand Lodge made choice of its officers. Br ROBERT SMITH, Esq. of Portsmouth, was re-elected G. M., and Br ALBE CADY, Esq. of Concord, G. Secy.

The Committee on Foreign Communications reported in favor of appointing a delegate to attend a General Masonic Convention at Washington, on the first Monday in March next, as proposed by the Grand Lodge of Alabama. The committee also report, that they are "gratified in finding an encouraging degree of activity in the Institution throughout the country. In most of the Southern, Western, and Middle States, it has not been more prosperous for many years. In the North, and in those sections of the country where the antimasonic leprosy fell with the most deadly effect, the prospects are more encouraging than heretofore."

The Committee on "District Deputy Grand Masters' Returns," reported that, "they had examined said returns, and were gratified to find them affording evidence that Masonry has revived in some of our Lodges." The returns are published with the annual proceedings, and though highly interesting, are necessarily of a local character.

The Grand Master was authorized, by himself or Deputies, to visit the several Lodges in the State, and to "grant such indulgence, and impart such instruction as he may deem necessary, compatible with clemency, and for the common good of Masonry."

Some work has been done the past year, and, on the whole, we think our Brethren in New Hampshire have reason to be satisfied with the prospect before them. The Institution, with them, is in safe hands.

MASSACHUSETTS.

The annual communication of the M. W. Grand Lodge of this State, will be held in this city, on the second Wednesday of next month. The District Deputy Grand Masters are now engaged in making their annual visits. When they shall have made their returns, we shall be better able to state the condition of the Lodges. At present we content ourselves with the remark, that Masonry throughout the Commonwealth, is fast recovering from the temporary depression to which it has been subjected by the violent and reckless opposition of its enemies.

The annual meeting of the Boston Encampment of Knights Templars, was held at the Masonic Temple, in this city, on the evening of the 20th ult. A large number of Sir Knights were present, and the meeting was one of considerable interest. The late M. E. Grand Commander, Sir DANIEL HARWOOD, M. D., (who has recently removed to a neighboring State,) having declined a re-election, Sir WINSLOW LEWIS, Jr. offered the following resolution, which was unanimously adopted, viz:

Resolved, That the tribute of the warmest thanks and feelings of the members of this Body, are due to, and are cordially and unanimously now tendered to him, for the interest, and zeal and talent he has always displayed in the various relations sustained by him in the Boston Encampment. That they shall ever revert to their happy associations with him in the by-gone times with unalloyed satisfaction, and ever greet and welcome him in days to come, as in those past, and that in discharging this last and just duty to him as Commander, they would add their united prayers that he and his may be ever prosperous and happy."

Further interesting proceedings had at the above meeting, will be given in our next.

RHODE ISLAND.

The annual communication of the Grand Lodge of Rhode Island, was held at Masons' Hall, in Bristol, on the 24th June, the anniversary of St. John the Baptist.

At an early hour, the Hall was crowded with Brethren from all parts of the State, and from Massachusetts. Seventeen Lodges were represented.

At half-past 12 o'clock, a procession was formed, under the direction of the Grand Marshal, consisting of about two hundred and fifty Brethren, and one hundred Ladies. It moved through the principal streets of the town to the church of the Congregational Society, where the Throne of Grace was addressed by Rev. Br Taft, in a very able, dignified, and appropriate manner, and a most excellent address delivered by Rev. Br Wakefield. After the services at the church, the Brethren partook of an excellent dinner. The procession was then re-organized and proceeded to the Masonic Hall, where the Grand Lodge was opened for business in ample form.

The business was chiefly of a local character. The M. W. BARNEY MERRY, Esq. was re-elected Grand Master. Br SAMUEL WARNER, Esq. was chosen Grand Secretary. We may as well state here, once for all, that we cannot, in the present number, find room for entire lists of the officers of the several Grand Bodies, whose proceedings we may notice, but shall endeavor to publish them hereafter.

The Committee on Foreign Correspondence, say, that "the general intelligence,

(furnished by the documents submitted to them,) indicates a state of universal Masonic activity, and conduces to the gratifying belief that our Order is rapidly approximating to its ancient elevation."

At a quarterly communication of the Grand Lodge, held at Providence, on the 27th September last, the following resolutions were unanimously adopted:—

"*Resolved*, That a Delegate be appointed by this Grand Lodge, to meet Delegates from other Grand Lodges of Ancient Free and Accepted Masons in the United States, in Convention in the City of Washington, on the first Monday in March, A. L. 5842, for the purpose of determining upon a uniform mode of work throughout all the Lodges of the United States, and to make other lawful regulations for the interest and security of the Craft, as recommended by the Grand Lodge of Alabama.

"*Resolved*, That said Delegate be further entrusted and empowered by this Grand Lodge, in conjunction with the other Delegates assembled in said Convention, to form a Constitution, and open a General Grand Lodge for the government of the Craft throughout the United States; to elect the proper Officers for the same, and to ordain and establish such Constitution and By-Laws for their government, as they may deem expedient, not inconsistent with the principles and general constitutions of Masonry.

"*Resolved*, That Worshipful Brother WILLIAM FIELD be that Delegate, with the powers and duties aforesaid.

"And at the same time the Grand Secretary was directed to communicate the same to all the Grand Lodges throughout the United States, and to request their co-operation in the purposes therein set forth."

CONNECTICUT.

We have either not received or have mislaid our returns from Connecticut for the present year. The Committee on Foreign Correspondence for 1840, say, that from the tenor of the communications submitted to them, they are "happy to learn that the progress of Freemasonry is onward; that in those sections recently excited by prejudice against our Order, the public sentiment has in a great measure become tranquil; that the demagogue spirit which for a time threatened to overthrow one of the most valuable and pacific institutions of human origin, is receiving, as it ought, the reprobation of the good and virtuous of all parties and denominations; and before many years shall have rolled around, they feel confident that the standard of Freemasonry will be raised as high as in her brightest days." The Committee submitted the following resolution, which was adopted:

"*Resolved*, That this Grand Lodge coincide in the opinion expressed by the resolution introduced into the Grand Lodge of Alabama, and deem it of the utmost importance to the craft that a uniform mode of work and a uniform system of regulations should pervade all the Lodges throughout the Union; and that we will unite with the Fraternity generally in any suitable measures to accomplish the object."

MARYLAND.

The Grand Lodge of Maryland held its annual communication at the Masonic Hall, in the city of Baltimore, on the 17th May. We do not notice anything in their proceedings of general interest, except the passage of the following resolutions, viz:

"*Resolved*, That the Grand Lodge, when they elect Grand Officers, will, at the

same time, elect one delegate to meet the Convention of Delegates from other Grand Lodges, who are to assemble at Washington, in March 1842.

"*Resolved*, That the Representatives of Lodges not located in the City of Baltimore, be allowed and paid by the Grand Treasurer, (provided the sum paid by them in dues amount to so much,) the travelling expenses of one Representative from each Lodge, together with one dollar and fifty cents a day, for every day they attend on the Grand Lodge, during its session—and if the money paid by the Representatives of any Lodge does not amount to a sufficient sum to pay the whole of the said expenses and per diem, they shall be entitled to receive all they pay in."

This course is very generally pursued by the Grand Lodges in the Southern and Western States. The consequence is, that the representation at their annual meetings is always large; and the interests of the subordinate Lodges are better sustained.

VIRGINIA.

The annual communication of the Grand Lodge of Virginia, was held at Richmond, on the 14th Dec. last. Thirty Lodges were represented.

Charters were granted for the establishment of Lodges in Southampton County, in Berryville, in Warren County, and in the town of Washington. One decayed Lodge was revived.

The Committee on Foreign Correspondence remark, "that the perusal of the documents placed in their hands, has afforded them much pleasure, while observing the evidences which they contain of the continued and increasing prosperity of our Institution throughout the bounds of the United States. They consider the present state of things as a most satisfactory proof that the best and most effectual answer that can be given to the gainsayer, is a steady and uniform perseverance in well doing."

The M. W. OSCAR M. CRUTCHFIELD, Esq. was elected Grand Master, and Br JOHN DOVE, Grand Secretary.

NORTH CAROLINA.

The Grand Lodge of North Carolina held its last annual communication at the Masonic Hall in the city of Raleigh, on the 7th Dec. 1840.

The Committee to whom was referred the proposition for a Convention at Washington, say: "Your committee, viewing with regret, the departure in many of our subordinate Lodges, as well as in those of other States, from the ancient landmarks of the Order; and deeming it of the utmost importance, that a similarity in working should be observed in all Lodges of Ancient York Masons, cannot too strongly urge upon this Grand Lodge the necessity of the proposed Convention." The same committee further remark, that they are happy to learn from other documents submitted to them, "that the cause of Freemasonry is advancing; and in no section is a greater zeal and activity manifested, than in those where an unjust warfare has been waged against it."

The returns from twenty Lodges, only, were received. They have initiated eighty-nine candidates the past year. There are one hundred and two Lodges in the State.

KENTUCKY.

The Grand Lodge of Kentucky held its annual communication at the Grand Masonic Hall, in the city of Lexington, on the 30th of August last. The session continued four days. Eighty-six Past Masters were present at the opening of the Grand Lodge on the morning of the first day. We subjoin an abstract of the proceedings. They are unusually interesting.

FIRST DAY.—The Grand Master, the M. W. ABNER CUNNINGHAM, Esq. reported that since the last annual convocation, Dispensations had been granted for the formation of new Lodges at Oregon City, Illinois; Big Spring, Sharpsburg, Cadiz, Monticello, and Mills Point, in Ky. He also reported that, on the 30th July last, he called a special meeting of the Grand Lodge, at the Masonic Hall in Richmond, Ky., for the purpose of laying the Corner Stone of the Methodist Episcopal Church in that town.

A Committee was appointed to make suitable arrangements for the dedication of the Grand Masonic Hall, and an invitation was received from the Fraternity of the city of Lexington, inviting the Grand Officers, representatives and visitors in Grand Lodge, to a public dinner on the next day.

Petitions were presented, praying for dispensations for the establishment of Lodges at Salvisa and Brandenburg, which were granted.

SECOND DAY.—Several Charters were granted to Lodges that had been working under Dispensations.

At an early hour, the Grand Lodge and Brethren formed a procession and marched to the Methodist Episcopal Church, where an appropriate address was delivered by Rev. Br Black. After which the Brethren partook of a sumptuous dinner, on the invitation given by the Brethren of Lexington.

At 3 o'clock in the afternoon, the Grand Lodge re-assembled, and made choice of its officers for the ensuing year. Br THOMAS C. OREAR, Esq. of Lexington, was elected G. M.; Br Philip Swigert, Esq. of Frankfort, G. Secy.

Among the petitions presented this day, we notice two from Brethren, one of whom had been suspended and the other expelled, for intemperance,—setting forth their reformation, and praying to be reinstated. Their petitions were referred to the subordinate Lodges of which they had formerly been members, as having exclusive jurisdiction in the premises. Such instances should be encouraged, and their prayer will undoubtedly be granted.

The Committee on the subject, reported the Act of Incorporation recently granted to the Grand Lodge, by the Legislature of Kentucky. It is said to contain several important privileges, not originally contemplated by the Grand Lodge.

THIRD DAY.—The Committee on Foreign Correspondence reported, that the documents submitted to them, “give pleasing evidence of the prosperity and steady advancement of Masonry in the sister States.”

The Committee appointed at the last convocation, on the subject of the “*Masonic Orphan's Asylum*,” made a report, which having been read, the following substitute was offered and adopted, viz :

Resolved, That the report of the committee, to take into consideration the establishment of an institution to be called the Masonic Orphan Asylum, be referred back to said committee, and that they be instructed to submit to, and inquire

of, the subordinate Lodges—1st. Whether they are in favor of the adoption of any general system of education by this Grand Lodge; and, 2d, if so, what character and plan they are disposed to sanction? 3d. How much each subordinate Lodge, and individual member thereof, will subscribe towards the establishment of any such plan adopted by the Grand Lodge? 4th. That said committee inquire the amount of means available for such an institution, if adopted, and the sources from which the same can be obtained. 5th. That said committee shall, also, inquire of the subordinate Lodges to report the number of the children of Masons, within their respective bounds, who are unable to educate themselves. All of which said committee are required to report to the next annual communication of this Grand Lodge.”

The Committee on returns of subordinate Lodges, strongly condemn the practice adopted by some of the Lodges, of admitting members and conferring degrees, on candidates whose applications have not laid over for one month. On this subject, the Grand Secretary notifies the Lodges, that “all applications, for either, should be presented at one regular meeting and acted upon at another, and that no emergency, whatever, will justify a deviation from this rule.” The practice in Massachusetts is somewhat different. Here, in cases of emergency, Dispensations may be obtained of the Grand Master, or the District Deputies. It further appears from the report of the committee that the Brethren of Breckinridge Lodge are engaged in building a Masonic Hall in the town of Hardinsburg, Ky., which, when finished, will be of great use and advantage to the Fraternity in that section of country.” Solomon's Lodge, at Shelbyville, and Montgomery Lodge, at Mount Sterling, have also recently erected new Halls.

FOURTH DAY.—The Building Committee submitted their report.

“They congratulate the Grand Lodge upon their convocation in their Grand Hall, and hope that it will be the scene of many such annual assemblies, and witness the gradual but permanent elevation of the Order. Erected upon the site of the first building devoted to Masonic purposes in Kentucky, it is endeared to many of the Fraternity by its location. The general plan of the building was determined on, not in pursuance of any proposition made to the committee by the architects to whom they applied, but as it now stands is principally in accordance with that of Brother C. R. Priziminski, late Professor of Transylvania. The committee can speak with confidence when they say, that no other building for a similar purpose in the western country, or indeed in the United States, combines as many conveniences, under so tasteful an exterior, of as good workmanship, for so moderate a sum. Good judges of such work are continually expressing their surprise at the low amount for which the building has been brought to its present finish.”

The building and grounds, when entirely completed, will cost about \$20,000.

The following resolution was offered and adopted:

“*Resolved*, That an expulsion or suspension from an Encampment, does not suspend or expel a Brother from a Blue Lodge, under the constitution and by-laws of this Grand Lodge.”

This is important. The principle, though at first view startling, is undoubtedly correct. We shall take an early opportunity to discuss it.

The Grand Master and the four Grand Stewards were respectively authorized to draw \$50 each from the Grand Treasury, to be dispensed in Charity, as they may find occasion, during the recess. The Grand Lodge was then closed.

The Fifty-one Lodges, from which annual returns were received during the session, have initiated, the past year, *three hundred and seventy-seven* candidates! Twenty-eight applicants were rejected.

MASONIC CHIT CHAT.

THE present number of this Magazine has been prepared under circumstances somewhat more than usually unfavorable. The entire labor has fallen upon the editor, at a time when his other engagements precluded the possibility of his giving a moment's attention to it, until that hour of the night when, the master-poet tells us,

"Churchyards yawn."

He offers this as an apology for whatever indications of carelessness may be discovered in its pages. He does not, however, promise much improvement for the future. If his readers will be kind enough to regard the present number as about a fair specimen of the work, they will not probably be disappointed.

CAUTION.—We are desired by the Representative of the Grand Lodge of Ireland, to notify the Masonic Fraternity in the United States, that a person by the name of **HERCULES ELLIS**, a suspended Mason, has instituted a spurious Masonic association, under the designation of "Knights of the Eagle, Pelican, and Prince Grand Rose Croix," and styles himself "Prefect Grand Master," &c. Said Ellis "has been expelled by the Grand Lodge of Ireland, for an insolent letter to his Grace the Duke of Leinster, Grand Master." And this notice is given that the Fraternity in this country, may be on their guard against him and his followers; some of whom, it is apprehended, may attempt to practise their impositions here.

Extract of a letter to the Editor, from the venerable Br **BLANCHARD POWERS**, of Cowls-ville, Genesee Co. N. Y., dated "*Bethany Lodge Room, Sept. 30, 1841.*" Br Powers is now in the 73d year of his age, and is highly respected as a man and a Mason:

"It gladdens my heart to hear that our long loved and much abused Institution is again beginning to flourish in all parts of our beloved country. Here in Genesee, (the very hot-bed of antimasonry,) the voice of the Dove is beginning to send forth its sweet music, and the Olive Branch, which has so long been trampled under foot, is again regarded as an emblem of Brotherly-love and affection.

"Olive Branch Lodge, No. 39, was the only Lodge West of Genesee river, that, in this State, sustained the Institution throughout its dark day of adversity. Some of our members took a firm stand. We were the first Lodge in the State that showed a determination in the public prints to brave all dangers, rather than give up that which we held most dear. It was from my pen that the first article in vindication of our rights emanated.

It was first published at Le Roy, and I am told was afterwards re-published by you. Please accept my best wishes for your prosperity, and present my fraternal affection to the Craft."

Extract of a Letter to the Editor, dated St. Louis, Mo. Sept. 19, 1841.

"We have in St. Louis, three Lodges, one Royal Arch Chapter (another organizing,) and a Council of Royal and Select Masters. In addition to which, the Grand Lodge and Grand Council hold their communications in this city. The Lodges and Chapter are all with more work upon their hands than they can accomplish. The Institution is spreading through the State far and wide. The Deputy Grand Master, with several Brethren, a few days since visited a new Lodge in the County of St. Louis, (some ten or twelve miles distant), and on his return, informed me that "the Farmers, the bone and sinew of the country," to use his own words, "were flocking into the Lodge;" that the foundations of a noble and intelligent Lodge had been laid.

"The Fraternity in St. Louis are about removing from their present location, into a Hall, which they have just taken on a long lease, and which is very much more centrally situated, and infinitely more convenient. We hope to get into it by the time the Grand Lodge assemble to hold their annual meeting, on the first Monday in October. The Lodges are not only having more work than they can do, but they are rapidly increasing the number of their members."

REMARK.—We shall be greatly obliged to our agents, and to our Brethren generally, in all parts of the country, for information like the above; or for such as they may be able to communicate, in reference to the local condition of the Institution in their respective vicinities.

Our Agent at Elizabeth City, N. C. is informed that we have made inquiry at the principal Bookstores in this city, but have not been able to find a copy of the work he writes for. It is not now in the market. Should we hereafter meet with one, we will notify him.

A correspondent in Mississippi writes: "Masonry is in a flourishing condition throughout the South. Brotherly love and the best fraternal feeling seem to pervade all our assemblies."

We have received by the steamer Columbia, at this port, later Masonic Intelligence from Europe, than that given in preceding pages, but it came too late for the present number. Our foreign arrangements are now such as will enable us to keep the readers of the Magazine regularly informed of all transactions of interest that may occur in the Fraternity in any part of the world.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. I.]

BOSTON, DECEMBER 1, 1841.

[No. 2.

THE RIGHT OF EXPULSION.

"RESOLVED, That an expulsion or suspension from an ENCAMPMENT, does not suspend or expel a Brother from a BLUE LODGE, under the Constitution and By-Laws of this Grand Lodge."

The above resolution was adopted by the Grand Lodge of the State of Kentucky, at its annual communication, in August last.

Expulsion is the highest penal power known to Masonry. It can only be inflicted for a violation of some fundamental principle of the Institution. It is a general power, derived from the ancient constitutions and practices of the Fraternity, and can neither be abrogated nor abridged by the special enactments of any local Masonic association. When, therefore, the Grand Lodge of Kentucky says, that an expulsion from an Encampment does not, under its Constitution and By-Laws, expel a Brother from a Blue Lodge, it is to be understood as saying, that the antagonist principle is not authorized by the ancient usages and land-marks of the Craft. If it were so authorized, then any adverse regulation which that Grand Lodge might see fit to adopt, would be inoperative beyond the limits of its own jurisdiction. The Fraternity at large would not be affected by it. We will illustrate. Suppose the Grand Lodge of Kentucky, or of any other State, should incorporate in its by-laws a provision expelling a Brother from the rights and privileges of Masonry, for non-attendance at its regular communications. Such provision might be valid within its own jurisdiction; but, beyond that, it would be inoperative, because repugnant to the established regulations of the Craft. The delinquent Brother would have the right to show, that he had been expelled for non-observance of a local regulation, and not for immoral conduct, or the violation of any of his Masonic engagements. And he would be restored to fellowship by the Grand Lodge of any other State, within which he should thereafter become a resident. This would limit the power of expulsion, and destroy its force as a conservative measure.

We have been induced to notice this point, because the phraseology of the resolution in question, would seem to imply, that it is by virtue of some special provision in the constitution and by-laws of the Grand Lodge of Kentucky, that the expulsion of a Brother from an Encampment does not expel him from a Lodge. The whole power of expulsion rests on the general principles and usages of the Fraternity, and is not subject to be controlled by special regulations.

The reasons which led to the adoption of the resolution, are not so fully and distinctly stated in the published proceedings of the Grand Lodge, as we could have desired. It appears, however, that a Brother had been expelled from the Louisville Encampment, and another suspended from the Louisville Royal Arch Chapter, for non-payment of dues, and that for this cause, they had been refused admission as visitors by two of the subordinate Lodges. The Grand Lodge says, that "this refusal was wrong, and at war with the principles which should govern subordinate Lodges in regard to visiting Brethren." It was in evidence that these Brethren were in good standing as Master Masons.

We know that in this country there is to some extent a diversity of opinion among the Fraternity, in respect to the force of an expulsion from what are usually considered the higher degrees of Masonry. But we are not aware that the subject has ever before been officially agitated. We believe that by our Brethren in the State of New York, an expulsion from a Chapter or an Encampment, is held to extend to all the rights and privileges of Masonry. We do not entertain this opinion. On the contrary, we hold that the principle maintained by the Grand Lodge of Kentucky, is sound and legitimate. The case of the Brethren whose expulsion, (or suspension,) has given rise to the question, is to the point, and sufficient at least for one branch of the argument. They were Masons of good standing in their respective Lodges. They had committed no offence in derogation of their moral characters, or in violation of their general duties and obligations as members of the Fraternity. They had failed to comply with the terms of a conventional agreement entered into with constituent branches of distinct Orders of the Masonic family,—between the government of which and that of the Lodges, there is no necessary connexion. They had broken their engagements,—the one with the Chapter and the other with the Encampment,—and had thereby subjected themselves to the penalty prescribed by the by-laws of those institutions. Whether that penalty be suspension or expulsion,—whether it be regarded as unwarrantably severe or lenient,—its infliction was legal and proper; because, it was the condition on which they had been admitted to fellowship. It was in the bond. But neither the Chapter nor Encampment is invested with power to prescribe the conditions on which members shall be received into the

Lodges, or to dictate the terms on which they shall be expelled. They may make laws for their own government, but not for the regulation of other independent associations. It may be said that they are all Masons. Be it so. The Episcopalians, the Methodists, the Presbyterians, are all Christians. But how should we regard that Episcopal church which should refuse to admit a Methodist to a participation in its services, because he had fallen under the ban of his own Brethren in failing to pay his pew-tax? We do not deny the power of the Methodist church to make the non-payment of pew-taxes a ground of expulsion from their own association. But we do deny their right to require the Episcopal church to exclude the delinquent Brother for the same cause. So with the Chapter and Encampment at Louisville. If their by-laws authorised it, they had an unquestionable right to suspend or expel the delinquent members from their respective bodies. But the effect of their expulsion could not influence the action of the Lodges, against whose discipline no offence had been committed. Nor does it appear from any evidence in our possession, that they anticipated such a result. The error,—for so we must regard it,—was committed by the Lodges in refusing to receive the delinquent Brethren as visitors.

But, suppose the expulsion by the Louisville Encampment, had been for gross unmasonic conduct,—would the Lodges in question, have been legally authorised in excluding the expelled Brother, as a visitor, before his case had been adjudicated by his peers, as a Master Mason? The Grand Lodge of Kentucky says not; and we think the decision is predicated on correct principles.

The Grand Lodge of each State holds and exercises an independent and exclusive prerogative over all Masonic bodies to the third degree, inclusive, within the limits of its chartered jurisdiction. It possesses the inherent and constitutional right to make its own laws, and to prescribe such regulations for the government of its subordinate Lodges, as it may deem necessary and proper, provided they be not adverse to the established usages and land-marks of the Craft. And any interference with this right, by a foreign body, or by any other Order of Masonry, would be an encroachment upon the prerogative of the Grand Lodge; and, therefore, inadmissible. The Encampments, in this country, are Masonically unknown to the Lodges. The Master Masons, as such, have no sufficient evidence that they are Masonic bodies; and the bare proving of the fact, that an individual is a member of an Encampment of Knights Templars, would not gain him admission into any well regulated Masonic Lodge. The Lodges know that Masons are attached to Encampments; but Masons belong to other than Masonic associations. This, therefore, is not sufficient evidence of an individual's Masonic character. And, it appears

to us, that there would be an equal degree of propriety in the Lodges excluding a Brother from their meetings, because he had been dismissed from a literary society, that there would be for the reason that he had been expelled from an Encampment of Knights Templars. A Mason, on attaining to the third degree, acquires certain rights and privileges, of which he cannot be divested, except by his peers, and on evidence that he has violated the conditions on which he was admitted into the Fraternity. The particular regulations of an Encampment, or of a Chapter, constitute no part of these conditions. If, as a Templar, he has committed a gross immoral offence, that may be sufficient cause for his expulsion from the Orders of Knighthood; and it would furnish grounds for his impeachment before the Lodge of which he is a member. Or, if he be not a member of a particular Lodge, then any Lodge within the jurisdiction may take cognizance of the case, and arraign the offending Brother for trial.* But the Encampments are not authorized to adjudicate for the Lodges.

The converse of the principle does not hold. A Brother expelled from a Lodge, would be excluded from all the rights and privileges of Masonry, whether embraced in the degrees of the Chapter or the Orders of Knighthood; because, Royal Arch Masons and Knights Templars are also Master Masons, and may not Masonically associate with an expelled Brother. But all Masons are not Knights Templars; and there is no existing regulation, nor can one be constitutionally made, by which a Brother of the third degree would be prohibited from Masonically associating with

* This is a principle as well settled in the Fraternity, as the right of expulsion. And yet it is not so well, or so generally, understood by the Brethren, as its importance requires. We have heard it controverted in one of the most respectable Grand Lodges in the United States. The decision on that occasion was of course correct. Every member of the Fraternity is accountable for his conduct, as a Mason, to any regularly constituted Lodge; but if he be a member of a particular Lodge, he is more immediately accountable to that Lodge. A Mason acquires some special privileges by becoming a member of a Lodge, and he has to perform special services, which he might not otherwise be subjected to. But he enters into no new obligations to the Fraternity generally, and his accountability is not increased any further than regards the faithful performance of those special duties. Hence the only difference between those Brethren who are members of Lodges and those who are not is, that the members are bound to obey the By-Laws of their own particular Lodges, in addition to their general duties to the Fraternity. Again. Every Mason is bound to obey the summons of a Lodge of Master Masons, whether he be a member, or otherwise. This obligation on the part of the individual, clearly implies a power in the Lodge to investigate and control his conduct in all things which concern the interest of the Institution. This power cannot be confined to those Brethren who are members of Lodges, for the obligation is general.

an expelled Knight Templar, so long as he holds his rank and standing as a Master Mason. The Grand Lodge of Kentucky is therefore right, if our reasoning be correct, in the decision, "that an expulsion or suspension from an Encampment, does not suspend or expel a Brother from a Blue Lodge."

THE SCOT AND THE RED CROSS KNIGHT.

"Advancing alone from the midst of his little band, he with a single blow slew Sir Brian le Jay, a Knight Templar of high military renown, who had greatly harrassed the retreat of the Scots."—LIFE OF SIR WILLIAM WALLACE.

At Callender, pursued
By foes in deadly feud,
The little band of patriots stood;
Quoth their chief, "By this hand
My tried and trusty brand
Shall drink yon haughty Templar's blood.

"Then advance not your spears,
For the Wallace ne'er fears
To encounter with mortal man;
By the Cross on his breast,
I will strike down his crest,
Or he shall win mine if he can."

Without buckler or lance,
Did their leader advance,
His two-handed sword fiercely waving;
"Thy false heart, Red Cross Knight,
I will give to the Kite,
That long for thy blood hath been craving."

The proud Templar, Sir Brian,
His gauntlet of iron
Threw down, and thus Wallace address:
"With this arm, thou false Knight,
I will slay thee in fight,
And dismiss thy dark soul to its rest.

Thou hast braved the tried brand,
That in Palestine's land
Laid the hope of the Saracens low;
For false slave as thou art,
I will tread on thy heart,
And thy head as a trophy bestow.

"Be this blow thy reward;
It was foiled by his guard,
As on Wallace the Knight rush'd upon:
Who then changing his ground,
Like lightning wheel'd round,
And one blow from his tried blade laid on.

In its fearful descent,
Through his shoulder it went
And came through the right side again;
The vain Templar, Le Jay,
With one groan breathless lay,
Head, trunk rolling red on the plain.

When his hand saw him fall,
Coward fear seized them all,
The Southern retreated in flight;
For few Knights there were,
Who for life ever dare,
Cross swords with the Wallace in fight.

THE FREEMASON.—A TALE.

FOUNDED ON FACT.

It was during the late war, towards the close of Napoleon's disastrous invasion of Russia, that a party of French officers were assembled in a rude tent, refreshing themselves after the fatigues of a hard day's march. Moscow had already been abandoned, and the hitherto victorious armies of France were in full retreat, amid all the horrors of a Russian winter. The ground was covered with deep snow, which yielded crisply beneath the tread: the men, in clearing the space for the erection of the tent, had piled it in form of a circular embankment, into which the outward stakes were driven. The night was intensely cold; not a cloud obscured the heavens; the stars, shining with that peculiar brilliancy which distinguishes them in a northern latitude, lit up the distant plain, that, trenched by the drifting winds into billowy forms, appeared like a sea of foam, relieved only with the red glare from the watch fire of the neighboring picket.

Wrapped in fur cloaks and pelisses, the spoil of the abandoned city, they were seated on the ground, enjoying their repast with that true zest which only hunger gives. The party consisted of Count Lauriston, Major Guillet, Captain Adolphe Lesseau, Lieutenant Florent, who, with several inferior officers, had attended their chief in his unsuccessful interview with the Russian General, Prince Kutusoff, when, commissioned by Bonaparte, he went to propose an armistice, and treat for peace.

The supercilious manner in which he had been received by the Prince, who refused either to grant a cessation of hostilities, or forward Napoleon's letter to the emperor, chafed the fiery spirit of the count, and during their long day's march he had scarcely exchanged a word with any of his officers. Even a sullen disposition must yield at last to the contagion of good humor and a desire to please. A Frenchman's is not the most obstinate in the world, and Lauriston, roused by the cheerful gaiety of the party, and their peals of laughter at each fresh sally, gradually forgot his spleen, and joined in the conversation.

"I wonder," exclaimed Adolphe, gaily, "what the fair dames of Paris would say, could they behold us in our winter bivouac—the snow our carpet, and the bare canvas our only shelter from the keen frost: many a fair bosom would commiserate our fortune."

"Ay," interrupted Florent, "and envy us our furs; these sables would distract the heads of half our *belles*; the empress herself cannot boast of such. Should I ever see our dear country again, I will preserve mine in lavender till I become a peer of France, and then line my robes with them."

"Take care that it does not first become your winding-sheet. That soldier will

have something to tell of, who again sets foot upon his native soil. We are encompassed with dangers—not only the enemy, but their accursed climate to contend with—even I," continued the major, "veteran as I am, begin to feel its influence; how, then, will the dainty limbs of youth resist it?"

"Faith, major, you are severe on Florent; he stands not only fire, but frost like a hero—I have seen him expose his uniform to the snow rather than derange the graceful folds of his cloak."

"And I, count," added Adolphe, "within the last month have twice seen his ungloved hand——"

"It must have been when he was bathing it with eau de Cologne, then," interrupted the major, with a slight sneer.

"You may behold it gentlemen," hastily exclaimed the lieutenant, nettled at the observation of the last speaker, "grasping the hilt of my sword, if either of you presume to question the spirit of its master."

The mischievous major seemed more amused with the anger of the young man, than disposed to take up the quarrel, while Lauriston elevated his eye-brows with the *hauteur* of a conscious superior.

"My foolish observation has occasioned this," said Adolphe, after a slight pause; "but in truth, I meant not to offend—come, give me your hand."

Florent still looked gloomy.

"What! man," he continued, "resent a jest—so slight a one—and from me, too!—You can't be serious; come, give me your hand, friend—*Brother*."

A smile of peculiar meaning passed between the young soldiers, and each instantly grasped the other's hand.

"Humph!—*Brothers*—!" said Guillet, after a pause, "this comes of Freemasonry; I have known many a pretty quarrel spoiled in a similar manner; there was Marlet, of our regiment, he, I remember, had a dispute with an Austrian colonel, just after the battle of Austerlitz; they were to have met the next morning, and I should have been his second, had not the fool gone to a Lodge the same evening, where he encountered his man; what passed, heaven and the brotherhood alone can tell—all I know is, that instead of meeting like soldiers, they entered the *café* arm-in-arm like priests—Bah! don't talk to me of Masonry, it only tends to make men——"

"What?" passionately demanded Florent, anticipating some reflection upon his courage.

"*Brothers*," coolly answered the old soldier: "it has done so in the present instance."

"Faith," said the count, "he has you there—the major is too old a campaigner to be caught by youngsters; but, tell me, since you think so highly of Masonry, what are its peculiar claims to the consideration of mankind?"

"It is universal," replied the young soldier: "travel where you will, there Masonry has spread its branches, diffusing in its progress a knowledge of the useful arts; it is equally cultivated in the tents of the wandering Arab, and the palaces of the more enlightened European. Even here," he continued, "in this cold and inhospitable region, despite the jealous prohibition of a despotic government, the Craft still flourishes."

"Does it?" exclaimed the major: "it must be a sturdy plant, then; for this infernal frost would destroy vitality in anything less hardy than a bear:—we only have escaped, I suspect, from having robbed him of his skin."

"You are in error, major," replied Lauriston, shrugging his shoulders in contempt—"you forget the natives—they surely live here."

"Exist, you mean, count," grumbled the old soldier; "besides, they are too nearly allied to the species to require a distinct classification. Look at your Don Cossack, now—he is your bear on horseback; and in truth a most determined savage, who scorns all civilized modes of warfare, and fights after the manner of a wild Indian, appearing when you least expect him, and like the whirlwind, sweeping all before him. It was only in our last affair old General Bellont, that prince of tacticians, was completely baffled: he had formed his regiment in fine

order; his position was unimpeachable, his right, being protected by a heavy battery, which, according to all rule, the enemy should not attempted. While waiting patiently for the attack, a junior officer observed a party of Cossacks defile toward the wood which flanked the battery, in order as he justly imagined, to effect a surprise. Bellont, knowing how apt boys are to imagine themselves wiser than their elders, paid slight regard, unfortunately, to his suggestions. Well, the action commenced, the regiment manœuvred till it had drawn the enemy under the battery, when, to their astonishment, it commenced its deadly fire upon them. Bellont found that, contrary to all tactics, a party of those flying devils had turned his strong point of defence into the certain means of his defeat.

"Well, major," said Adolphe, half asleep, "Brothers though some of them may be, heaven defend us from a visting party of these bearded gentlemen! The sentinels have replenished the fires, I perceive; so without fear of either wolf or Cossack, I have taken up my position for the night; it will soon be day-break, and a few hours sleep will leave us all the better for to-morrow's march."

"You are wise, youngster," replied the veteran—"nothing like rest; Lauriston has already taken your advice—good night—good night!" and in a few minutes the little party were buried in sleep.

The last star was fading in the heavens when Lauriston awoke; he was still a day's march from the army, and well knew that the Emperor would be impatient to learn the success of his mission. "Come, gentlemen," he exclaimed, waking his companions, who, wrapt in their cloaks, still enjoyed their slumbers, "we have played the sluggard:—to horse, away! Laurent, call in the men."

All was soon bustle and confusion in the little encampment; the horses were led from the rude tent where they had passed the night with the men, and waited, ready caparisoned; while the poles of their late resting place were being struck. Just as they were preparing to mount, a party of Cossacks were perceived crossing the plain at full speed toward them. "Fall in!" exclaimed the major, in that steady tone of command which the old soldier hears and obeys with confidence. "Count," he continued, "your life is of value to the emperor—to our country—you must fly, and leave us to make good our retreat."

"But will that be honorable?" demanded Lauriston: half anxious to be gone and yet ashamed to desert his brave companions.

"Under any other circumstances, perhaps not," replied the major; "but you are in possession of information necessary for the safety of the army:—at all risks, your life must be preserved, whatever may become of ours. Florent, with corporals Jaques and Prerinet, will accompany you—I cannot spare more—they are the only two married men of our party, and deserve the chance—farewell—no time is to be lost!"

Lauriston instantly followed the advice of his companion; and accompanied by the young lieutenant and the two men, commenced his retreat.

The old soldier formed his little party in the hollow lately occupied by the tent, which was protected on three sides by the embankment of snow thrown up in clearing the ground; his number amounted to eighteen men, besides Adolphe and himself.

"How many do you count?" inquired the veteran of his companion, as the enemy gained upon them: "my eyes are so dazzled by the snow, I can scarce see ten yards before me."

"About thirty," replied Adolphe, coolly; "we shall have warm work of it—they are here!"

"Steady men," cried the major: "level high."

As he spoke, the party, headed by their commander, reached the ground. The Cossacks were advancing with their usual impetuosity, when the first six were thrown into some slight confusion by the giving way of the embankment, which yielded beneath their weight, and plunged them up to their horses' bellies in snow. The Frenchmen saw their advantage, and fired, two fell; the others, by desperate exertion of strength, backed, till they gained firm ground.

The attacking party now divided into two separate bodies, and commenced

wheeling around their enemy, each in a different direction. The effect of this manœuvre was to distract their attention; for at the same instant one party poured in a line through the entrance of their little citadel, while the other, leaping the embankment in the rear, attacked them at a disadvantage. The struggle was now hand-to-hand—men encountered each other with all the bitterness of national hate and personal feud.

"Our only chance," said the major to Adolphe, who was fighting near him, "is to gain the open ground—we are cramped here;" and spurring his horse, he dashed past the enemy in gallant style, followed by the young officer and several men. The Cossacks were too much accustomed to this desultory mode of warfare to be easily taken by surprise: the party who had leaped the embankment in the rear, headed by their officer, immediately followed, leaving their companions to despatch the few who still struggled desperately within the frozen arena. The old major was the first who fell, but not before he had slain the soldier who had intercepted his flight. Adolphe was pursued by three of the enemy, who, with their long lances poised in the air, yelled in anticipation of their victim. One, whose horse was of finer metal than his companions, was gaining rapidly upon him, when, as a last resource, he drew a pistol from his saddle, and fired. The arm of his pursuer fell powerless at his side; at this moment the officer and two men, who by a detour had gained upon his path, dashed before him.

Adolphe—his sword broken, his path beset—perceiving that all further attempt at flight or resistance would be useless, calmly awaited his fate. One of his pursuers was on the point of transfixing him with a lance, when a gleam of hope flashed across his mind—turning towards the officer, he made that peculiar sign which, throughout the world, designates a *Master Mason*. Swift as an arrow the commander rushed between the Cossack and his destined victim, striking up his lance with his sabre just as it reached the young Frenchman's breast—the disappointed savage rode grumbling away.

"I may not offer you my hand," exclaimed the Russian in excellent French: "it is stained with the blood of your countrymen; but you have made a claim upon my mercy which, even here in the red moment of victory, with my spirit chafed with my country's wrongs, I must—at all hazards—will respect. Your parole—"

"Is given," answered Adolphe, scarcely believing his good fortune, for the Cossacks were seldom known to give quarter.

"Enough!" replied the captor: "follow me."

On reaching the scene of the late action, Adolphe beheld the enemy busy stripping the bodies of his former companions, not one of whom had been fortunate enough to escape. Lauriston's baggage was already rifled, and scattered about the snow. A small casket, which he knew contained the count's Orders in diamonds, lay at his horse's feet. His conqueror observed the direction of his eye, and commanded one of the men to reach it him from the ground. Without examining its contents, he placed it in the pocket of his huge pelisse.

"So," he exclaimed, after looking around, "my work is done—follow me, Frenchman."

After giving some directions to his men in Russian, he clapped spurs to his horse, and proceeded at a rapid pace, till he had cleared the plain and entered a deep wood, when reining his steed, he motioned to his companion to ride beside him.

"I watched your eye, stranger, as it fell, just now, upon this trifle; is it yours?"

"No," replied Adolphe, "it was the property of the chief of our party, and may be considered lawful spoil: it contains the different Orders conferred upon him by Napoleon."

"Take them!" exclaimed the Russian, with disgust; "you may, without shame, accept them; but for me, there is not an icicle upon these trees that is not more precious than the richest gem your monarch could bestow. 'They are mine,' he continued, observing that Adolphe hesitated to take them, "mine by right of conquest, and I give them to you freely. Once more receive my assurance—a *Brother's* assurance—that you are safe."

After four hours' hard riding through the wood, the intricacies of which seemed well known to his conductor, they arrived at an enclosure, surrounding a low stone building of considerable magnitude. Not a window appeared on the outside—the smoke rising from the high pile of chimnies alone gave indication that it was inhabited.

"You are welcome," exclaimed the Russian, "to my home—to the bosom of my family, the hospitality of my hearth. You will not find the luxuries of Paris, but safety may reconcile you to its inconveniences."

Taking a rudely carved horn, which hung suspended by a chain from the portal, he gave three distinct blasts. After being carefully reconnoitered by an armed domestic, the gates were opened for their ingress.

If the exterior of the building presented a desolate aspect, the Court-yard into which they were admitted was scarcely less so. Large piles of wood, for winter fuel, nearly filled the area, and the windows of the principal rooms were disfigured by rough outward casements, rendered necessary by the inclemency of the season. Adolphe followed his guide into a large hall, cheerfully lighted by a pine log fire, around which some dozen serfs were sleeping. An old man, who, from his dress, appeared the chief person of the household, approached, and was directed to conduct the stranger to the principal apartment. The young soldier followed his conductor in silence, till he entered a room furnished with a degree of comfort, if not elegance, which surprised him. The floor was covered with warm skins neatly sown together as a carpet, while the chairs and couches of dark wood, curiously carved, were furnished with down cushions, affording a luxurious seat to the weary traveller. The walls were hung with thick brown cloth, relieved only by a picture of some patron saint in an antique frame. Opposite the draperied window two book cases were placed, one on each side of the fire place, whence the stove diffused a general heat. Tables, cabinets, and a silver lamp suspended from the ceiling, completed the furniture of the apartment.

Scarcely had Adolphe finished his survey, when a lady entered the room. Her manners, even more than the richness of her dress and jewels, indicated her rank—it was the mistress of the mansion into which he had been so unexpectedly introduced.

"My son, monsieur, will return as soon as he has given directions to my household; in his absence, permit me to assure you that you are in safety, and welcome to our humble roof."

The young soldier could only bow his thanks—every thing tended to increase his surprise—his own language so purely spoken—the evident rank of his hostess—the unexpected humanity of his conqueror, when hopeless of mercy. She called him her son, too. Was it possible that the rough Cossack who had preserved his life was the son of the elegant woman before him? His doubts, however, were soon ended, for in a few moments a handsome young man entered the apartment, and cordially bade him welcome. From his voice, Adolphe recognized his preserver, but so changed since their hostile encounter, that otherwise it would have been impossible to recognize him. The high jack-boots and horseman's cloak had given place to fur-lined slippers and a light, embroidered vest; the hair, which had been carefully gathered behind the bear-skin cap which disguised him, now fell in thick curls around his open manly countenance—at the utmost, he appeared three and twenty.

"You appear surprised," he exclaimed, observing his prisoner's countenance: "war gives an appearance of age to the youngest of us. A party of Cossacks bivouaced near our home last night, and informed me of your encampment. Fearing your vicinity might bode us no good, I determined to conduct their attack—you know the rest. And now permit me to present you to my mother, the Countess Dantzoff, who, compelled by your victorious armies to fly from her palace at Moscow, has found shelter upon this remote estate, where, surrounded by faithful serfs, she has lived during the horrors of war in safety."

"Could anything reconcile me to the stain which has fallen upon the armies of France, it would be the opportunity it has afforded me of judging rightly of a no-

ble enemy. Your time, I fear madame, must have passed heavily, shut out from that society which you adorn. Your son, I have already proved, is too good a soldier to be ever by your side."

"My campaigns," replied the Russian, "have not been many, and, thank heaven, are likely to be soon over—but tell me, how are we to address our guest?"

"As Adolphe Lesseau, a younger son of the noble house of De la Tour."

"And mine," replied his young host, "is Ivan of Dantzoff; and now that we know each other, I will accompany you to your room, where you may remove all traces of this morning's work. As a Frenchman, you are too gallant a cavalier to appear before ladies without due attention to the mysteries of the toilette."

His guest, bowing to the countess, followed Ivan to an apartment, where every thing necessary had been prepared for his accommodation.

"It is natural," said Ivan, "for us to feel interested for those whom we have in any way served—nay, no thanks; perhaps I may one day ask a richer reward—your friendship—but I am strangely situated; educated by my mother in a manner different from the generality of our youths, I have in vain sought for that companion with whom I could exchange confidence and feeling. Like yourself, I am a *Freemason*: but in Russia the Craft is so jealously watched by the government, that it is only in secret that we can assemble; yet have I, as far as an opportunity would allow, practised its mysteries, and cultivated its divine precepts. You are the first Brother, except the Masons of Moscow, whom I have ever encountered, and I feel as if Providence had bestowed upon me a new tie. You are of my own age—you have deep feeling, for I marked you when the bodies of your companions were being stripped before your eyes. While you sojourn here I can learn much of that world I can never hope to visit. You must be my instructor, and endeavor to forget that even for a moment we have been enemies. Should peace be made, or opportunity offer, you shall return to your native country; but many months must elapse ere you can pass the vast empires which divide you from France; meanwhile be happy here with us."

Adolphe grasped his hand, and warmly expressed his gratitude. "I make no professions of friendship, dear Ivan, but time will show that I am not ungrateful."

"Farewell," replied his host, "sleep and refresh yourself; you must require it after last night's hard bivouac. You will meet at dinner my cousin Catherine, and Ann of Crandstein, the daughter of a distinguished noble. Her father leaves her under the protection of my mother, while he is absent with the army. Adieu; and once more remember—we are BROTHERS."

The rescued soldier closed the door as his host departed, and falling upon his knees, returned thanks to heaven for his almost miraculous escape. "Poor Major," sighed Adolphe, as he threw himself upon the couch, "all thy bantering has found an end at last." The events of the day passed in rapid succession through his brain, till gradually becoming less distinct, his over-exerted spirit found refuge in sleep. After a short repose, he was roused from his slumber by a slight pressure of the hand, and found on starting from his couch, Ivan standing by his side.

"I regret to disturb you," exclaimed his host; "but the hour of dinner has arrived, and the ladies expect our presence."

The young soldier followed him to the apartment where he had left the countess: Catherine, and her companion, the Lady Ann, were with her. Never had a more beautiful being met his gaze than Catherine Zerinski. Her form, just merging into womanhood, was cast in the full, voluptuous mould of perfect beauty; her blue eyes lit up a countenance of the most amiable expression, while a profusion of light brown curls, whose luxuriance the small fur cap she wore could not restrain, fell upon her shoulders, and gave a graceful *contour* to the head and neck.

"How!" exclaimed Ivan, gaily, observing his evident admiration, "a soldier, and taken by surprise. What reparation can you offer for having driven our divinities to seek refuge in these deserts? But here," he continued, "is one whose anger you will find more difficult to propitiate; not that you have been an enemy, but that you have hitherto suffered her to remain unnoticed."

The Lady Ann, whose age and appearance served as foils to her more juvenile friend, received Adolphe's apology and advances with that careless good humor which at once restored him to himself. The ceremony of introduction being over, their conversation became general; and if at times the polished Frenchman smiled at his preserver's ignorance of the world and romantic enthusiasm, the elevation of his sentiment and goodness of heart became more and more apparent.

To Ivan, the young and ardent child of nature, the accomplishments of Adolphe were subjects of admiration: he gazed with respect upon the man who had visited the glorious capital of Europe—whose steps had wandered amid the gardens of Italy. His classic description excited his admiration, and every hour he deemed himself more fortunate in the possession of such a companion, while the mysterious bond of Fraternal union by which they were bound sanctioned the rapid growth of their mutual friendship.

Frequently would the lovely Catherine desert her female companions to listen to their conversations, and hang, with attentive ear, upon every word the young soldier uttered. Sometimes he would sing to them the airs of his native land, descriptive of her vine clad hills and old romance, or of those victories which had rendered her at once the terror and astonishment of Europe. The fair Russian possessed a rich natural voice, and was slightly skilled in music. At Ivan's request, Adolphe became her instructor: together they practised those lays whose passion-breathing strains, (before either dreamt of danger,) imparted the fatal sentiment they too well described—Adolphe and Catherine loved. The unsuspecting girl knew not the nature of her feelings—she fancied her interest for the stranger proceeded from friendship, and gratitude for his instruction; but he more practised in the feelings of the heart, saw his danger, without resolution or inclination to avoid it."

The young Frenchman had been the guest, rather than the prisoner, of Ivan, about two months, when one morning his host entered his apartment with a letter in his hand—

"Bad news, dear Adolphe," he exclaimed: "some enemy to our happiness has informed the Governor of Moscow that a French officer of high rank has found refuge here; he writes to thank me for my services, and commands me to give you up to the general of the district."

"Mine was a lot too fortunate to last," replied his friend: "but it is the fate of war, and I submit. If in the dungeons of Moscow I feel the privations of your hospitable home, the recollection of your generous friendship shall console me. When must I depart?"

"Depart!" exclaimed Ivan: "can you then think so meanly of me as to desert you in the moment of danger? are you not my friend—my Brother?—consign you to the dungeons of Moscow! not if the emperor himself commanded it. You are my guest—a name sacred to the poorest peasant—you never have been my prisoner; I resign all claim upon your honor—I here restore your parole. I had not named this unfortunate affair, but prudence may compel us to adopt precautions for your safety, which, had you not been aware of the motive, must have appeared strange to you."

"Generous Ivan, how shall I express my gratitude! yet let not your zeal in my behalf compromise you with your government; you have a mother——"

"Who would blush for me," interrupted his friend, "were I capable of violating the rights of hospitality. I will meet the general—he was my father's friend—I will appeal to his generosity; should that fail, we must descend to artifice: meanwhile you must lay aside your uniform, and be content to disguise yourself in habiliments of mine—the ladies are already aware of the necessity of concealment, and will not be surprised at the exchange."

"Unfortunate that I am," exclaimed Adolphe, "to disturb the happiness and tranquillity of your family. Should I be discovered, the vengeance of the emperor would fall on them—and your domestics, they ——"

"Have neither eyes nor ears but as we direct. At the worst, too, we have a chamber so curiously concealed that suspicion's self might pass it in her search. It was provided as a place of refuge for the females against an enemy—it may

now preserve a friend: there we can conceal you till the arrival of Aran, a Jew merchant, who annually visits these wilds to purchase furs—disguised as his servant, you may securely reach the frontier. Farewell!—I must to horse—and remember that—

"By the mystic word and sign;
By our secret art divine;
By each point of fellowship;
By the grasp and by the slip;
By the rite we dare not name;
By a Brother's sacred claim——"

German Masonic Song.

these walls are your home—your safety is my duty and peculiar care." While speaking the above lines, Ivan grasped the hand of his companion; at the conclusion he shook it warmly, and quitted the apartment.

Ivan had left his home about two days, when Aran, the long expected Jew merchant, arrived in the neighborhood to purchase skins of the serfs and neighboring boors. His caravan consisted of six sledges, which were well laden with the fruits of his long journey. To Adolphe's offers he turned a deaf ear. "The danger was too great—it would interfere with his trade." His scruples were eventually removed by a sight of Lauriston's casket. The eyes of the avaricious Israelite sparkled as he beheld the gems; and he consented, on condition that he received a considerable portion of the treasure, to allow the young soldier to accompany him in the disguise of one of his drivers—and even promised to shorten a portion of his route, in order to facilitate his escape. It was finally arranged that they should depart in four days.

Aware of his own feelings, and more than suspecting the nature of Catherine's, Adolphe was considering how he could best impart to her the intelligence of his departure. The countess being indisposed, had kept her chamber, and it was not till late in the evening that an opportunity presented itself. He was seated at his guitar, playing a Russian air from memory, when Catherine entered the apartment.

"Is it possible," she exclaimed, smiling, "that so accomplished a troubadour can descend to the savage strains of the frozen North—can anything Russian dwell upon your memory?"

"I must indeed be cold," he replied, "ere I forget the generosity of Ivan, or the beauty of his fair——countrywoman," he added, checking himself, lest his too pointed meaning should bring on the declaration he deemed it most honorable to avoid.

"A compliment," replied Catherine, "at the expense of poor sincerity—you are detected, I can read the heart—as a punishment, you shall sing some lay of your own dear country."

"Willingly," he replied; and striking a slight prelude on the instrument, he sang the following words, not inapplicable to his own feelings—

"Farewell! farewell! I would not fling,
Around thy brow the veil of sorrow:
Brightly for thee the morn may spring,
And mirth and pleasure wait thy morrow!"

The words of love thy lips have spoken,
Each burning thought alike forget,
Keep not of me one parting token
To wake the strain of vain regret!

Strike not the lute, whose chords for me
Breathed music's strain, or passion's spell:
Each note would breath again in thee
The memory of this sad farewell!

Gay hours of bliss—long happy years—
And love's best joys—fair maid! be thine;—
His broken heart, his burning tears,
And sighs of vain regret are mine!"

The deep manly voice of the young soldier trembled at the concluding stanzas. From his emotion, even more than the words of his strain, Catherine felt he was about to depart.

"You are going to leave us!" she exclaimed, bursting into tears; "and I shall see you no more." The undisguised feeling with which these few words were uttered, betrayed too plainly the state of her feelings. Adolphe threw himself upon his knee before her, and declared his love.

"Honor," he exclaimed, "has hitherto bound my tongue in silence; as a captive and enemy, I dared not ask your heart—but these cruel wars must end;—I will return—I can rely on Ivan's friendship—I shall demand your hand ———"

"You will find me his wife!" passionately interrupted the agitated girl; "know you not I am betrothed to him?"

"God!" exclaimed Adolphe, "what have I done!—there wanted but this, wretch that I am! Is this my return for his generous friendship? Forget me, Catherine," he continued, "better we had never met—think not of me:—I were a monster, unworthy of the name of man, could I gratify my own passion at the expense of his happiness. He is gentle, affectionate, formed to be beloved—you will soon recall your heart from this wandering, wayward choice, and learn to look upon him as your husband."

"Never, never," replied Catherine, "can I love Ivan but with a sister's love! You never felt the passion, or you could not coolly resign me to another!—— But go," she continued, more calmly, "in your own land, doubtless, you will find one worthier of your heart than the deserted Catherine ———"

"Never loved!—You wrong me. Witness these tears, that shame my manhood—the pangs that rend my soul! Nothing but the powerful call of gratitude and imperious honor could tear me from you. My heart may break with the effort, but it must be accomplished! One embrace:—the first and last of happiness I ere may know."

At this moment, Ivan, who had unexpectedly returned, entered the apartment, but started as if a serpent had stung him, on beholding Catherine in the arms of his friend. Unperceived, he quitted them.

"Farewell, for ever!" exclaimed Adolphe, as he disengaged his arms from the trembling form of Catherine; "think of me but as a dream." He imprinted upon her brow a single kiss, and rushed from her presence.

"T is over, thank heaven!" he murmured; "the struggle's past;" as sinking upon a couch in his own room, he began to reflect upon his future course. "Here I must not remain another hour—we must never meet again. I owe it to her peace—to Ivan's friendship—to my own honor." Hastily writing a letter, which he left upon his table, he threw his cloak around him, and placing Lauriston's casket in his bosom, he silently and unobserved quitted the hospitable mansion which had so long concealed and sheltered him. The night fires guided him to Aran's tent, who, won by the gift of the jewels, consented to depart instantly. The arrangements were soon made. While his people were striking their tents, Adolphe changed his dress for the habiliments of a sledge-driver. An hour before midnight every thing was prepared, and the party silently commenced their journey.

"Thus ends my dream of friendship," said Ivan, as starting from his feverish slumber, he prepared the next morning to visit the deserted chamber of Adolphe. "I have read, it is the nature of woman to be false, and man to deceive. Hitherto I have deemed it the cynic's censure; I now find it the philosopher's truth. Yet, the false mistress and treacherous friend should not have been Catherine, and Adolphe Lesseau.——How, gone!" he exclaimed, as looking round the apartment, he searched in vain for its late inmate: "can Catherine be the partner of his flight?" His eye fell upon the letter—he trembled as he broke the seal; it ran thus:

"DEAR IVAN,—Condemn me not, that I have withdrawn from your hospitable home without bidding you farewell; but my honor and your happiness demand that I should act as I have done. Till a few moments preceding the writing of this, I knew not of my danger. May you and Catherine be happy! Farewell.

"ADOLPHE."

"He is true, he is true!" said Ivan, rapidly glancing over the paper; "human nature forgive me, that I doubted thee! He loved, but knew not of my engagement to Catherine. I was to blame—he should have been forewarned."

Ivan took no notice of the scene he had witnessed, to Catherine or his mother, trusting that time would lessen her grief, and her heart gradually appreciate his devoted affection. By a tacit agreement, the name of Adolphe was never mentioned between them. As the spring advanced, the countess removed to St. Petersburg, her palace at Moscow being destroyed. Here they visited, and gradually plunged into the fashionable dissipation of the court. But, although Catherine moved amid the brilliant throng, her buoyancy of spirit was gone—she appeared to endure rather than enjoy, and Ivan found that the shaft had pierced deeper than he at first imagined.

Two years rolled on, and the once blooming Catherine had become a delicate invalid. Apathy and languor, the forerunners of consumption, had gradually tainted the springs of health, and frequently obliged her to keep her chamber. She was one evening reclining upon a sofa, listening to a romance that Ivan was reading; it turned on France and her minstrel knights. A deep sigh from his auditor drew his attention; she lay pale and gasping—a tear upon her cheek. His generous nature could endure it no longer.

"Catherine!" he exclaimed, "we must change the scene; your health is too delicate for this cold northern climate—you shall travel—the genial airs of France will restore you."

"France!" cried Catherine, half-springing from the couch: "Can you be serious? Should we meet ———"

"Adolphe, you would say; why, you must punish him for his desertion. Yes, dear Catherine," continued Ivan, "I now look upon you but as a sister; my friend is worthy of your love—honor and gratitude alone prevented your union—they shall be rewarded. Nay, no words: I shall be repaid the sacrifice in your happiness and again embracing my friend. Summon your spirits; in a few days, we will set out for France."

In the summer of the same year, the military Lodge of St. Louis was assembled in Paris. The room was crowded with officers, and foreign Brothers of distinction. Count Laureston, as Master, was in the chair. The usual signal for silence being given, he thus addressed the assembly:

"Brothers; it is my pleasurable task to record another instance of the advantages resulting from Masonry. A Brother here present, while escorting me, during the late war in Russia, from an interview with Prince Kutusoff, was attacked by a party of Cossacks. I had barely time to escape with my despatches: his men were slain, and one of the enemy about to despatch him, when it became apparent to the commander of the party that the Frenchman was a *Brother*—he saved his life—concealed him in his own house, and finally enabled him to reach his native land. I find, by the list of this night's visitors that, unknown to each other, the two Brothers are present."

"How!" exclaimed Adolphe, rushing forward, "my friend here?"

A group of foreign officers at the same moment opened their circle, and Ivan was clasped in the embrace of his friend.

Accompanied by Catherine, he that very day had arrived in Paris, and hearing that a Lodge was held in the hotel where he was staying, he sent in his name and certificate to the Master.

We will not detain our readers by dwelling upon the happiness of Catherine, or the gratitude of Adolphe; the following announcement, from the journals of the same month, will conclude our tale:

"Married, at the chapel of his Excellency, the Russian Ambassador, Count Adolphe Lesseau, to Lady Catherine Horndoff. Count Ivan, of Dantzoff, gave away the bride."

TRIBUTE OF RESPECT

TO THE WORTH OF THE LATE SIR JOHN LEMAN.

Dr. Leman
 [Offered by a Member, and unanimously adopted by the BOSTON ENCAMPMENT OF KNIGHTS
 TEMPLARS, at its regular communication in October last.]

SINCE we last met, one has left our ranks, has been stricken from our roll, has ceased his connexion with us, by the compulsory power of that force alone, whose fiat is irresistible, whose command none can gainsay, and at whose word, prepared or unprepared, we must all pass from busy life to the dread inaction of the grave. But, thanks to the Great Disposer, there are sources of consolation, even of triumphant feeling, which are extended to him who, although entering the shades of the Valley of Death, can still exclaim, "I have fought the good fight. I have preserved my conscience unscathed. I have not been recreant to those duties enjoined by my Creator. Love to him, and to mankind."

These sources of satisfaction revert also to those who are left. They serve as stimuli to press onward to the same mark. They encourage that consistency, that resolution to persevere unto the end; they speak to us, "be thou also faithful unto death, and thou shalt be honored here, and have a crown of life hereafter."

These remarks are naturally suggested by the demise of an old and highly esteemed associate, Sir JOHN LEMAN, who was suddenly removed from this life on the 8th inst. at the age of 66. He was buried on the Sabbath ensuing, and followed to his last resting place, by a very numerous concourse of friends. Several of our Order paid this last tribute of respect to the deceased, attended by their acting Commander, whom we all acknowledge to be one of those rare friends, the last to forsake a Brother, whether in life or death.

Sir John Leman was a mechanic, who, by strength of arm, and sweat of brow; by industry and perseverance, was enabled to bring up, educate and support a numerous family. A number of hardy and respectable sons remain to continue in the same honorable path of mechanic toil. May the virtues of the father still continue with, and bring them to the conclusion of life, so that their memories shall be honored as his. One of them is now a respectable member of St. Andrew's Lodge.

Sir John Leman received his degrees in this Encampment in 1816, and has been a member since March 5, 1817; but in 1837, owing to infirmities of body, his attendance becoming almost impossible; he, with reluctance, resigned his membership. Most of us remember that occasion. As the infirm old man, with heavy step, but heavier heart, left his Masonic home, bidding a farewell as a member of this household, breaking the tie which so long had bound him with us: old associations, the old familiar faces

rushing in crowds before him, all, all conspired to prevent this painful laceration. He felt that this chain could not be broken. That it would be suicidal to his peace, and before he had fairly descended to the bottom of the stairs, he determined to linger with us. He did so, and was happy in his resolution. Pardon this episode. It enforces the power of Masonry, a power which engenders that sympathetic influence which in vain you may look for so extensively elsewhere. I need not add, that throughout the adversity of Masonry, he was not to be found among the lukewarm, or to be numbered among the too many who deserted the Craft when in danger.

Would that as much could be said of those who boast of greater intellectual superiority than did our deceased friend. The devoted, honorable, consistent Mason is to be tried by the excellence of the heart, by the language of action.

One more has gone to swell the ranks; to enlarge the great majority of the subjects of that inexorable commander whose insatiate demands are not to be satisfied so long as there is a dweller on earth. He has gone—but can he no longer serve us? He can. The deeds of honesty, of good name, are not to die with the individual. They stay behind, they long linger to stimulate to do good. No walk in life, however humble, but what may be embellished.

"Honor and shame from no condition rise,
 Act well your part, there all the honor lies."

My Companions, let us fulfil our duties as members of our extended Brotherhood, that when we in turn shall quit the ranks, we shall leave behind us such characters as shall convince the uninitiated, that the great excellence of a Mason, is the great excellence of man.

The following resolutions, offered by the same Brother, were then unanimously adopted:—

Resolved, That by the decease of Sir JOHN LEMAN, the Boston Encampment of Knights Templars, has lost a member who has fulfilled the high duties imposed on him by this connexion, throughout a long period, to such acceptance, as that his memory shall ever be cherished by his Brethren.

Resolved, That we from our hearts, deeply sympathize with the family of our deceased friend and Brother; that we herewith tender to them our sympathies for the separation which has lost to them a good husband and father, to society a valued citizen, to us, an upright, consistent associate.

Resolved, That the Encampment be clothed with the insignia of mourning for the usual period.

Resolved, That these resolutions be transmitted to the family of the deceased, as the unanimous expressions of our feelings.

FUNERAL DIRGE,

DELIVERED AT A MEETING OF THE GRAND LODGE OF SCOTLAND, IN
MEMORY OF THE LATE M. W., THE EARL OF ROTHES,*

GRAND MASTER MASON OF SCOTLAND.

BY ROBERT GILFILLAN, ESQ., BARD TO THE GRAND LODGE OF SCOTLAND.

AWAKE the Harp of Mournful Song
Ye Brothers of the Mystic Band,—
Ye who support the Temple strong,
Or by the Sacred Altar stand!—
Strike high the chords in wailing strain
Of deepest wo,
And mourn from out our holy Fane
A Brother low!—
Bow down the knee—hang low the head—
A Master fallen!—a Brother dead!

The Spring op'd with its fairest flowers,
And Summer wove her garland gay,
And sunshine o'er this world of ours
Chased all of wintry gloom away!
When forth we walked on that proud day
To raise a temple to the name
Of him whose high chivalrous lay,
Has given our land a second fame!
A Brother,—from our hand he rose—
Masonic honors give!
To Scotia's Minstrel sweet repose—
His name will ever live!

On that proud day, him we deplore,
In wealth, in health, and honors high,
Stood foremost in that friendly corps,—
The Brothers of the Mystic tie!
But soon the winds of Autumn came,
And Winter with its dark'ning gloom,
And now when buds, Spring wreaths proclaim,
We mourn our Brother in the tomb!
Bow down the knee—hang low the head—
A Master fallen!—a Brother dead!

The light that lightens Masonry
Hath lost, 'mong us, a living ray,
And her handmaiden, Charity,
Mourns one from out her ranks away.
The Candlestick, out of its place
Has been removed, and now
Our Priestess sits with sorrowing face,
And sadness on her brow!
The fine gold, it is changed and dim—
The Master honors sleep with him!

*Whose death was noticed in the previous number of this Magazine, page 19.

†The late Sir WALTER SCOTT, Bart.; the Foundation Stone of whose Monument the Grand Lodge of Scotland had the honor of laying on the 15th August, 1840.

Our Temple where high Songs were sung
And banners bright displayed—
With Cypress and with Willow hung,
Is now in gloom array'd!
Awake the chorus, swell the strain,
The living for the dead complain!
Weep ye whom poverty makes weep,
He was your friend who now does sleep.

Who can his errors understand?—
Frail man by passion driven,
Ye seek for truth!—alas! the land
Where truth is found, is heaven!—
Be humble then—for soon to all
Death shuts the scene and spreads the pall!
A lovely world is at your feet,
Though oftentimes clouded round with wo!
Then Pilgrims, when ye Pilgrims meet,
A kindly word to all bestow:
And Brothers!—Would ye wisdom knew?
——'T is CHARITY!
With will to dare,—and power to show
That mind is free!—
The way we tread, be't rough or plain,
We ne'er retrace, nor tread again!

Mourn him thus by death laid low,
While his race was scarce half run,
We who still the journey go,
Mark'd with grief his setting sun!
The chaplet 's faded from his brow—
The narrow house his dwelling now!
Bow down the knee—hang low the head—
A Master fallen!—a Brother dead!

ADDRESS OF WELCOME.

Delivered in the Tabernacle Church, in the city of New York, on the occasion of the public reception of the General Grand Encampment and General Grand Royal Arch Chapter of the United States, on the 16th September last. By Sir RICHARD CARRIQUE, Esq., Grand Prelate of the Grand Encampment of the State of New York.

SIR KNIGHTS, COMPANIONS AND BRETHREN OF THE
MASONIC FRATERNITY OF THE STATE OF NEW YORK—

WE are assembled this day on an interesting and important occasion! *Interesting*, as it furnishes us with an opportunity of paying our respects to, and of becoming acquainted with, some of the most eminent Masons in our country, hailing from different States of the Union, and

Important, as they are now assembled in this city to devise such measures, as will best promote the prosperity of the Craft, and lay deeper, broader and more permanent the foundation on which to rear the superstructure of friendship and Brotherly-love, and call into exercise that Heaven born charity, which, extending to earth's remotest bounds, embraces the whole Masonic family, composed of members, inhabiting every clime, possessing different religious opinions, and advocating adverse systems of civil policy and political principle.

In no body of men collected in society, relationship can long exist, without some form of government, and the enactment of good and wholesome laws, regulating the conduct of its members; nor can even then, long exist a society, without the most rigid adherence on the part of its members, to the salutary laws and regulations adopted for the peace and prosperity of the society.

It has been found necessary and expedient for the preservation and good government of the Masonic family, in all countries where Masonry has existed, to form a Constitution, and to frame laws and regulations, for the promotion of peace and harmony among the Fraternity—to bind the several members, whether as individuals or Lodges, in one bond of fellowship and to produce a concentration of all their exertions in one general endeavor to spread the divine principles of Masonry throughout their own native country, and throughout the world; for Masonic charity and benevolence are not confined within the narrow boundaries that limit Nations, Kingdoms or States, but rejoices in that universal philanthropy, which, spreading its broad pinions, soars over and around the terrestrial globe, and with a confiding eye, looks up to the celestial abodes for the consummation of all its hopes,—the happiness of fellow-man.

The Masonic Fraternity in the United States, in forming a system of government, have conformed as much as possible to the republican institutions of our country. Hence the Fraternity in each State, have their own Grand Bodies, to whom they are immediately amenable for their conduct, and under whose authority the several Lodges, Chapters and Encampments, are held.

This might have been considered as sufficient for the government of the Craft, and undoubtedly would be so, if the genius and spirit of Masonry could be confined within the lines that mark the boundaries of States. But not so—Masonry acts with, and is governed by, a spirit that seeks the happiness of all her votaries. She aims at the production of that glorious period, in which the members of the Fraternity, spread over the whole earth, shall be united in one common bond of Brotherhood, by that friendly and social intercourse which binds man to man, and produces a lively, deep and abiding interest in the welfare of each other.

To produce this grand object in the United States, a General Grand Encampment has been formed, composed of Knights selected from different States of the Union. Men, not only eminent for their Masonic knowledge, but highly distinguished for their talents and philanthropy—and, above all, for their devotion to the Cross of their blessed Lord and Master, and who are ever ready to unite in defence of that faith which conveys to the *penitent* the cheering hope of life and immortality beyond the tomb.

Royal Arch Masons have not been behind hand in the glorious work of spreading the divine cement of Brotherly-love; and a General Grand Chapter of the United States exists, and, in company with the General Grand Encampment, appears before us at this time.

The G. G. Chapter is also composed of Masons, equally distinguished for their devotion to the great interests of the Masonic Institution. Lovers of the arts and sciences, and men who are desirous of elevating the character of Royal Arch Masons, to that high and exalted rank, produced by the exercise of that pure devotion, which causes a dedication of our lives in "*HOLINESS TO THE LORD.*"

These two Grand Bodies meet triennially, and according to their Constitution, alternately in the commercial city or metropolis of the different States, to adopt measures, that will advance the cause of Masonry and encourage the Fraternity in the faithful discharge of their duty, to the most high God, their neighbors, and themselves.

It is our privilege to have the two General Grand Bodies assembled in the commercial city of the State of New York. A State, in which are many, very many, warm and true hearted Masons, who, devoted to the good cause, rejoice at every convocation of the Brethren, designed to spread still farther and wider the benevolent principles of the Institution.

The Grand Encampment of the State of New York, and the other Grand Bodies, hail with pleasure and satisfaction, the auspicious event, and unite in pay-

ing their respects to their Brethren from the several States, composing the two General Grand Bodies; and the Brethren of the several Orders rally round their respective banners to join in the *welcome*.

Selected by the joint committee of the different Orders, I appear before you, as your organ to present to our visiting Brethren, "*travelling from afar,*" the salutations of friendship. I could have wished that this highly pleasing and honorable duty had fallen into more able hands. In the hands of one better skilled in classic lore, and more capable of captivating an enlightened audience; but Brethren, what may be wanting in well chosen words, and fine rounded sentences, may be made up in that depth of feeling—that ardent desire for the prosperity of Masonry, and that untiring zeal in the good cause, which has ever warmed my heart, and produced an exercise of the most ardent fraternal affection toward the whole Masonic family.

SIR KNIGHTS, MEMBERS OF THE GENERAL GRAND ENCAMPMENT, AND MOST EXCELLENT COMPANIONS OF THE GENERAL GRAND CHAPTER OF THE UNITED STATES OF AMERICA.

In the name and in behalf of the Grand Encampment of the State of New York, and in the name of the several Orders here assembled, I bid you a hearty WELCOME to our city, and present the right hand of fellowship, warmed by that genial influence of fraternal affection, which burns in our hearts, like unto that fire which burnt in the Bush, without consuming it.

Accept our felicitations as they are given—pure and sincere—and believe, that you are now surrounded by branches of the Masonic family, who feel honored with your fellowship, and who will most cheerfully reciprocate your friendship.

The Fraternity, Sir Knights and Companions, have reposed in you the most unlimited confidence. The Knights and Companions of the United States have committed to you their best interests. You are selected from the different States of the Union, that you may the better watch over the general interests of the several Orders under your provisional care, that when convened at the "*beginning*" or the "*end*" of the three years, you can come together endowed with that correct knowledge of the situation of the Craft in every section of our country, and possessed of all that wisdom learned by experience, which will enable you to adopt such regulations as will best secure the honor and prosperity of the Institution.

We are happy, Sir Knights and Companions, to meet you at a time when the dark and portentous clouds, which have for the last twelve years spread their sombre mantle over the Masonic horizon, are broken and passing away. When the mad crusade of the ignorant and the prejudiced is nearly at an end, and when sober reason, once more resuming her throne, weighs in an impartial balance, the principles of our Order, and the moral instruction inculcated in our Lodges; all which is spread before the public eye in our Monitors and Book of Constitutions.

The sun of Masonry is fast dispersing the clouds of persecution that have been so long spread over us, and its genial rays are fast revivifying the blighted regions over which the *Sirocco* winds have past. The brilliant rays of the sun are once more reflected from the "*Banner of the Cross,*" and the heart-cheering "*In hoc signo Vinces*" shines forth in radiant beauty; and, supported by the Almighty force of Truth, leads us on to victory.

We welcome you, Sir Knights and Companions, at a time, when Masonry, in our State, is rising like the Phoenix from her ashes, with renewed strength and vigor; when those, who have magnanimously resisted the "*pelting of the pitiless storm,*" are receiving the reward of their patient suffering and endurance, during the war of the elements of ignorance, prejudice, hatred and passion. When the timid and the fearful, strengthened and encouraged, once more take their place in our ranks, when Encampments, Chapters and Lodges, once pressed down by the iron hand of persecution, have shaken off the weight, and with zeal and vigor resume their labors.

But we have, Sir Knights and Companions, still another cause to give you a hearty welcome. We have ample reasons to believe that the principles of Masonry

are, at this time, more generally diffusing themselves over the civilized world, and that the spirit of fraternal friendship is more strongly felt and appreciated than at any former period.

The gigantic powers of the human mind, having grasped the elements and made them subservient to their will, the distance which heretofore separated the nations of the earth has been shortened, and, by the power of steam, such are the facilities of intercourse, that thousands who were formerly strangers to each other, now become acquainted, and grasp each other's hands in friendship and Brotherly love.

The happy result of this intercourse, among men and Masons, is fast developing itself. The Masonic bodies, on each side of the Atlantic, are becoming acquainted with each other, and will soon be firmly united in the interchange of all those friendly offices which render Masonry so worthy the attention of the Philanthropist.

Some of the Grand Lodges in Europe and America, have already availed themselves of the facilities of correspondence, and communications of an interesting character are interchanged between them, which must and will produce great advantages to the members of the Fraternity, travelling into foreign countries on business or for pleasure.

This interchange of friendly feeling must naturally produce that confidence, which always calls forth the helping hand in time of need; creates in the bosom an earnest desire to soothe the sorrows of the sorrowful, and to bind up the wounds of the afflicted. The day is at hand when the good, the true and the worthy Mason, will find a friend in every country whither he may travel. Water will gush out of the rock to slack his thirst. In the wilderness, he will find the "manna" to satisfy his hunger, and in the hour of sickness, when his heart fails, and he is ready to perish, the good Samaritan will be at hand to administer the oil and wine of comfort and consolation.

Sir Knights and Companions,—We rejoice with you in the prospect of a full and happy consummation of the objects for which the General Grand Encampment and the General Grand Chapter were formed. In this great and glorious work of extending the principles of the Masonic Institution, and reducing them to practice, you, Sir Knights and Companions, have personally done much. You have viewed, as all intelligent Masons must do, the Masonic family as one body, and each member as a part

"Of one stupendous whole,"

united by the most solemn ties, and whose imperative duty it is "to do good, and to forget not."

In accordance with these views, your actions, in your intercourse with the members of the Fraternity, have been marked with all that fraternal friendship, which characterizes the Christian and the Mason. It has been my pleasing duty, as Grand Prelate of the Grand Encampment of the State of New York, in their name, and in behalf of the several Orders here assembled, to return their most sincere thanks, for your courtesy and hospitality to those Sir Knights, Companions and Brethren, whom pleasure or business have brought within the vicinity of your dwellings. The kind and friendly manner in which you have received our Brethren, has added much to the happiness of those on a tour of pleasure, and greatly aided the man of business in his laudable pursuits.

We assure you, Sir Knights and Companions, that your *deeds* of charity and pure beneficence, are deeply engraven on the tablet of our memory, and will be held in everlasting remembrance. And we most sincerely hope, that the bright example of fraternal friendship and hospitality, you have so nobly and generously exhibited, will be followed by every influential member of the Fraternity in every part of the world, and the designs of the wise founder of the Masonic Institution, be fully accomplished.

You have, Sir Knights and Companions, conformed to the divine teaching, which declares, that "he that giveth but a cup of cold water in the name of a dis-

ciple shall in no wise lose his reward." The reward of doing good, is two fold. The first arises from the conscientiousness of having done good, and having discharged our duty to our fellow-men in the hour of affliction. It is of that character which

"Nothing earthly gives or can destroy,
The soul's calm sunshine and heartfelt joy."

The second reward is the approbation of our fellow-men, which is always acceptable, and acts as a stimulus to other acts of kindness, when it proceeds from that beneficent spirit, which rejoices in the expansion of virtue, and the exercise of philanthropy.

The first reward you have deeply treasured in your own breasts; the second we freely tender you in our thanks, for your courtesy to the Knights and Companions of this State, who have enjoyed your friendship and hospitality.

Our present Masonic prosperity, and the favorable prospects of the future, daily opening to our view, increase the pleasures of this day, and we indulge the hope that your present triennial meeting will be more satisfactory and pleasant than the last.

Sir Knights and Companions,—With a spirit thus animated, I once more bid you a hearty welcome to the hospitality of your Masonic Brethren, now assembled to receive you, and our ardent prayer is, that your deliberations may be directed by that wisdom which cometh from above; all the measures you devise be *beautified* by that love which, emanating from the eternal fountain of beneficence, is ever productive of happiness and peace; and that your present session, may be productive of much honor to yourselves and of lasting benefit to MASONRY, and to the world."

MASONRY FOUNDED IN NATURE.

WHATEVER is founded in nature is *permanent*; and although it may frequently be blended with transient combinations, it still remains a part of creation. The *plant* may be cut down by the frosts of winter, or by the ruthless hand of the destroyer; but the *root* still lives in all its inherent strength and natural energies. It waits but to receive the warmth of a genial sun, to put forth anew its stalks and branches, and its fruit and flowers.

We need not say, how many times FREEMASONRY has been conquered and disgraced,—for such has been asserted of it in every civilized country, and still, *it lives*. In common parlance — *it dares to live*. Whatever is founded in nature, *cannot but live*. Its chief principle is life—and whatever constitutes life, is morally good — as whatever is evil, is essentially *death*. Therefore, it is not optional with men, whether good things shall be permitted to exist; for it is not within the power of human agency to destroy them. Such is the wise provision of nature, that though the evils of this world appear many, the blessings are more. The balance of moral power is on the side of goodness, and the cause of right and justice does not depend upon conventional decisions.

It was decreed in France, that "death was an eternal sleep!" — and

what was the effect of such a vote upon the glorious doctrines of the immortality of the soul !

It was decreed by the monarch of all the Russias, that a person who should presume to practise Freemasonry within his dominions, should suffer death ! Time soon developed his weakness and his folly.

Politicians of every age and country, have denounced the Institution of Masonry, as fraught with evils unnumbered and unlimited ! But time has cut down these prophets and their prophecies as transitory and unnatural. Excitement is incident to party movements ; and party measures are seldom dictated by that judgment which is guided by reason. Passion results in confusion, and confusion leads to error. Party discipline is never based upon the immutable principles of justice ; and, therefore, no party succeeds in all its views and measures. There may have been many errors in the conduct of Masons, and in the administrations of Masonry ; but the principles of the Institution are permanently good, and will forever remain so.

Nations may rise and fall, — parties organize, re-organize, and *disorganize*, — great minds act and re-act upon one another, till the last hour of mortal strength, — injustice and cruelty may reign during the common period of human life, — still, the elements of all the fundamental laws of our moral nature, remain unchanged. Institutions based upon these laws, may be opposed and even suspended in their operations. But never destroyed.

We consider that evidence complete, which is confirmed by the scrutiny of the wise of past ages. The good men of different ages are independent of those prejudices which influence the good men of the same age. And whatever is the result of united wisdom, thus collected, may be regarded as in harmony with the laws of nature, and not in opposition to the will of nature's God !

Masonry has been tried, judged and proved. She has risen superior to her enemies, in every age ; and it is because her inherent energies are truth, love, justice, and mercy. All parties, powers, circumstances, and events, in opposition to these, are but the poisonous vapors of evil passions, which flit in momentary glory, and then sink back to unsubstantial confusion. Masonry is adapted to human nature ; and so long as nature is true to herself, so long will Masonry prove true to man.

MASONIC INTELLIGENCE.

IRELAND.

The last ANNUAL GRAND FANCY BALL, for the benefit of the Masonic Orphan Asylum, at Cork, took place under the immediate auspices of the "First Lodge of Ireland," and was a very splendid affair. The following description will give our readers a pretty correct idea of the manner in which our Brethren of the "green isle" acquit themselves in such matters.

The rooms were thrown open at 9 o'clock, and were quickly thronged with a brilliant and fashionable assembly. At the eastern end of the ball room was the chastely executed Chair of Lodge No. 1, supported on a pedestal of three steps, and surmounted by a handsome canopy fringed with gold. On each side was a large pillar supporting the celestial and terrestrial globes. From behind and above the Chair hung the splendid Banner of the Lodge. Its devices consisted of the "All-Seeing Eye," in the centre of highly gilt irradiations, under which was a superbly executed Square and Compass, surrounded by a wreath of shamrock, with the denomination of the Lodge on an emblazoned scroll. Right and left of the Chair were admirably painted transparencies of female figures representing Justice and Mercy. At the end of the room, and in front of the spacious music gallery, was a large transparency, with a female figure, in the character of Charity, extending her benevolence to two prostrate female supplicants. Right and left of the room floated the Banners of the different Orders of Prince Masons, Knights of the Eagle and Pelican, Knights Templars, Knights of Malta, Knights of the Swords, and Royal Arch Masons, &c. From the centre of the ceiling hung a magnificent branch lit with gas, at either side of it a large chandelier, and along the sides of the room wax candles were thickly arranged, the light from all of which was reflected from the numerous mirrors covering the walls of this splendid apartment. In the large ante-room, where refreshments were abundantly supplied, were also a number of transparencies. On the left were two bust likenesses of the Queen and her Royal Consort ; on the right a full length likeness of the renowned Mrs Aldworth, the only female Freemason. At one end a large transparency covered the wall, representing the insignia of the Knights Templars, and at the other a much admired likeness of a Master Mason, in front of the Orphan Asylum, (for the benefit of which the proceeds of the Ball were to be devoted,) welcoming a number of female orphan children to partake of the beneficence of the patrons of the Institution.

From nine until ten o'clock, the Masons assembled in the rooms, to the number of two hundred and fifty, and at the latter hour the bugle sounded for them to retire to the Grand Hall, there to form in procession. Shortly after, an efficient and splendidly equipped brass band was heard playing the Freemasons' March, and slowly moving into the Ball Room, took their station on the right of the entrance. The Masons then followed and moved in single file up each side of the room. The Master of the celebrating Lodge, with his officers, then moved up the centre, and having ascended the Chair, gave the salute, which was responded to with military precision by the Brethren, who immediately proceeded to procure partners for the dance. The Masonic insignia worn by the members were in all instances tasteful and in many gorgeous. The ladies never appeared more beautiful and

lovely. The orchestral arrangements were excellent. Quadrilles, waltzes, gallo-pades, and reels, were kept up with unabated spirit until four o'clock in the morning, when the company beginning to retire, a country dance of sixty couple was led off, after which the bands played the national anthem, and the company separated, highly delighted with the pleasures of the evening.

The Ball was honored by the attendance of the highest rank, fashion and beauty, of the province of Munster, and by the civil and military dignitaries of the county and city of Cork. The amount paid over for the benefit of the Charity Fund was £153 9s. 3d.

I N D I A .

The Provincial Grand Master for Western India, the R. W. Rev. JAMES BURNES, LL. D., the last year paid an official visit to the various Lodges and Chapters,* in CALCUTTA, for the purpose of reviewing their work and examining into their condition. He was received by the Fraternity with great cordiality and ceremony, and entertained in a manner worthy of his distinguished reputation and high appointment. At the entertainment given him by the Brethren of "Industry and Perseverance Lodge," he was very handsomely complimented by the R. W. Master, Sir EDWARD RYAN. In reply, he pronounced the following brief, but excellent address. We have thought it worthy of a place in our pages:—

"MY BRETHREN,—I accept this cordial and Brotherly compliment in the same frank and hearty spirit with which it has been tendered to me; feeling, nevertheless, that I have no claim to appropriate to myself the high eulogium with which the eminent and distinguished Brother, who presides over you, has been pleased to introduce me to notice. I have long considered the consummation of just and honorable ambition, to be in the esteem and approbation of upright and enlightened men; and, although I have already enjoyed an ample share of consideration from the Craft, not only in the shape of costly testimonials, but also in the fairer and more grateful form of that undeviating Brotherly-love, which has elevated and animated me, unworthy as I am, to be one of the instruments of reconstructing, on a solid foundation, our great Institution in the Western Provinces of India; deeply do I appreciate the favor you extend towards me, and sincerely do I thank you for the splendid and generous hospitality with which you have welcomed me to night. Although the proud object of it, I may be permitted to remark, that it is as honorable to yourselves as it is to me; for it is in accordance with the true spirit and immemorial usage of our Order, and but another happy illustration of its great and beautiful principle, by which distrust is annihilated, and the stranger Mason leaps at once to the hearts and hospitality of his Brethren. I have devoted my utmost energies to Masonry in India, not only because it draws closer the bonds of social union amongst educated individuals, like ourselves, bringing together in happy intercourse our countrymen of all conditions, who are disposed to walk uprightly, live within compass, and act upon the square, to the incalculable advantage of every respectable portion of European Society; but also as a means, admirably suited for extending, without awakening religious prejudice, a truer knowledge of the Great Architect of the Universe, and more just notions of their duty to each other, AMONGST THE NATIONS OF THIS MIGHTY EMPIRE. With discretion and judgment, I have never doubted that it may in time be applied to these stupendous objects; and an Institution which possesses such a spirit, and

* Under the English jurisdiction, the Grand Lodge is the supreme head of Masonry, and of course takes cognizance of the Chapters. This is also the case in Scotland and Ireland; and it was so America until 1797. Prior to that period, the Chapter degrees were conferred under the authority of a Master's warrant. This will enable some of our Brethren to understand, why the emblems of several of the higher degrees are so often found on the Master's Diplomas, presented by foreign Brethren, when applying for admission to our Lodges.—[ED. MAG.]

which contains within it such a tendency, may justly demand the zealous and earnest support of every generous and philanthropic man. Deeply impressed with these feelings, my Brethren, you will readily believe that I have watched with intense interest, the recent and rapid revival of the Craft on this side of India, and I confess to you that one of my chief objects in visiting this splendid metropolis of the East, was to hail this rising and spreading light, issuing from darkness, under the fresh and vigorous guidance of my gifted friend and valued Brother, JOHN GRANT, whose elevation to the Provincial Grand Chair of Bengal, followed as it has been by his admirable selection of officers, is, I conceive, one of the most important steps that has occurred in the march of Masonry within the present century, and will lead, I venture to foretell, to the most momentous results, both as affecting the civilization and happiness of our fellow-men. My pride and gratification have been extreme in finding him aided in his good work in particular by the R. W. and illustrious Brother who rules this Lodge. "*Primus in Indis*," may be well said of Sir EDWARD RYAN, for there is no philanthropic object, no scheme of education, or system of improvement, from the Himalayas to Cape Comorin, with which his matured wisdom, and venerable name may not be identified. The accession of such an honored individual is a tower of strength to our cause; the effect of his efforts may be incalculable; but it is probable that, under the blessing of the Supreme Master, and seconded by those of the worthy, eminent and active Brethren with whom he is associated, they will prove irresistible in the dissemination of love amongst our Brethren, and charity and good will to all men." The Rev. Brother closed by paying a high compliment to the working of the ancient Lodge of Industry and Perseverance.

MASONIC EMBLEM.—An officer, and a Brother, employed in the campaign through Afghanistan, recently found an antique Masonic emblem concealed in a stone wall at Ghuznee. It is merely the five points, with an inscription in Persian round it. The translation of which is, "God grant me what I ask." The Brother adds: "I have remarked, during our campaign through Afghanistan, a strong resemblance to the customs, dress, and manners of the ancient Jews, very prevalent among the Affghans. Indeed, at Candahar, they acknowledged their direct descent, and called themselves 'the children of the Jews.' I cannot, therefore, wonder why a Masonic emblem should be known to them. No doubt, many more might be traced, and if due examination were made we should probably elicit those scintillations, embers of the Masonic light itself, which might be enkindled into pristine power and beauty."

The Masonic Temple, which has been gradually rising on the beach near Cap-per's St. Thome, in MADRAS, has been finished. It is a peculiarly neat and imposing edifice.

On the celebration of St. John's day, the Brethren in Madras, take up a collection in aid of the Fund of the Friend-in-Need Society,—a general charity. The collections in 1834, amounted to 1016 rupees; in 1835, to 833; 1836, to 932; in 1837, to 809; in 1839, to 753. Thus making a sum of 4343 rupees collected on this Masonic festival, in five years, for this noble charity, besides the collective aid of the Brethren privately dispensed for objects exclusively Masonic. The collection for 1840, was larger than that of the preceding year.

N O V A S C O T I A .

The anniversary of St. John the Baptist, was celebrated by the Fraternity in Halifax, by a public procession, and the laying of the Corner-Stone of the New Penitentiary.

The Commissioners for building the Provincial Penitentiary, in accordance with an act passed by the Legislature, having made application to the Provincial

Grand Master to lay the corner stone with Masonic honors, the various Lodges assembled in the great room at the Masonic Hall, on Thursday, the 24th June, being the festival of St. John the Baptist. At high twelve, the several Lodges ranged in front of the Hall, and formed in order of procession.

The Band having struck up, the procession moved forward in slow time. On passing the residence of the Provincial Grand Master, (Alexander Keith, Esq.) it halted, and the Brethren gave the honors; after which they moved forward in quick time, to the site of the intended building, pleasantly situated on the North West Arm, about two miles from the Hall. The procession here opened right and left, and the Grand Master and Grand Lodge passed through, and took his station on a platform erected for the purpose. The ceremony of laying the corner stone was commenced by the Rev. Dr Twining, Grand Chaplain, with a solemn prayer, which was listened to with serious interest by all present.

After the prayer, the Provincial Grand Master deposited the inscription, in a box made to fit the excavation in the lower stone. With the inscription was also deposited a variety of other articles, among which were a Past Master's Apron, and a Temperance Medal.

The Hon. Michael Tobin, Jr., acting chairman of the Commissioners for erecting the building, then presented to the Grand Master a silver trowel, bearing a suitable inscription, with which he spread the cement; and the upper stone was lowered into its place—the band playing solemn music, and the military firing several volleys. The Grand Chaplain then delivered an excellent address, which, for the want of room, we are obliged to omit for the present. After the address, the band played "God save the Queen," and the procession returned, in the same order, to the Grand Lodge room, where the Brethren separated until evening; when they again assembled and partook of an excellent dinner. Among those present were the Grand officers, and other Masonic Brethren; the Mayor and Aldermen of the city of Halifax, and other distinguished citizens, as guests.

The Halifax Morning Post, to which we are mainly indebted for the above particulars, says, that "dense crowds of the public had assembled to witness the laying of the corner-stone; among whom were many ladies, whose presence imparted liveliness and interest to the scene. An event of such general importance was this deemed, that we know of gentlemen who come fifty miles in order to be present at the procession."

UNITED STATES.

S O U T H C A R O L I N A .

Our respected correspondent at Charleston, under date of 5th Nov., has furnished us with the following interesting intelligence, for which we tender him our thanks, and shall be most happy at all times to receive contributions from his pen:—

"The consecration of the new Masonic Hall in Charleston, S. C., recently erected by the M. W. Grand Lodge of this State, took place on the 22d Sept. last. The building is three stories in height, with two large stores on the lower floor, next above two splendid Halls, and the third the Grand Lodge Hall. It is neatly finished, and lighted by splendid astral lamps; the seats are cushioned and covered with blue moreen. The Masonic Lodge Room is very neat, and elegant, doubtless surpassing any Lodge Room in the Union. Several Odes written

for the occasion were sung at the consecration, and the R. W. Albert Case, Grand Chaplain, delivered an address. The M. W. Grand Master, Major Gen. Edward St. Edwards, delivered a brief address in the Lodge Room, and the Hall was consecrated according to ancient form and usage. The M. W. Grand Lodge and six subordinate Lodges hold their meetings in the new Hall. The Grand Chapter and two subordinate Chapters meet there also, and the S. C. Encampment of Knights Templars will soon occupy it. This Encampment has just revived after ten years sleep, and already some eight or ten have received the Orders of the Red Cross and Templar.

The Lodges under the jurisdiction of the Grand Lodge of this State, especially those in the city, are doing a good work. The country Lodges are commencing anew their work and their life. The Lodge at Columbia has revived, and some dispensations have been granted for new Lodges. Masonry is coming up to be supported, acknowledged, and respected here. The Grand Chapter, during the present Masonic year, has granted a Warrant to establish a Chapter at St. Augustine. The M. E. Grand H. Priest went there and installed the officers, and they have exalted something near twenty Brethren. The Chapter is said to consist of several of the first men in that region, it has been supplied with Furniture and Jewels, and bids fair to do well. The Lodge at St. Augustine is said to be doing remarkably well.

"I believe it may truly be said, that our Ancient and Honorable Institution is becoming more and more prosperous throughout our whole country. I am gratified with the prospect, of having a Monthly, devoted to her interests. I hope you will succeed in your endeavors to establish it; and I doubt not, you may have many more subscribers here, when the work is issued, and ready for inspection. I wish you abundant success in your undertaking. May the 'Magazine' be an able advocate, of the Masonic Institution."

I N D I A N A .

At the last annual communication of the Grand Lodge of Indiana, the Committee on Foreign Correspondence, recommended the adoption of the following resolution:—

"*Resolved*, That this Grand Lodge coincide in the opinion expressed by the resolution introduced into the Grand Lodge of Alabama, and deem it of the utmost importance to the Craft, that a uniform mode of work, and uniform system of regulations, should pervade all the Lodges throughout the Union, and that we will unite with the Fraternity generally in any suitable means to accomplish the object." The resolution was adopted.

The Committee close their report by saying that the general tenor of the communications committed to them, "affords much ground for congratulation to the Masonic family, as presenting a most favorable statement of the prospects of the Craft, through the country."

A L A B A M A .

Extract from the Report of the Committee of the Grand Lodge, on Foreign Correspondence, for 1840:—

"Your Committee find nothing in the Foreign Correspondence of this Grand Lodge which seems to require their action. It consists chiefly of reports of the condition and proceedings of Grand Lodges throughout the Union; all of which, indicate a period of unusual Masonic activity, usefulness, and respectability; and conduce to the gratifying belief, that our Order is rapidly approximating to its ancient elevation, and that its beneficent influence, in the dissemination of principles eminently calculated to promote the social happiness of mankind, will ere long be felt and acknowledged throughout the world."

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Caleb Butler, G. Master.
 R. W. Simon W. Robinson, D. G. M.
 " Thomas Tolman, S. G. W.
 " Winslow Lewis, Senior, J. G. W.
 " John J. Loring, G. Treasurer.
 " Charles W. Moore, R. G. Secretary.
 " Winslow Lewis, Junior, C. G. Sec.
 " Rev. Samuel Barrett,
 " " E. M. P. Wells, } G. Chap-
 " " Sebastian Streeter, } lains.
 " " William Barry,
 " John R. Bradford, G. Marshal.
 " Robert Keith, S. D.
 " John Saville, J. D.
 " William Eaton,
 " Ruel Baker, } G. Stewards.
 " Francis L. Raymond,
 " Cyrus Balkcom,
 " Hugh H. Tuttle, G. Sword Bearer.
 " William Palfrey, } G. Pursuivants.
 " Luther S. Bancroft,

DISTRICT DEPUTY G. MASTERS.

R. W. Samuel Eveleth, Boston, 1st District.
 " Isaac Collyer, Marblehead, 2d.
 " Jeremiah Kilburn, Groton, 3d.
 " " Rev. A. L. Baur, Newton, 4th.
 " " Benjamin Huntoon, Canton, 5th.
 " Gardner Ruggles, Hardwick, 6th.
 " Jonathan Ames, 7th.
 " Robert F. Parker, Nantucket, 8th.
 " Brother Josiah Baldwin, Tyler.

GRAND LODGE OF NOVA SCOTIA.

AT HALIFAX.

R. W. Alexander Keith, Esq. Prov. G. M.
 " James Forman, Esq. D. G. M.
 " R. F. Hare, Esq. S. G. W.
 " Hon. J. Leander Starr, J. G. W.
 V. W. Rev. Thomas Twining, D. D., G. C.
 " John Richardson, G. T.
 " Adam Gordon Blair, G. S.
 W. Robert Douglass Clarke, G. M.
 " William Rogers, S. G. D.
 " Joseph G. Ross, J. G. D.
 " William Dean, G. S. B.
 " George Anderson, S. G. P.

GRAND CHAPTER OF MASSACHUSETTS.

M. E. Elijah Atherton, G. H. Priest.
 E. Thomas Tolman, D. G. H. P.
 " John R. Bradford, G. K.
 " Robert Keith, G. S.
 " A. A. Dame, G. T.
 " Thomas Waterman, G. S.
 " Sebastian Streeter, } G. Chaplains.
 " E. M. P. Wells,
 " Hugh H. Tuttle, G. Marshal.
 " Charles W. Moore, G. Lecturer.
 " Noah D. Haskell, } G. Stewards.
 " Ansel Capen,
 " Comp. Josiah Baldwin, G. Tyler.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

Sir Charles W. Moore, G. Master.
 " John Flint, D. G. Master.
 " John B. Hammatt, G. Generalissimo.
 " William Field, G. Capt. General.
 " Paul Dean, G. Prelate.
 " Ruel Baker, G. S. Warden.
 " John R. Bradford, G. J. Warden.
 " Samuel Wales, G. Treasurer.
 " Samuel Howe, G. Recorder.
 " Simon W. Robinson, G. Warder.
 " Hugh H. Tuttle, G. Standard Bearer.
 " Benjamin H. West, G. Sword Bearer.

BOSTON ENCAMPMENT.

Sir Ruel Baker, M. E. G. Commander.
 " Simon W. Robinson, Gen.
 " Winslow Lewis, Jr. Capt. Gen.
 " A. A. Dame, Prelate.
 " E. A. Raymond, S. W.
 " Edwin Barnes, J. W.
 " Jacob Amee, Treasurer.
 " Theodore A. Dame, Recorder.
 " Smith W. Nichols, Sword Bearer.
 " Charles Williams, Standard Bearer.
 " F. L. Raymond, Warder.
 " William Eaton, 3d Guard.
 " Geo. L. Oakes, 2d do.
 " William Ward, 1st do.
 " John Flint, Armorer.
 " William C. Martin, Sentinel.

COUNCIL OF SELECT MASTERS.

BOSTON.

Charles W. Moore, M. I. Grand Master.
 Robert Keith, R. I. Grand Master.
 Hugh H. Tuttle, I. G. Master of the Work.
 Joshua Holden, Master of the Exchequer.
 Thomas Waterman, Recorder.
 John R. Bradford, Conductor of the Council.
 Edwin Barnes, Master of the Guards.
 Constant Southworth, Sentinel.
 William C. Martin, Door Keeper.

ST. ANDREW'S R. A. CHAPTER, BOSTON.

Charles W. Moore, H. Priest.
 Hugh H. Tuttle, K.
 Thomas Waterman, S.
 John J. Loring, Treasurer.
 John Chadwick, Secretary.
 Samuel Millard, R. A. C.
 Robert Keith, C. H.
 John R. Bradford, P. S.
 Smith W. Nichols, 3d, } M. of the Veils.
 George L. Oakes, 2d,
 Francis L. Raymond, 1st,
 Jonathan Emerson, } Stewards.
 E. T. Wetherbee,
 William C. Martin, Tyler.

ST. PAUL'S CHAPTER, BOSTON.

John Flint, H. Priest.
 Luther Hamilton, K.
 A. A. Dame, S.
 Elias Haskell, Treasurer.
 N. D. Haskell, Secretary.
 John Hews, R. A. C.
 Enoch Hobart, C. H.
 S. W. Robinson, P. S.
 Wm. C. Martin, Tyler.

PAWTUCKET R. A. CHAPTER, NO. IV.

PAWTUCKET, R. I.

James Hutchinson, H. Priest.
 Alvin Jenks, K.
 Joseph W. Miller, S.
 William Field, C. H.
 H. N. Ingraham, P. S.
 B. H. West, R. A. C.
 N. A. Potter, 3d, } Masters of the Veils.
 John Gerry, 2d,
 Samuel Merry, 1st,
 J. O. Arnold, Treasurer.
 Jabel Ingraham, Secretary.
 James V. Jenks, Steward and Tyler.
 Regular meetings Wednesday succeeding
 full moon in every month. Annual meeting
 for choice of Officers 1st Wednesday in Dec.

UNION LODGE NO. X. PAWTUCKET, R. I.

William Field, Master.
 Edwin Howland, S. W.
 Alvin O. Read, J. W.
 Joseph Smith, Treasurer.
 Albert Bliss, Secretary.
 Nehemiah A. Potter, S. D.
 Stephen P. Fiske, J. D.
 James V. Jenks, Steward and Tyler.
 Regular meetings Wednesday preceding
 full moon in every month. Annual meeting
 for choice of Officers 1st Wednesday in Dec.

ST. JOHN'S LODGE, BOSTON.

Luther Hamilton, Master.
 George L. Oakes, S. W.
 Calvin Whiting, J. W.
 Jacob Amee, Treasurer.
 Noah D. Haskell, Secretary.
 John Flint, Marshal.
 Samuel Eveleth, S. D.
 Winslow Lewis, Jr., J. D.
 Charles Williams, Steward.
 Wm. C. Martin, Tyler.

COLUMBIAN LODGE, BOSTON.

Benjamin B. Appleton, Master.
 Samuel A. Allen, S. W.
 Benjamin Converse, J. W.
 Ruel Baker, Treasurer.
 Joseph W. Ward, Secretary.
 William C. Martin, S. D.
 William B. Hawes, J. D.
 George W. Lloyd, S. S.
 George M. Thacher, J. S.

SAINT ANDREW'S LODGE, BOSTON.

Hugh H. Tuttle, Master.
 Smith W. Nichols, S. W.
 John R. Bradford, J. W.
 John J. Loring, Treasurer.
 Charles W. Moore, Secretary.
 David Parker, S. D.
 James Washburn, J. D.
 Ezekiel Bates, Marshal.
 Martin Burr, S. S.
 Robert N. Tollock, J. S.
 Edwin Barnes, Inside Sentinel.
 William C. Martin, Tyler.

MOUNT LEBANON LODGE, BOSTON.

Edward Bell, Master.
 Osgood Eaton, S. W.
 James Holbrook, J. W.
 Simon W. Robinson, Treasurer.
 Thomas Waterman, Secretary.
 Samuel Millard, S. D.
 Loyal Lovejoy, J. D.
 Constant Southworth, S. S.
 Jacob S. Savage, J. S.
 William C. Martin, Tyler.

GRAND LODGE, CONNECTICUT

M. W. Dyar T. Brainard, G. M.
 R. W. Aner Bradley, D. G. M.
 " Henry Peck, S. G. W.
 " Horace Goodwin, J. G. W.
 " Benjamin Beecher, G. Treasurer.
 " E. G. Storer, G. Secretary.
 Br. Avery C. Babcock, S. G. D.
 " Mitchell S. Mitchell, J. G. D.
 " Wm. G. Sanford, G. Marshal.
 " Geo. Shumway,
 " Henry S. Wadsworth, } Stewards.
 " Isaac Tuttle, G. Tyler.

MASONIC MEETINGS, BOSTON.

St. John's Lodge, - - - 1st Monday,
 St. Andrew's, - - - 2d Thursday.
 Columbian, - - - 1st Thursday.
 Mount Lebanon, - - - last Monday.
 Massachusetts, - - - last Friday.
 Boston Encampment, - 3d Wednesday.
 St. Andrew's Chapter, 1st Wednesday.
 St. Paul's Chapter, - 3d Tuesday.
 Council, R. & S. M. - - last Tuesday.
 Grand Lodge, 2d Wednesday in December,
 March, June and September.
 Grand Chapter, 2d Tuesday in December,
 June and September.
 Grand Encampment, Oct. annually.
 Board of Relief, 1st Monday in each month
 through the year.
 King Solomon's Lodge, Charlestown, last
 Wednesday.

MASONIC CHIT CHAT.

It has been suggested, that select miscellaneous articles, on subjects not connected with Masonry, might be occasionally introduced into our pages, and that by giving a more general interest to the character of the work, make it acceptable to other than members of the Fraternity. The Magazine is designed for the exclusive benefit of Masons. We do not expect support from any other class of the community, nor do we cater for other tastes. We have already a sufficient guaranty that it can be sustained on the ground it now occupies. We cannot, therefore, consent to any change in its plan.

A doubt has also been suggested, whether a sufficiency of materials exist for supplying its pages with purely Masonic matter. Ask the preacher if he is not apprehensive that he may one day run out of texts! We know our own resources. We may not succeed in making every number equally interesting, but we shall endeavor to make them all useful, either for present purpose or future reference.

The Grand Lodge of Ohio have prepared a new *Masonic Funeral Service*, of great beauty and excellence, which we shall lay before our readers at the earliest convenient opportunity.

Agents in transmitting the names of subscribers are particularly requested to write them in a fair bold hand. We occasionally find great difficulty in decyphering them, and it is possible that we may have failed in some instances in spelling them correctly. Agents in receiving the names of subscribers, will save trouble, if at the same time, they exact the advance pay.

The last 24th of June was celebrated at Trinidad, by Caledonian Lodge, No. 324. The assemblage of Brethren was large on the occasion, and the dinner excellent. Among the active Masons in the Island, are Sir HENRY McLEOD, the Governor; Col. TYLER, and Maj. BARLOW, of the 14th Regt.

A Quarterly Communication of the Most Worshipful Grand Lodge of Massachusetts, will be holden in this city, on Wednesday, the 5th of December, inst.

It is most gratifying to observe the rapid increase of the Fraternity in various quarters of the globe. We refer to its progress in Europe. The Masons in Edinburgh mustered, in procession, upwards of one thousand strong, lately, on the occasion of laying the foundation of a Monument to the memory of their illustrious Brother, Sir WALTER SCOTT. If we turn to India, the exertions of the Craft in Calcutta and Bombay have been singularly successful, and the accession in members very great.

Extract of a Letter to the Editor, dated Tuskegee, Ala. Nov. 8, 1841.

"Our Lodge is at present in its infancy, having been established during the present year. Consequently the Brethren are mostly new members, or those who have come from other Lodges, far and wide—many of whom have not had an opportunity to communicate with their Brethren for ten or twelve years. We hope to place it in a favorable light before the community, and I know of no means which will be more conducive to this desirable end, than the publication of the Magazine you propose, and, I doubt not, will be able to give to the Fraternity. I wish you every success."

Extract of a letter to the Editor, dated Portsmouth, N. H., Oct. 20, 1841.

"I have faith, however, to believe that after the first number of your Magazine shall have made its appearance here, it will warm up some of the too many cold hearts in our midst, and bring them back to full communion with the lovely principles and precepts of our ancient and honorable Institution. Our foundation is fixed and immovable, and in order to rear a solid superstructure upon it, we have only to select the choicest materials. "Our prospect in this region is cheering. Many a faint hearted Brother has taken new courage, and is resuming his seat in our Lodges; and others, always confident and firm, are made glad in consequence. Many of the subscribers I send you, are brethren lately added to the Order, who, I hope, will take that elevated stand which will show, in coming time, that Masonry raises high her standard of morals."

Since our last number, the Bank of Buffalo has failed. Its bills will not, therefore, be received in payment for subscriptions for the Freemasons' Monthly Magazine.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. I.]

BOSTON, JANUARY 1, 1842.

[No. 3.]

CHIVALRY AND FREEMASONRY.

It has been very justly remarked, that there is scarcely any subject of antiquarian research, so free from the reproach of uninteresting and unprofitable labor, as that which relates to the origin, the causes, the institutions, and the effects of Chivalry. Some of our earliest and most pleasing associations (says a modern writer,) are connected with the tales of romance; and even after our judgment is disposed to reject them as rude and extravagant, the subjects which the most admired poets, of almost every nation, have chosen, lead us back to our former pleasures, and strengthen the hold they have on our imaginations, by enlisting on their side, the approbation of a refined and cultivated taste. Nor are the antiquarian researches, which have Chivalry for their object, less interesting and instructive to the philosopher. If he wish to inform himself of the opinions, the manners, and the pursuits of nations, at different periods of their progress from barbarism and ignorance, to civilization and knowledge;—if he wish to analyze, and account for, those great and leading points of character, which distinguish modern from ancient manners, he must go back to the age of Chivalry. Courtesy of manners, the point of honor, a more jealous and habitual attachment to truth than obtained among the nations of antiquity, and a refined, respectful, and delicate gallantry, may be traced from the period when Chivalry first dawned, to the present times.

Chivalry has been defined as a military institution, prompted by enthusiastic benevolence, sanctioned by religion, and combined with religious ceremonies; the purpose of which was to protect the weak from the oppression of the powerful, and to defend the right cause against the wrong. It has also been beautifully characterized as consisting in a passion for arms; in a spirit of enterprize; in the honor of Knighthood; in rewards of valor; in splendid equipages; in romantic ideas of justice; in a passion for adventures; in an eagerness to run to the succor of the distressed; in a pride in redressing wrongs and removing grievances; in the courtesy, affability, and gallantry, the devotion and respectful attachment to the female sex, for which those who attached themselves to it were distinguished; and in that character of religion, which was deeply imprinted on the minds of all Knights, and was essential to their institution.

The origin of Chivalry, like that of Freemasonry, is involved in almost impenetrable obscurity. In seeking its source, we find that scarcely any two authors

have followed the same track, or arrived at the same results. While some have supposed that it descended from the equestrian order of the ancient Romans, others have imagined that the Franks, and the rest of the German nations, who, on the fall of the Roman Empire, subdued and divided Gaul, brought with them those seeds which spontaneously grew up into that extraordinary plant, which has flourished but once in the annals of the world. Others, again, suppose it to be derived from the ancient war-like tribes of Northmen, or Normans, who, towards the ninth century, invaded in large bodies, the southern parts of Europe, and established themselves principally in France. Warburton maintains the hypothesis, that romance, rhyme, and Knighthood, originated with the Arabians, and through them were introduced, first into Spain, and subsequently into France and the rest of Europe. Mallet advances the opinion, that it originated with the Scandinavians. Percy and Pinkerton advocate this opinion; while Wharton offers a modification, or rather an admixture of the hypotheses of Warburton and Mallet, tracing Chivalry originally to the East, but deriving it from that quarter, partly through the medium of the Arabians, on the conquest of Spain, and partly through Odin and his followers, when they emigrated from Asia to the North of Europe. Herder, also, adopts the two hypotheses, and ascribes the life and body which were given to Chivalry, as arising from a concurrence of causes, proceeding from "two extremities of the earth," from Arabia through Spain, and from the Normans, as before remarked, on their settlement in France. A learned and ingenious foreign writer,* rejecting all these hypotheses, considers Armorica, and the connected provinces of Britain, as the countries which gave the "very decisive impulse to the character of modern civilization," by the introduction of romance, rhyme, and Knighthood. And, finally, the learned author of the History of the Crusades, contends that Chivalry had its origin in the turbulent times which followed the demise of Charlemagne. That illustrious monarch (he observes) "expired like a meteor that, having broken suddenly upon the night of ages, and blazed brilliantly over a whole world for a brief space, fell and left all in darkness, even deeper than before. His dominions divided into petty kingdoms—his successors waging long and inveterate wars against each other—the nations he had subdued shaking off the yoke—the enemies he had conquered avenging themselves upon his descendants—the laws he had established forgotten or annulled—the union he had cemented scattered to the wind,—in a lamentably brief space of time, the bright order which his great mind had established throughout Europe was dissolved." In this state of misrule and anarchy, every man's house was indeed his castle; and he was fortunate above his neighbors, who could command strength enough to protect it from the predatory depredations of his foes. The powerful and the wicked had no restraint imposed upon their actions, and the weak were everywhere oppressed and wronged. The yoke of vassalage debased the spirit of the people, and the generous sentiments inspired by a sense of equality were extinguished. Bands of plunderers ranged through the whole of France and Germany,—property was held by the sword,—cruelty and injustice reigned alone,—and the whole history of that age offers a complete medley of massacre, bloodshed, torture, crime, and misery. "It was then," says our author, "that

*English Monthly Magazine for February, 1800.

some poor nobles, probably suffering themselves from the oppression of more powerful lords, but at the same time touched with sincere compassion for the wretchedness they saw around them, first leagued together with the holy purpose of redressing wrongs and defending the weak. They gave their hands to one another in pledge, that they would not turn back from the work, and called upon St. George to bless their righteous cause. The church readily yielded its sanction to an institution so noble, aided it with prayers, and sanctified it with a solemn blessing. Religious enthusiasm became added to noble indignation and charitable zeal; and the spirit of Chivalry, like the flame struck forth from the hard steel and the dull flint, was kindled into sudden light by the savage cruelty of the nobles, and the heavy barbarity of the people."

The several hypotheses we have named, are supported by their respective authors with great learning and ingenuity. But, that theory which would derive the origin of Chivalry from the nations of the East, overlooking the nice regard to honor, the courtesy of manners, and the respectful and delicate gallantry, which formed its distinctive features, insists only on that resemblance between the Knights of Chivalry and the warriors of the East, which consists in their common passion for war, enterprise, and adventure. Thus confounding the natural result of a certain stage of society with a regular institution.

The theory which ascribes its origin to the Scandinavian nations, is more plausible; for, among them, almost every feature which afterwards marked the character of Chivalry, may be traced. But they existed generally. They were not the peculiar characteristics, neither were they regarded as the special obligation of a certain portion of the community. They were not arranged in regular order, nor with due proportion, as in Chivalry.

As respects the theory which considers it as of Armorican origin, it is sufficient that among the Celtic tribes, there is no evidence of that high regard to honor, and respectful attachment to the female sex, which are the characteristics of Chivalry. This theory, therefore, is not based on such strong presumptive evidence, as that which refers it to a Scandinavian origin.

The theory which regards the examples of military investiture, during or before the bright and magnificent reign of Charlemagne, as proofs of the existence of Chivalry at that early period, can probably boast of a much larger number of proselytes than any other. But, by the military investiture, the right of carrying arms and engaging in warfare, alone, was bestowed; and there does not appear to have been any obligation imposed on the recipient, other than that of employing those arms in the service and for the protection of his sovereign. His oath was one of service to his prince; that of the Chevalier, to his God and to society. The one promised to defend his leader; the other to protect the oppressed and to uphold the right. Though the great system of warfare established by Charlemagne, had that in common with Chivalry which all warfare must have—feats of daring courage, heroic valor, bursts of feeling and magnanimity, and as much of the sublime as mighty ambition, guided by mighty genius, and elevated by a noble object, can achieve—yet the government of Charlemagne was any thing but a chivalrous government.* Although, therefore, the spirit of Chivalry was drawn from the love of

* History of Chivalry.

military enterprize, and from that nice susceptibility of honor, and high estimation of the female sex, which were peculiar to the Scandinavian tribes; yet these facts are not sufficient to warrant the conclusion that it derived its origin from any of these sources.

We give our preference to that theory, as being most rational and probable, which refers its origin to the turbulent times that succeeded the ruin of the magnificent empire of Charlemagne.

But at whatever period, or in whatever soil, the seeds of Chivalry were first planted,—whether amidst the ice-bound mountains of Scandinavia, or in the burning sands of Arabia,—whether in the sunny plains of classic Italy, or the rich vineyards of chivalric France,—the splendid and extraordinary plant they produced, does not seem to have attracted particular notice until it had evidently attained its full form, and taken deep and extensive root in nearly every part of Europe.

At what time fixed regulations first distinguished Chivalry from every other order, cannot now be accurately determined. It was not, probably, earlier than the eleventh century. In the decisions of the famous Council of Clermont (in the beginning of that century,) we discover the rudiments of the laws of Chivalry. About the year 1025, several prelates, and particularly the Archbishop of Bourges, drew up a code of laws for the maintenance of order and the protection of the weak; which were afterwards submitted to, and confirmed by, the Council of Clermont. To these laws every person of noble birth, when he had attained the age of twelve years, was required to submit, by swearing to their observance before the bishop of his diocese. By this oath, he bound himself to defend and protect the oppressed, the widows, and the orphans; to take under his special care married and unmarried women of noble descent; and to use his endeavors to render travelling safe, and to destroy tyranny. Or, in the language of those authors who profess to quote from the vow as it was administered, "*to speak the TRUTH, to succor the helpless and oppressed, and never turn back from an enemy.*"

Hence arose the Order and the laws of Chivalry, and the honor attached to the name of Knight.

When Chivalry first made its appearance, the moral and political condition of Europe, was in every respect deplorable. The religion of Jesus existed only in name. The shadow was visible; but the substance had given place to a degraded superstition, which threatened ruin to the reason and dignity of man. The political rights of the lower and intermediate classes of society, were sacrificed to the interests of the great. War was carried on in a spirit of ferocious cruelty, equalled only by the sanguinary contentions of untamed barbarians:—no clemency was shown to the vanquished,—no humanity to the captive. The female sex, sunk far, very far, below their natural level, were doomed to the most laborious occupations, and were deserted and despised by those on whose protection and sympathy they at all times, have a natural claim. A double darkness seemed to cover the earth. The plains teemed with murder, and the rivers flowed with blood. It was then that Chivalry came forth, in its youth and its strength, one of the most grand and beautiful institutions that man himself ever devised. And though it could not eradicate that ignorance and depravity which engendered these evils, it gave the first great impulse to the light of truth, and sundered those

chains which had so long held the spirit of man in bondage;—it changed the manners and sentiments of the great, and softened the ferocity of war;—it asserted the divinity of the Christian religion, and inculcated the practice of its morals;—it inspired those sentiments of generosity, sympathy and friendship, which contributed so much to the civilization of the world;—"it first taught devotion and reverence to those weak, fair beings, who but in their beauty and their gentleness have no defence;—it first raised love above the passions of the brute, and by dignifying woman, made woman worthy of love;—it gave purity to enthusiasm, crushed barbarous selfishness, taught the heart to expand like a flower to the sunshine, beautified glory with generosity;" and produced that principle of honor, which, though far from being a laudable motive to action, often checks the licentious, when moral or religious considerations afford no protection or restraint. Where then shall we find words sufficient to express our admiration for those valiant men who first undertook to combat, not only the tyranny, but the vices of their age;—who (in the eloquent language of James,) singly went forth to war against crime, injustice and cruelty; who defied the whole world in defence of innocence, virtue and truth; who stemmed the torrent of barbarity and evil; and who, from the wrecks of ages, and the ruins of empires, drew out a thousand jewels to glitter in the star that shone upon the breast of Knighthood!

As Chivalry rose to splendor, and was embodied into form and regularity by the feudal system, so it fell along with it. The causes which broke up that system; the great and radical changes which took place in the manners and pursuits of mankind, in the principles of government, and in the operations of war, were fatal alike to the feudal system and to Chivalry. The same era which witnessed the discovery of gunpowder, and the invention of printing, and in which there sprung up the seeds of commerce, witnessed and produced the decline of Chivalry. As it arose principally from a peculiar state of society, the evils of which it was calculated to remove or alleviate, so it fell, when that state and those evils had given way to the general diffusion of knowledge and of wealth. But the spirit of the institution may still be traced. The humanity which accompanies all the operations of war, the refinements of gallantry, and the point of honor,—the three chief circumstances which distinguish modern from ancient manners,—at once demonstrate its extensive and permanent influence, and the beneficial nature and effects of its principles. "For the mind, as far as knowledge went, Chivalry itself did but little; but by its influence it did much. For the heart it did every thing; and there is scarcely a noble feeling or a bright aspiration that we find among ourselves, or trace in the history of modern Europe, that is not in some degree referable to that great and noble principle, which has no name but the *Spirit of Chivalry.*"

Such was Chivalry, and such the blessings which it imparted. That it was a branch of Freemasonry, is inferable from a variety of considerations:—from the consent of those who have made the deepest researches into the one, and who were intimately acquainted with the spirit, the rites and the ceremonies of the other. They were both ceremonial institutions. Important trusts were committed, and precepts communicated to the members of each, for the regulation of their conduct as men, and as Brethren of the order. The ceremonies of Chivalry, like those of Freemasonry, though not intelligible to the uninitiated, were always sym-

bolical of some important truths. The object of both institutions was, in many respects, the same; and the members of both bound themselves, by oath, to promote it with ardor and zeal. In Chivalry there were also different degrees of honor, through which the candidates were required to pass before they were invested with the dignity of Knighthood; and the Knights, like Freemasons, were formed into fraternities, or orders, distinguished by different appellations. James truly observes, that there was a great and individual character in Chivalry, which no definition can fully convey. He alludes to the Spirit of Chivalry; "for, indeed," (he continues) "it was more a spirit than an institution; and the outward forms with which it became invested, were only, in truth, the *signs* by which it was conventionally agreed that those persons who had proved in their initiate they possessed the spirit, should be distinguished from the other classes of society." The ceremonial was merely the assumption of certain obligations, and a public declaration that he on whom the order was conferred, was worthy to exercise the powers with which it invested him; but still, "*the spirit was the Chivalry.*" So it is with Freemasonry. The charm that binds its members together in one indissoluble bond of affection, does not spring from the ceremonial observances of the institution, however important, and interesting, and solemn, they may be. It is something of a higher, nobler, holier character,—it is that something which can only be felt, not described,—it is that "great and individual character," which no definition can fully convey. *It is the Spirit of Masonry.*

From these circumstances of resemblance, it is not to be inferred that Chivalry was Freemasonry. They only show that the two institutions were intimately connected; that the former took its origin from the latter, and borrowed from it, many of its ceremonial observances, and the leading features and general outline of its constitution. These points of similarity, indeed, are in many respects so striking, that several distinguished writers have contended that Freemasonry was a secondary Order of Chivalry, and derived its origin from the usages of that Institution.* The argument they advance in support of this hypothesis, is the similarity of the two Institutions. But they do not consider that this proves, with equal force, that Freemasonry was the parent of Chivalry. There were many secret Institutions among the ancients, but particularly the fraternity of Dionysian architects, which resembled Freemasonry in every thing, but in name; and no proof will be required of us, that those fraternities arose many centuries prior to the existence of Chivalry. If, then, there be any resemblance between the institutions under consideration, we must regard Freemasonry as the fountain, and Chivalry only as the stream. The one was adapted to the habits of intelligent artists, and could flourish only in times of civilization and peace. The other was suited to the dispositions of a martial age, and could exist only in seasons of ignorance and war. In the enlightened ages of Greece and Rome, when Chivalry was unknown, Freemasonry flourished under the sanction of government, and the patronage of intelligent men.† But during the reign of Gothic ignorance and barbarity, which followed the destruction of imperial Rome, Freemasonry languished in obscurity,

*This was the opinion of the celebrated Chevalier Ramsay.

†Masonry is supposed to have been introduced into Greece by the colony of Egyptians which arrived in that country under Inachus, about 970 years before Christ.

while Chivalry succeeded in its place, and proposed to accomplish the same object by different means, which, though less refined, were better adapted to the rude manners of the age. And when science and literature revived in Europe, and scattered those clouds of ignorance and barbarism with which she had been so long benighted, Chivalry decayed along with the manners that gave it birth, while Freemasonry arose with increased splendor, and advanced in equal pace with civilization and refinement.

In our next, we propose to notice the origin of Knighthood, and to sketch the history of the Knights of Malta. A third article will follow, on the history of the Knights Templars, and their connection with Freemasonry.

DIRGE,

ON THE DEATH OF THE ETRICK SHEPHERD.

JAMES HOGG, the Poet,—more popularly known as the "Ettrick Shepherd,"—was initiated into Masonry on the 7th May, 1835, by Brethren of the ancient "Lodge Canongate Kilwinning," (Scotland) specially convened for the purpose at the village of Inverleithen. After the ceremonies were over, he acknowledged the kindness of the Brethren in the courtesy they had shown him, in convening a Lodge specially for his accommodation; and remarked, that "his mind had been deeply impressed with the solemn moral injunctions he had received." He afterwards became "Poet Laureate" of the Lodge. And it is not a little remarkable that the same office should have been held by his illustrious countryman and Brother, ROBERT BURNS, at the time of his decease. It had remained vacant during the interregnum. Mr. Hogg continued warmly attached to the Brotherhood until his death, which occurred at his residence, on the banks of the Yarrow, on the 21st of November, 1835. It was an event that did not fail to impress every son of genius and reader of taste, on both sides of the Atlantic, with a deep and melancholy interest. He was, perhaps, taken "all-in-all," the most remarkable man that ever wore professionally a shepherd's plaid, and one of the sweetest poets that ever framed a lay. He was buried on the 27th, in the Ettrick Church-yard, closely adjoining the cottage in which he was born. The funeral was attended by a crowd of mourners such as has rarely been witnessed in the pastoral valleys of the Ettrick and Yarrow. The following Dirge, written at the time, and published in one of the London periodicals, will be acceptable to the many readers and admirers of the writings of our distinguished Brother in this country.

DIRGE.

BY A BROTHER.

THERE'S wailing down by Yarrow's Vale,
There's mourning through the Ettrick Forest;
St. Mary's wave takes up the wail—
At Altrieve Lake the cry is sorest.

Why mute that Doric reed whose tones
O'er birk and brae poured sweetest pleasure;
Whose spell could charm the elfin ones
To listen to the minstrel's measure.

'Tis gone! no more may Eltrick hear
The well known voice of song or story;
No more St. Mary's bosom clear
Move to the lay of love or glory.

Past is the magic of the place—
The living breath of joy in Yarrow!
A spirit mounts to the throne of grace—
The clay is shrouded in the cold cell narrow.

But pilgrims oft from distant shore,
Shall wander there, and worship lone,
And strew that grave with wild flowers o'er,
And hang fresh chaplets on its stone.

PRAYER

Pronounced by Rev. Dr. TWISING, Grand Chaplain of the Provincial Grand Lodge of Nova Scotia, at the laying of the corner stone of the new Provincial Penitentiary, —omitted in our notice of the ceremonies, published in the last number of the Magazine, for want of room:—

"ALMIGHTY and Eternal God, Maker and Preserver of unnumbered worlds, we humbly acknowledge our entire dependance upon Thee for life, for breath, and for all things. Know, O Lord, that without thine inspiration and aid all human wisdom is folly, all human strength weakness. In thy name we assemble and meet together: we entreat thee, from thy holy habitation—from realms of light and glory—to look down upon us and vouchsafe thy presence and blessing, that we may know and serve thee aright, and that all our doings may tend to thy glory, and to the salvation of our souls. Grant that as this work is begun, so it may be continued and ended in Thee. Grant that the SACRED ART, which from the beginning has been especially employed in rearing temples to thy holy name, may now be blessed in this erection for the good of man, and the benefit of human society. Grant this establishment may become, in thy hands, a means of leading many immortal beings to repentance and reformation, and turning them from the error of their ways ere iniquity become their ruin. Let thy providential protection, we beseech thee, be over those who shall be more immediately engaged in carrying on this work, and shield them from danger and accident during its progress. In faith and hope, O Heavenly Father, we commend ourselves and our undertaking to thy favor and protection; 'Prosper thou the work of our hands upon us, O prosper thou our handy work!' Hear, we beseech Thee, our humble petitions, for the sake of that Eternal World, which was from the beginning, and shall be when time has ceased to roll—even Jesus Christ our Lord and Saviour. Amen!"

DU PELERIN, OR THE PROFESSION.

A PASSAGE OF PALESTINE.

It was past the midnight watch; and the Warders of the Tower of the Temple had taken their stations for the night, when the Grand Dignitaries of the Order of KNIGHTS TEMPLARS, at Jerusalem, assembled in the great chapel of the Convent, to hold a solemn Chapter for the initiation of a novice. The scene was one of a singular and imposing character. Encircled by his superior officers and assistants, each taking place according to his rank, the Grand Master of the Order of the Temple appeared conspicuous among the rest. Enveloped in his robes of spotless white, the blood Red Cross flaming bright on the left shoulder, and seated on an elevated dais, the Grand Master held in his right hand the peculiar official abacus, the ensign of supreme authority. While all the attendant functionaries stood uncovered, he alone wore the ecclesiastical cap, in quality of Vice-General of the Pope, over the clergy of the Religious and Military Order.

The personal appearance of the Grand Master bespoke a man of a decided and extraordinary character, even in that age of daring and distinguished spirits. Of a tall and gigantic form, the hardships which he had endured in the campaigns of Palestine, had not yet been able to bend his iron frame, nor to render more than partially gray the hairs of his beard and bushy head, which clustered in broad, thick curls around his neck and temples. His dark, keen eyes, although somewhat sunk in their sockets, seemed to scowl from under the shaggy eye-brows which overhung them; and several deep scars, on different parts of his sun-burnt face, added further to the forbidding impression of his physiognomy, which defied the closest observation to discover what were the secret workings of his soul.

Such was the appearance of ODO DE ST. AMAND, the Grand Master of the Order of the Temple, (in 1171,) and who now held his Grand Chapter at Jerusalem for the reception of an equestrian aspirant. Besides the Grand Dignitaries above mentioned and Knights proper of the Order who were present at the magisterial Chapter, there were also a number of squires and serving-Brethren, attired in black dresses, who occupied a station in the lower part of the Chapel, and were under the direction of the Banner-bearer of the Order, whose deputy bore, before him, the black and white striped ensign of the *Bauseant*.

A Grand Prelate, or Bishop, in his mantle of flowing white, with several subordinate priests, clad in their peculiar white cassocks, with the Red Cross on their breasts, occupied appropriate places near the altar. All were ready marshaled for the ceremony; and the prefatory prayer of the Prelate, imploring the guidance of divine grace in the duty in which they were about to be engaged, announced the commencement of the initiatory rites. When all had said "Amen" to the priest, a silver bell was heard to ring, with a prolonged and portentous vibration, apparently proceeding from under the archway or pillars of the aisle, and the clanging sound of an iron door closing violently afterwards, directed the attention of all present to the spot. There was a pause, for an instant, of profound silence,—when the figure of a Knight-preceptor of the Order was seen gravely advancing, with the point of his sword depressed. Having approached within a respectful distance of the Grand Master, and signified the trace of the Cross on his forehead, the Preceptor humbly craved to be heard by the Grand Master and Council assembled.

"What would our Brother, Reginald, have of us or of our magisterial assistants? Our worthy Brother has but to speak his thoughts, which, we doubt not, are always such as ought to appertain to our holy calling and profession, as the servants and soldiers of Christ and of his Temple."

"High and venerable Odo, by the grace of God our Order's Master! it is written in the Book of His Word—'There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance.' Even so may it be matter of congratulation to this Order, to rescue a single pen-

itent from the world of perdition. A secular aspirant to the sacred principles of our Fraternity, sincerely, I trust, desires to renounce the world and its lusts, and to be admitted into your holy Convent; and through me he presents his petition and prayer. Such, most gracious Master, is the matter of my address; and I humbly wait your commands thereupon."

Without arising from his seat, the Grand Master spoke:—"Know ye, noble sires, and reverend Brethren, ought against this young disciple and novice of our worthy Brother, the Preceptor; or are ye advised of any impediment whatever, why he should be excluded from participation with our holy Brotherhood and Society? Your silence speaks approval of the aspirant. Brother Preceptor, depart and interrogate the candidate—closely as to the steadfastness and sincerity of his faith and his desires—even as it is written—'Try ye the spirits whether they be of God.' Our two magisterial assistants will attend you."

The individual who formed the object of these solemn injunctions and inquiries, was a young Norman gentleman of equestrian descent, who had lately arrived in Palestine. From misfortune, and the vicissitudes of the times, his family had fallen into comparative dissolution; and the father of DU PELERIN (for that was his name) had left him little else but his good sword, to win for him honor and estate. This, had there been no other reason, was enough to have prompted him to set forth on adventures, and proffer his services where they would be best appreciated, or where they would tend most to his glory or good. But another motive, no less potent, had impelled him to seek for chivalrous employment, if not for power and wealth, in the distracted and distant Kingdom of Jerusalem. One there was among the fair maidens of Normandy, whom the youthful Du Pelerin had devotedly loved, and by whom he was beloved again. Companions together from their tenderest years, it could not be but that the seeds of affection thus early sown, should have ripened into a fuller passion with maturer age; and that the bud, which Du Pelerin had thus marked developing itself, should have been prized by him as the chosen of his breast, above all the other flowers of the earth. But fate forbade the fulfilment of his wishes. The powerful family of the fair object of his affections rejected the idea of a connexion with a cavalier without fortune or high influence; and as the passion of Du Pelerin gradually developed itself, he was excluded from all intercourse with the object of his devotion.

Of too high a spirit to brook opposition, accompanied, as he felt, by personal indignities, and knowing well, that however attached, and faithful to himself, was the heart of her to whom he had given his own, her feelings of filial duty never would have allowed her to act in utter contempt and defiance of her friends, Du Pelerin resolved, with a struggle, to sever himself from a scene where he experienced so much heart-felt bitterness. Nor was he long in deciding the direction he should take. Ever since that important epoch in the East

"When the peers
Of Europe, by the bold Godfredo led,
Against the usurping infidel, displayed
The blessed Cross, and won the Holy Land,"

Palestine had been the great object of attraction and interest to all enthusiastic or venturous spirits. Often had Du Pelerin, when a stripling in his father's hall, listened to the tales of the Pilgrims who had returned from the Holy Land, with the palm-branches, plucked from the gardens of Jericho, in their bosom; and ever did his boyish heart beat most, when they told of the hair-breadth escapes they had made from savage beasts, or yet more monster man; and how they had miraculously been preserved from both by the heaven-sent sword of some chivalrous warrior of the religious and military Orders. The wandering troubadour who sung of Christian Knight and Saracen fast locked in mortal struggle, was dearest to him of all the sons of song; and these early admirations and aspirations after fields of danger and of death, formed the dream of his early years, which was now about to be realized. Palestine was the place whither he was

bent to devote his future energies and exertions; and, deeming it expedient and useful, stranger as he was, to join some society of distinguished character, he had sought for admission into the celebrated Brotherhood of the religious and military Order of the Templars.

At the period of the Knight-preceptor's entrance to the Chapel and Grand Chapter, the novice, Du Pelerin, was left, for the time, to his own silent and solemn meditations, in an adjoining apartment, set apart for aspirants. As was natural on so momentous an occasion in his life, the mind of the neophyte was agitated by various emotions. He felt that he was taking his last look upon the world,—such as it had been hitherto to him,—and that he was entering upon a new and untried state of existence, wherein he would be called upon to renounce many feelings and affections that were once interwoven with his being, and submit to many penances and privations, without even a wish or a will of his own. But his pride and his spirit placed before him the prospects of glory and of good, which he might be destined to achieve; and he had composed himself into a firm mood when the Conducting-preceptor and his two assistants entered.

Although previous to the present, he had been subjected to severe trial—to a long preparatory scrutiny and admonition, by the Preceptor,—the whole three now addressed themselves to the candidate, endeavoring to impress upon him a sense of the great responsibility which he was laying himself under; setting before him, in strong and glowing colors, the arduous duties which he would be required to perform, and the rigor of their rules both as to thought and actions. They advised him even yet to pause before he committed himself further, and rather return to the world than take the one irrevocable step, without a due impression of its consequences. Upon his resolutely avowing his determination to proceed, they then interrogated him, with soul-searching eyes, whether he had made a vow in any other Order; whether he owed more than he could pay; whether he was without any secret personal infirmity that might affect his labors; and whether he was married or betrothed to any woman; also, if he had already received the honor of the accolade. Then they adjured him as a Christian to answer truly; all of which, without any compunctions of conscience, Du Pelerin felt he could do, save that at the last question, a slight and sudden thrill ran through his veins as the subject recalled to his memory the beloved, but, to him, lost object of his early adoration. The Preceptor and assistants expressed themselves satisfied with the sincerity of his answers, and they again left him alone to his reflections, while they reported to the Chapter the result of their communication. Upon making the issue of the examination known, the Grand Master demanded, in a loud voice, if the Knights were willing to receive the aspirant? A mute inclination of the head from the assembled members, signified their assent to the reception.

The Inducting Knights once more withdrew to intimate to the novice the sanction of the Chapter, and prepare him for the approaching ceremony.

Disrobing him of his secular garments, he was now habited in the simplest apparel; similar to the garb of a Pilgrim, and formally conducted by the initiating Preceptor into the presence of the Grand Master and Chapter. And now, for the first time, the heart of the aspirant experienced a sensation of awe—perhaps, of apprehension,—which no previous ordeal or circumstances had had the effect of creating. But it was only the natural and passing effect of a youthful and susceptible spirit, liable to be acted upon by the influence of imagination; and he soon resumed his wonted self-possession to attend to the formal directions of the Preceptor. He was first instructed, by the latter, to advance nine paces, with his hands devoutly folded, and in a kneeling attitude, thus to address the Grand Master:—"Most venerable and puissant sir, I am here come before God and before you, and before the Brethren; and I do humbly and sincerely pray and beseech you, for the sake of heaven, and our sweet lady, to receive me into your society and the good works of this Order, as one who will all his life time, be the servant and slave of the Order."

Scarcely seeming to regard the suppliant, the Grand Master addressed the Pre-

ceptor:—"Brother, do you examine in our special presence this novice desirous of being rescued from the worldly mass of perdition?"

The Preceptor thereupon proceeded to put similar questions to him to those which he had done in private, to each of which the candidate suitably replied.

The original Rule of the Order was then directed to be read over to him, conformable to its precepts. A priest or chaplain advanced before the altar, holding in his hands an illuminated scroll, containing the rules of the Brotherhood, as drawn up by the holy Prior of Clairvaux, to all of which, after hearing them read, the candidate promised obedience. Which done, the Preceptor informed him that the time of his profession was come.

Being brought forward to the steps of the Altar, before which he and his Conductor prostrated themselves, the latter taught the novice to repeat—"suscipe me Domine, secundum eloquium tuum, ut vivam!"* To which the priests responded, "et non confundas me ab expectatione mea."† The Grand Prelate then solemnly prayed—"suscipe quaesumus, Domine, hunc famulum tuum ad te, de procellis hujus saeculi laqueisque diaboli fugientum; ut ad te susceptum, futuro saeculo se gaudeat a te feliciter muneratum, per Christum dominum nostrum, qui tecum vivit et regnat. Amen."‡

With his hands placed cross-ways on the Holy Book, on the leaves whereof lay a small crucifix, the candidate for the honors of the Templar Cross, was taught to pronounce the form of his profession:

"I, Gerald, of Normandy, surnamed Du Pelerin, do promise by the help of God, to observe the Rule of the soldiery of the Temple, even as I value my eternal salvation; so that it shall not be lawful for me from this day forward to withdraw my neck from under the yoke of the Rule, nor to enter into any other Order or society, without the knowledge and special license of the Master. I bind myself henceforth to obey him and all his Priors, or whatsoever officers may be placed over me, fully, faithfully, and without demur, in all matters, and to comply in every particular with the customs and usages of the Order, that are at present or that may be in force. And I do solemnly declare that in whatever transactions, employment, or negotiations I may be engaged, whether in peace or in war, I shall do every thing with a strict conscientious regard to the interests and integrity of the Order, even when it shall seem contrary to my own personal advantage and individual gain; and I shall be ever willing and ready when called upon, to peril and to sacrifice property, liberty, or life itself, for the sake of the Order of the Temple. So long as I have only three infidels to contend with in the field, I will not flinch or flee, neither will I accept of worldly ransom, if taken prisoner, or any ignominious means of escape.

"I oblige myself always to succor a Brother christian whom I shall find in distress, and that I will not suffer any such to be opposed or despoiled of his property, so far as I may be justified in taking his part—but I will be ever ready by word or deed to abet an injured Brother with scrip or with sword. So help me Heaven, and our holy mother Mary! And I do furthermore swear to devote my whole life and conversation in promoting the interests of the Cross, the mysteries of the Gospel, and the belief of the one true God; and that I will render my aid and arm to the Church and to the King, if required, in upholding the holiness of the Faith of Christ, and contending against the power of the infidel. All these I solemnly promise to perform, and pledge myself at this altar to the same, by placing thereon a written transcript of my profession, according to the sanction

*Liberal rendered—"Sustain me, O Lord, according to thy promise, so that I may live."

†And put not my trust to shame.

‡We pray thee, O Lord, to defend this Thy servant, who seeks Thee as a refuge, from the snares of the world and the devil, so that through Thy aid he may in future rejoice in being numbered with the chosen, through Jesus Christ our Lord, who liveth and reigneth with Thee. Amen.

of our sovereign head the Pope, and conformable to the communion of the Brotherhood, and house of the Temple of Jerusalem."*

The expression of this profession being ended, a Chaplain, who acted as Secretary to the Order, placed before the candidate, the written profession, for his sign or signature; after which the "Non nobis Domine" was performed by the priests. And now for the first time, during the ceremonial, the venerable Grand Master arose and, after some preliminary ceremonies, formally addressed the novice Brother:—

"As the humble head of this holy Fraternity, and presiding over this present convocation of our Grand Chapter of the Temple of Jerusalem, by virtue of the powers fully vested in me, I pronounce you, Brother Du Pelerin, to be received into the privileges and communion of the Order of the Temple, and authorize you to be invested with the habit of a Brother-Knight: and this I do in the name of the glorious Trinity, the Father, Son, and Holy Ghost; and we receive you in the name of the blessed Mary, of St. Peter of Rome, of our Father the Pope, and of all the Brethren of our Society, into the participation of all the good works of the Order, which have been performed from the beginning, and will be performed unto the end. You, and your father, your mother, and all those of your kindred, whom you let participate therein."

So saying, the Grand Master resumed his seat, and the Knight-preceptor, according to custom, proceeded to place upon the shoulders of Du Pelerin, a white mantle, with its Red Cross, binding it fast about his neck. He next presented the newly made Knight with a polished lance, sword, shield, and mace, enjoining him never to part with these his arms, but with his life's best blood.

An officiating priest then repeated the 132d Psalm, "Ecce quam bonum,"† and the prayer for the spirit, "Deus qui corda fidelium;"—each Brother present said a private "Pater," and the inducting Preceptor, in token of fraternity, embraced the newly accepted Brother; an example which was followed by the principal Chaplain, in acknowledgment of the same on the part of the ecclesiastics. At last, this solemn service was concluded by the Grand Prelate petitioning the Throne on high: "Omnipotens et sempiterna Deus!—miserere famulo tuo nunc in hunc-ce ordinem recepto, et dirige eum secundum tuam clementiam in viam salutis aeternae, ut te donante, tibi placita, et tota virtute proficiat, per Dominum nostrum Christum. Amen."‡ And all the Brethren present said—Amen.

Such was the solemn ceremonial and spectacle which Du Pelerin's initiatory epoch presented.

(POUR LA FOY.—FOR THE FAITH.)

*There was an obligation in which the candidate was required to do and perform a variety of things not enumerated in this profession.

†Being the same now in use in our Lodges: "Behold how good and how pleasant it is for brethren to dwell together in unity."

‡Omnipotent and eternal God! have compassion on thy servant who has now been received into this Order, and direct him to the way of life everlasting through thy mercy so that he may walk in the paths of virtue and to thine acceptance, through Jesus Christ our Lord. Amen.

MASONRY AND CHRISTIANITY.

Since the advent of the Prince of Peace, Christianity and Masonry have gone hand in hand in the work of charity and love. Before that happy epoch, as a writer has observed, alms houses and eleemosinary institutions were unknown. Poverty (except among the Masons) was without a friend, and the humble supplications of distress, were lost amid the proud pursuits of ambition, the wild and terrible clangor of arms and the sweeping desolations and cruelties of persecution, anarchy and despotism.

MASONRY AMONG THE ARABS.

THE adventure on which the following sketch is founded, actually occurred to a young French Brother and officer, who accompanied Bonaparte in his expedition to Egypt, and took an active part in the "Battle of the Pyramids." It may appear somewhat incredulous to those of our readers who are not extensively acquainted with the modern history of our Institution, that Masons should be found among the wild Arabs of the Deserts of Africa. But such is known to be the fact. We are informed that Lodges have been established at Cairo and at Alexandria, and that pains are taken to initiate the most intelligent and influential of the Sheiks of the principal tribes that wander over those Deserts. And manifold and important have been, and will continue to be, the benefits resulting from the practice. In many instances, it affords a degree of safety to the traveller, which can be secured in no other manner. Mehemet Ali, the present Pacha of Egypt, has of late years done much in this respect. But the security afforded by him is the security of POWER; and will be observed only so long, and so far, as the *fear* of punishment may predominate over the avaricious desires and bad passions of his wild subjects. Masonry does not operate through the FEARS,—but through the milder and gentler passions of the heart; and when they can be successfully awakened,—as they always can be, even in the most ferocious and savage of the human race,—the security they afford to the object in whose behalf they are enlisted, is ample and certain. The history of our Institution is replete with instances illustrative of this truth. We shall have frequent occasions, in the course of our editorial labors, to refer to them :—

"WHEN Gallia's chief marshal'd his steel-clad bands
By the lone Pyramids on Egypt's sands,
"Frenchmen!" he cried, "upon your deeds look down
Three thousand years of glory and renown!
Survey your ranks—think of your former fame,
Nor stain the wreath that consecrates your name:
A hero's triumph, or a noble grave;
Death or the laurel—symbol for the brave."
Napoleon knew—and few have known so well—
To touch the soldier's heart—to breathe the spell
'That wakens courage in the battle hour,
Nerves the young arm with the enthusiast's power,
Dreams in defeat but of victory still,
And gives the countless breasts one soul—one will.
"They come!" he cried, as the Egyptian host
Rushed o'er the plain their head-long valor host;
"Charge! Frenchmen, charge! couch well the deadly lance,
Strike for your homes; strike for the name of France!"
'T were foreign to my purpose here to tell,
How the rash foe in the encounter fell;

Onward the victors swept, a human flood,
Tracking their desert-path with Arab blood.
Then the pale CRESCENT veil'd her silver light,
And sat beneath the EAGLE's bolder flight:
Then the fierce soldier waved the blood-stained sword,
And prostrate Egypt own'd her Gallic lord.
The battle o'er—at morning's earliest dawn,
On his light Arab charger gaily borne,
Attended only by a swarthy guide,
Sworn to conduct him to the Nilus side,
The young Demourville sought the desert plain,
Cross'd but with toil and long-enduring pain—
A sea of sand, where arid billows rise,
And the hot simoom sweeps the cloudless skies;
Where the mirage, curse of the burning waste,
Allures the traveller's steps, but flies his taste:
Draws him still trusting on—still from him flies—
Till lost, bewilder'd, the lone wanderer dies.
Long had they journey'd; the bright eastern sun,
In the mid arch of day resplendent hung;
When, lo! before their aching, sand-scorch'd eyes,
The graceful palm trees' welcome shadows rise.
Nature's best gift amid the desert wild,
A mother's care for her lost, wandering child.
The weary soldier blest the cooling shade,—
His frugal, rude repast was quickly made;
By his worn, panting steed he sunk to rest,
His toil forgot, in grateful slumber blest.
Hail! balmy sleep, solace of human care—
The poor man's friend, the soother of despair.
Who can describe that weary traveller's dream?
Perchance in thought upon the banks of Seine
Gazing on well-remembered, love-lit eyes,
Breathing his heart's young, hope-impassion'd sighs,
He wander'd with some bright hair'd Gallic maid,
At evening's silent hour and pleasing shade;
Perhaps the vine-clad hills of genial France
Rose to his view in that delicious trance.
The old chateau—the cradle of his race,
His brave ancestors' ancient dwelling place.
Wood, stream, and valley—the dark abbey near—
Scenes known to youth—by youthful love made dear.
Chance on his ear the parting blessing hung,
Light graceful forms around his shoulders clung;
Again he felt the wild, convulsive swell,
That rung his heart at that sad word—farewell.
And tears, warm tears, their crystal barrier broke,
As starting from the earth, the soldier woke.
Short time for feeling—wildly gazing round,
Nor life, nor thing of life, Demourville found.
Amid the desert, friendless and alone,
Arms—steed—and treacherous guide—all, all were gone.
One hasty prayer the hopeless wanderer breathed;
One deep-drawn sigh his throbbing breast relieved.

Arm'd by despair with resolution's power,
 He wasted not in grief the fleeting hour,
 But traced with patient care the war-steed's track,
 Trusting the sand-press'd clue might guide him back
 To that red plain flush'd with Egyptian gore—
 To friends which hope scarce bade him think of more !
 Long weary miles the worn-out traveller past,
 No friendly shrub its grateful shadow cast.
 Madden'd by thirst, he dragg'd his blister'd feet,
 Trusting some desert-well or camp to meet.
 Just as hope left him with a parting sigh,
 A tinkling bell proclaimed a Camel nigh :
 With strength renew'd he traced the welcome sound,
 Till a rude Arab tent his footsteps found.
 And, oh, bless'd sight ! a gushing fountain play'd
 By the green palm trees' sleep-inviting shade.
 Frantic with joy, he rush'd, the stream to sip,
 And wash the film from off his blood swollen lip ;
 When in his path an armed Arab sprung,
 His lance in rest, his bow behind him slung,—
 " Back, Frenchman, back ! the stream is not for thee ;
 The desert's gift must unpolluted be,
 Back, victor, back ! Hath not Egyptian blood
 Slaked thy rank thirst ?—wouldst thou profane the flood
 That gush'd from earth at Alla's dread command,
 A stream of life amid the desert sand !"
 Vainly Demourville pray'd by every tie
 Of human love—or human sympathy.
 The taunting Arab mock'd his humble prayer,
 Till—hopeless—wild—made frantic by despair,
 Unarm'd he rush'd upon the ruthless foe,
 The stream to gain—or perish 'neath his blow.
 Short was the struggle—the worn soldier fell
 Prostrate and helpless by the long-sought well :—
 " Dog," the fierce victor cried ; " receive thy doom,
 Egypt's lone vultures be thy only tomb !"
 The lance was raised—one only hope remained !
 With a light bound his feet Demourville gain'd ;
 And o'er his brow traced high the MYSTIC SIGN—
 The badge of PEACE—of CHARITY divine.
 " A BROTHER !" the astonish'd Arab cried—
 " I own the tie—freely my tent divide."
 The cup was fill'd, the softest mat prepared :
 The desert's rude repast, too, frankly shared—
 The wanderer guided, the returning day,
 To where his Gallic friends' encampment lay.
 He lived to bless the great MASONIC TIE
 OF BROTHERHOOD, RELIEF, and CHARITY !"

ADDRESS OF WELCOME.

Delivered in the Tabernacle Church, in the city of New York, on the occasion of the public reception of the General Grand Encampment and General Grand Royal Arch Chapter of the United States, on the 16th September last. By Companion JOHN A. MORRILL.

COMPANIONS OF THE GENERAL GRAND CHAPTER OF THE UNITED STATES.

The honored duty of welcoming you to our city, in the name of the Grand Chapter of this State, has been assigned to me.

I cannot but feel deeply the responsibility of the situation in which this pleasing but important office has placed me :—pleasing, from my fraternity with the vast assemblage which I see around me :—important, as the medium of establishing new and lasting relations, and as giving rise to a new era in the history of our Institution.

Twelve years have elapsed since your last TRIENNIAL meeting in our city. In looking on this eventful period, chequered as a portion of it has been, by the moral martyrdom to which our society has been subjected—a persecution equalled only by the noble devotedness of the sacrifice, I am mentally carried back to that period when the persecuted martyrs of Christianity smiled amid the writhings of the torture, and triumphed in the agonies of dissolution. Permit me, however, on an occasion like this, so gratifying in its *present* and cheering in its *future* prospects, to draw a veil over the past.

Virtue has ever had her enemies. The noblest institutions of human wisdom, now known and honored throughout the earth, have had their *hour* of suffering, and their *day* of triumph.

Truth is omnipotent as she is eternal—guided by her light and marching under her banners, though the clouds of calumny may sometimes overshadow us, the season of trial will be short—the returning sun of prosperity brilliant and durable.

In tracing the progress of our society from its origin, we observe a combination of names for which a parallel will in vain be sought. Monarchy has stooped from her elevated throne, to welcome our Brethren—to embrace their principles—to protect their rights and immunities. Religion has descended from her altars to consecrate their labors and bless their hopes. Statesmen, renowned for their sagacity, have recognized in them the civilizers of society—the guardians of morality. Art, from her lofty domes and magnificent cathedrals, has triumphantly vindicated their labors, and Science has placed her everlasting wreath around the brows of the venerated fathers of our Institution.

We number among our Brethren, the great and good from every land where civilization has shed her blessings. Amid the classic fields of Italy—on the northern mountains of Germany—under the burning sun of India :—wherever humanity has erected her temple, the Institution of Masonry will be found. Whence, I ask, is this *universality*, if not from the excellence of the principles which it seeks to inculcate ? The sword has never been drawn from the scabbard to extend its empire. It has spread in the silence of thought and been cherished amid the *solitude* of time. No hecatombs reeking with the smoke of the sacrifice have been seen in its path. The widow's tear has not dropt and the orphan's cry has not been heard on its onward progress. *Peace* has been its motto, *Benevolence* its ensign—the consciousness of virtue its reward.

We have been assailed as the enemies to established governments, and particularly so to that of a democracy. It would indeed be an anomaly in the history of civic and scientific institutions, if we should seek to destroy the foundation upon which the beautiful superstructure of our Order has been erected. If there is any institution founded by man, purely democratic in all its relations, it is that of Masonry. Liberty and equality are stamped upon its portals in indelible characters. Every rank, save that conferred by superior virtue or intellectual attainment, is rejected ; and the prince and peasant unite as Brothers in the cause of humanity and benevolence. Under its auspices political differences are laid aside, the as-

perities which roughen the path of life are forgotten, the petty quarrels which disgrace and dishonor human nature, are not heard within its courts—but *universal* happiness is the object and the *end* of its purpose. I have said that our form of government is purely democratic. In the sort of federal union which exists amongst us, as a body, we have *local* privileges belonging to each division, guaranteed by the general government. Our inferior courts for the trial of offenders against the moral and good order of the Institution, emanate in the various lodges; the offender, if aggrieved, can appeal from them to the higher courts of the Grand Encampment, Chapter and Lodges of the respective States; and finally to this great court of Equity, to whose august presence I now address myself, the General Grand Chapter of the United States. Masonry ever has been and ever will be found in the temple of Freedom, offering up her morning and her evening sacrifice. She claims for herself no privilege save that granted to similar institutions—the right of moral self-government, and that of preserving her records and fostering her principles in a manner best suited to the calm and quiet of her interests.

Suffer me now for a few moments to enlist your attention on the *special objects* of Masonry—let me lead you, in fraternal fellowship, to its halls of Benevolence—its temples of Charity—its monuments of universal Philanthropy. Here is a theme on which, to use the eloquent language of an Irish barrister, “every one may take his Brother by the hand and boast of, and feel the electric communication.” I shall not take you to the aristocratic dwellings of opulence—to the carpeted mansion, or the bed of down—but to the abodes of misery and poverty—where want is attended by the haggard spectre of *famine*—where Hygeia finds her enemies, and disease and death, friends. A Brother whose case has not been made known to the Fraternity, has departed in want and poverty. His widow and children stand in speechless agony around the couch where the form of the husband and father sleeps in the silence of death. Misery has done her worst—tears cannot flow,—for even *feeling* has suffered a paralysis. The case becomes known to the Fraternity—behold every heart expanded and hand outstretched to relieve the sufferers—the widow and the orphans are comforted—the tear drop which falls from a Brother’s eye over the scene of suffering, drops on the altar of Benevolence, and expands into an *ocean* of Charity. “It is twice blessed, it blesteth him that gives, as they which take.”

You are a Brother in a foreign land, an alien to all around you, unskilled in its language, and a stranger to its institutions. Misfortune assails you—your hopes are blasted—your property is wrecked—a citizen crosses your path—he cannot speak your language—yet you *know* he is a Mason—he recognizes in you a *Brother*. No matter under what clime you may have been born, whether amid the fertile vallies of Europe—the deserts of Africa—the scorching plains of Asia, or the rude wilderness of our own beloved country: you are his Brother, his fraternal duties *prompt* him to relieve you, and generously, nobly does he perform the duty. For the truth of this exposition of the great principle which forms the basis of our social compact, I appeal to the records of past ages—I appeal to the shades of the early and venerable patriarchs of our Institution: the morality of whose lives, and the benevolence of whose *actions* have stamped it with the impress of truth. I appeal to you whom I see around me, ye *veterans* in the cause, upon whom *their* mantles, like that of the prophet, *descended*, a mantle which has enabled you to pass in *safety* the waters of Jordan, and to walk through the fiery ordeal *unharmed*.

Press onward in your moral and intellectual victory—if your leaders sleep on the solitary summit of Pisgah—ye have been permitted to enter on the borders of the *promised land*. It is flowing with milk and honey. *Till* the ground, and it shall yield you a plenteous harvest.

Yours is not indeed, like that of the ancient Hebrews, a victory to be achieved with the spear and the sword—it is a *moral conquest* over bigotry, superstition and prejudice. Your mission is that of humanity—your object, the extension of civilization, attended by its noble and lovely attributes; a material universe alone

is the limit of your labors, and the happiness of man the special object of your regard.

Companions of the General Grand Chapter and Encampment of the United States: We welcome you to our city. If on former occasions this pleasing duty has been omitted, let the mutual interchanges of friendship this day, erase it from the page of memory. Let the bond of fellowship which we now seal, remain unbroken forever. May the tree of Charity, whose root we are now cherishing and watering, extend its branches over us and our children:—may its leaves never wither, nor its branches ever droop. May Intellect, Benevolence and Charity united, be our presiding genius—may it direct our proceedings on this day of festivity and rejoicing, and accompany us to those domestic hearths where its operations are best felt and appreciated. Accept our congratulations. In the hour of danger and the day of trial, ye have been found at your posts. Power has not prostrated you; the withering glance of scorn has not affrighted you; and the wolf of malice which howled along your footpath, has returned *harmless* to his lair.

We greet you not for your wealth or rank, nor on account of the conspicuous political stations which some of you have held—but for your learning and talents, for your long service and untiring zeal—for the developments of good order, kindness and charity which it has produced—more especially Charity.

If I could embody all the elements which this simple word, as used by us, expresses—the figure would be diverse as the spectre in the vision of the prophet, from all that has appeared before. You would behold the genius of the great social virtue, with the earth for her footstool, the heavens for her canopy, the human heart for her temple—Truth on her right hand—Benevolence on her left—the Redeemer of the world in her footsteps. She would spread her protecting ægis over a universe. The voice of wailing should not be heard in her courts, nor lamentation on her borders. She should welcome *all nations* to her temple, and *every language* should speak her praise.

Poverty, in his squalid robes, should smile at her approach. The frailties of nature should be concealed beneath her wings, and the morbid passions sleep in silence at her feet. She should stretch forth her arms from the centre to the circumference of moral feeling: embracing all climes, nations and individuals.

Such is a personification of that Charity on which is based the superstructure of our Order—it teaches us to mourn with them that mourn—to visit the widow in her bereavement, and the fatherless in their distress—to give bread to the hungry, and clothes to the naked. We desire above all things, to place Charity on the mighty pedestal of nature, and to surround her by the moral attributes of heaven. All human institutions must be dissolved—the fiat has gone forth—the decree has been pronounced. Our own Institution shall pass away in the final wreck of material existence—but it shall not decay unhonored and unwept.

The majestic figure of fame, accompanied by the elder fathers of our Order, shall be seen in the shades of a distant futurity, bending around their brows the everlasting garland, and stamping her eternal signet on their labors. Amid the crumbling monuments of art, science and benevolence, *ours* shall be among the *last* to linger on the verge of time. The genius of universal Charity shall stand forth in solemn grandeur, on the last tottering column of its temple, as it sinks amid the worship of its disciples and the veneration of a world, to rise re-animate, resplendent and immortal.

It is somewhat remarkable that the four great warriors of modern Europe, should have been members of the Masonic Institution, viz:—BONAPARTE, WELLINGTON, NELSON, and SIR JOHN MORE. Lord Wellington we believe is a present member of the Prince of Wales’ Lodge, London.

MASONIC INTELLIGENCE.

ENGLAND.

LAYING THE CORNER STONE OF A FREEMASONS' HALL,
AT LINCOLN.

In our first number we briefly alluded to the ceremonies of laying the Corner Stone of the new Masonic Hall, at Lincoln, and intimated an intention to give the particulars the succeeding month. A press of other matter, however, has necessarily prevented the execution of that intention until the present time. And, indeed, if the ceremonies were not more than usually interesting, we should still feel constrained, for the same reason, to defer their publication to a yet later and more convenient season. We are indebted to the Lincoln (Eng.) Gazette, for the details which we have endeavored to condense into the narrowest possible compass. The whole account, as given in the Gazette, would no doubt be exceedingly interesting; but it is quite too lengthy for the crowded state of our pages.

The increase in the Fraternity in the city of Lincoln, for the past few years, has been so rapid, that the room which had been long occupied by the Lodge, was found to be not only too small, but exceedingly incommodious for Masonic purposes. The Brethren, therefore, came forward with a degree of liberality which does them great honor, and subscribed a sum sufficient for the erection of a new and beautiful Hall. Thursday, the 16th of April last, was the day fixed upon for laying the Corner Stone. A numerous assemblage of the Brethren were present. The procession was formed at an early hour. A novel feature was the introduction of several boys, the sons of members of the Fraternity, who not only carried "the covenant," but also the ashlers, columns, tracing-boards, and other symbols of the Craft. Each of them wore a sash and rosette of light blue, the Master Masons' color.

On arriving at the Church, an avenue was formed by the Brethren, through which the Prov. Grand Master, the Rt. Hon. C. Tennyson d'Encourt, M. P., passed, attended by his Sword-bearer, four Stewards, and the Director of Ceremonies, (Marshal,) the procession closing in after, and following in inverted order. The Rev. G. S. Dickson, incumbent of St. Smithin's, read the service of the day, and the choristers of the Cathedral sung the following Hymn, written for the occasion:—

GREAT Architect of earth and heaven,
By time nor space confined,
Enlarge our love to comprehend,
Our BRETHREN, all mankind.

Where'er we are, whate'er we do
Thy presence let us own;
Thine EYE, all seeing, marks our deeds,
To Thee all thoughts are known.

While nature's works, and Science's laws,
We labor to reveal,
O! be our duty done to Thee
With fervency and zeal.

With FAITH our guide, and humble HOPE,
Warm CHARITY and LOVE,
May all at last be rais'd to share
Thy perfect LIGHT above.

The Rev. Dr OLIVER,—one of the most profound scholars and learned Masons in England,—as Deputy Prov. Grand Master, ascended the pulpit and preached from 2d Corinthians, v. 1., "A house not made with hands eternal in the heavens." The discourse is said to have been able, learned, and strictly Masonic. We have sent to our correspondent at London for a copy, and hope to be able to lay some portions of it before our readers.

A procession was then formed and marched to the site of the proposed edifice, the band playing "Entered Apprentice." At the West end of the ground, a rising platform had been constructed, on which about two hundred visitors, principally ladies, were arranged; and on the South side, another rising gallery was occupied by the Masons, and by members of the corporation, and other principal inhabitants. The eighteen boys, who had carried the principal emblems, and the officers not actually engaged in the ceremonial, occupied the space left on the ground. The W. Master of the Lodge then delivered the following

ANCIENT CHARGE.

"Men, women, and children, here assembled to-day, to behold this ceremony, know all of you, that we be lawful Masons, true to the laws of our country, and established of old, with peace and honor in most countries, to do good to our Brethren, to build great buildings, and to fear God, who is the GREAT ARCHITECT of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honorable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good and our calling honorable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order, ready to promote our laws and further our interests. To-day we are here assembled in the presence of you all, to build a house for Masonry, which we pray God may prosper, if it seem good to him, that it may become a building for good men and good deeds, and promote harmony and Brotherly-love, till the world itself shall end."

After the response, "So mote it be," the Architect, W. A. Nicholson, Esq. P. M., produced the plans for the inspection of the Prov. Grand Master. The D. P. G. M. turning to the Master of the Lodge, said, "Worshipful Master, what will your Lodge be like?" To this no answer was given, but the W. Master pointed up to the heavens, then down to the earth, and then extended his hands horizontally, pointing outwards. The D. P. G. M. then said, "That is a good plan, W. M., but what more have you to tell me?" No answer was made, but the Master first placed his right hand upon his heart, and afterwards his left to his lips. The D. P. G. M. said, "The Master does well, Brothers; let us copy his example," on which each member gave the same signal of sincerity and silence.

The W. M. pronounced the benediction:—

"As Jacob, the son of Isaac, the son of Abraham, fleeing from the face of his brother Esau, and going out from Beersheba towards Haran, lighted on a certain place and tarried there all night, making to himself a pillar of stones; on which sleeping, he dreamed that he saw the gates of heaven, and when he awoke he anointed the stones with fresh oil, calling that place Beth-el, or the house of God; so do I anoint this stone with pure oil, praying that in the building which may arise from it, none but good men may be admitted, and men that fear God and love the Brotherhood."

The P. G. Master then delivered an oration, in which he pronounced an eulogium on Freemasonry, its pure morality and active benevolence, and gave his meed of praise to the Brethren of the city of Lincoln, for their zeal and liberality. The choristers then sung an anthem, and the ceremonies were closed. The Brethren returned in procession to the Lodge room, where they were dismissed.

THE DINNER.

At half-past three o'clock, above one hundred of the Brethren, with invited guests, sat down to an excellent dinner, at the City Arms Hotel. The cloth being removed, the W. M. proposed the health of "The Queen," the daughter of one Grand Master of the Craft, and the neice of two other Grand Masters.

The next sentiment was "The Queen Dowager, the Patroness of the Female (Masonic) Orphan School;" the W. M. remarking that it was most pleasing to reflect that the *widow* of a Mason was the protector of the *Orphans* of Masons.

The Provincial G. Master (the Rt. Hon. C. T. D'Eyncourt,) acknowledged a toast proposed from the chair, in a very excellent speech, from which we make the following extract:—

"It was an important occasion," he said, "to be laying the foundation stone of a new Lodge room in the metropolitan city of the Province, and he was most happy to see the meeting so numerously attended; not only by the Brethren of Lincolnshire, but also by several of other provinces, who had attended at much greater personal inconvenience. As knowledge advances, so far from falling off, Freemasonry had made her progress too; in her science she includes all other science, and endeavors to give due impulsion to their principles. Those who were not of the Fraternity, must not imagine that they who were Masons supposed themselves better than other men; aware of their deficiency in morality and virtue, they put themselves to school, as it were, in their Lodges, and learn those things which improve their moral feelings, and which they bring into practice in their private lives. Those of the exterior world, who had not attended the ceremonial of the forenoon, might look with suspicion upon their proceedings, and perhaps might think some of them absurd and ridiculous. If that was his opinion he should not feel proud of the office he held, he should not look with exulting feelings upon the proceedings of that day, but should rather have shrunk from them. In his opinion, it was impossible for persons to practise the science of Masonry without becoming better men."

On the health of "the visitors who are not Masons," being proposed, Sir EDWARD LYTTON BULWER, Bart., M. P.,—the distinguished novelist,—said:

"He rose on behalf of the visitors, to acknowledge the toast proposed; and as it was the first time, so he hoped it was the last, on which he should be present as a visitor merely. Of the Masonic services of the gentleman who had honored the visitors by proposing their healths, he knew nothing; but he had seen the superb mansion of his friend, Mr. D'Eyncourt, of which he was the architect, and if ever he should be able to build a castle for himself, he should call in the aid of Mr. Nicholson. Such meetings as these were indeed truly delightful, where the slightest breath of political controversy could never be heard, but all men of every kind of opinion met as Brothers. When he recollected the antiquity of the Institution, which Dr. Oliver had so learnedly illustrated—and having himself some little pretensions to literary character, knowing the learned Doctor as a student of letters, whose name was well known wherever letters were known—he could not fail, though a stranger, to catch some of the enthusiasm which animated him. For centuries and centuries had Freemasonry existed, ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in Brotherhood and affection. Even the angry breath of warfare was powerless before the ties of Freemasonry;

for during the sanguinary war between England and France, he had been told of the captain of an English merchant vessel who had been captured by a French privateer, and on being recognized as a Freemason, he had been restored to his own country in safety. The celebrated oriental traveller, Mr. Buckingham, when in India, had fallen into the hands of a horde of robbers, and on entering the hut of one of them he was discovered to be a Freemason, his life was spared, and he was again restored to liberty. If then he was now in London, advocating the doctrine of temperance, he was indebted to Freemasonry for his present existence. He (Sir L. B.) regretted that he had not been able to be present at the ceremonial of the morning; he knew the Institution to be one founded on the great principles of Charity, Philanthropy and Brotherly-love; he trusted he should be present at the ceremonial of the opening of the new Lodge, not under the name of visitor, but entitled to the endearing appellation of Brother."

Some other excellent speeches were made at the table; but we have already extended this article to a much greater length than was our intention, and must bring it to a close.

Obituary.

Among the recent deaths of members of the Fraternity in England, we notice those of two Brethren who are nearly as extensively known in this country, as on the other side of the Atlantic.

THEODORE EDWARD HOOK, died at his house, Fulham, on the 24th of August. He was an author whose "wit and satire were as playful as his heart was kind and generous." He wrote more than perhaps any man of his time, handling his varied subjects with poetic grace and singular dexterity. In many of his works his Masonic allusions are pleasantly interspersed. In March, 1840, he wrote a series of spirited and stringent essays on the subject of Masonry, which he published in the "John Bull," a paper of which he was the editor. He was much beloved by his personal friends.

THOMAS DIBDIN,—the last of THE Dibbins! as he was familiarly called,—died on the 17th of September, in the 70th year of his age. He was very much broken down. The vicissitudes of life bore hard upon him; "yet, poor Tom," says a London paper, "had always a joke at hand—his vein of pleasantry could not be curbed—he would boast of his intimacy with Joe Miller, as a reason why he should retail his jokes!" His *debut* as an actor, was in the Kent circuit, in which he was also initiated into Masonry, and, as he waggishly boasted, soon became *arch*; he was a Knight Templar too,—he would say of the rueful order! There is not, probably, a Theatre in England, in which one or more of his plays has not been represented. Some of them possess a good degree of merit. Few dramatists have written more than Dibdin, and fewer still were possessed of a better heart, or were more unfortunate in their circumstances.

We also notice the death of Maj. R. C. MACDONALD, at Calcutta, April 11, aged 43. He was a lineal descendant of Flora Macdonald, whom Scott in his "Waverly," has commemorated as Flora M'Ivor. He was an officer in the Provincial Grand Lodge of Bengal, and an active, intelligent, and efficient Mason. In his death, the Brethren in India have lost a bright and shining light. He was interred with Masonic and military honors.

Among the passengers lost in the ill-fated steam ship "President," was Mr.

DAVID DEUCHAR, of Scotland. He was a Knight Templar, and formerly a member of Cross of Christ Encampment, London. He was a son of Alexander Deuchar, Esq. the celebrated geologist of Edinburgh, who succeeded his late Royal Highness, the Duke of Kent, (father of the present Queen of England,) as Grand Master of the Knights Templars of Scotland,—an office which he held for many years, and at length resigned in favor of Lord Ramsay, the Present Earl of Dalhousie. Young Deuchar had been to New York on a mercantile speculation, and was on his return home, when he was “engulphed in the waters of death !” It is not a little remarkable that this is the THIRD of three brothers who have perished at sea. Their afflicted parents may truly say—“Mine eye trickleth down and ceaseth not, without any intermission.”

UNITED STATES.

TENNESSEE.

The annual communication of the Grand Lodge of Tennessee, was begun and held at Nashville, on the first Monday in October last. The business was mostly of a local, but of an unusually interesting character. We make the following extract from the report of the Committee on Foreign Correspondence :—

“The committee have examined the proceedings of the Grand Lodges of Maryland, Ohio, North Carolina, Rhode Island, New York and Massachusetts ; also a communication from the Grand Lodge of the State of Louisiana and the Republic of Texas. The committee find nothing in these proceedings that call for any specific action of this Grand Lodge ; but they take great pleasure in stating to the Grand Lodge, that so far as they are now prepared to form a judgment on the proceedings of the several Grand Lodges above named, they take great pleasure in saying, that our Brethren in those States seem to have preserved unimpaired the ancient land marks of the Fraternity. They are pleased to find that in those sections of the country where the Institution has suffered such violent persecutions, the Brethren are still disposed in a quiet and peaceable manner to adhere to the precepts of Ancient Masonry, and pursue the even tenor of their way. It affords the committee great pleasure to learn by the circular of the Brethren of the Republic of Texas, that the sacred tenets of the Order are known and cherished in the far off West, and that even in the land where but a few years since the most bloated and rigorous bigotry reigned, and where the spirit of intolerance had shut out the light of truth, the mild charity and enlightened philanthropy which Masonry never fails to cherish, are fast gaining ground. The committee beg leave to close their report by recommending the following resolution :

“*Resolved*, That the officers of this Grand Lodge be, and they are hereby requested to reciprocate the courtesy shown to us by the Brethren of the Grand Lodge of the Republic of Texas, by responding to the kind and friendly letter in the same spirit of Brotherly affection with which they have greeted us ; and further, that the proceedings of this Grand Lodge be sent to the different Grand Lodges of the U. States and to the Republic of Texas.”

There is nothing particularly new or striking in the following report ; yet it is possible that there may be Lodges out of Tennessee, entertaining doubts like those expressed by the Brethren of Paris Lodge. If so, they should be removed. To this end we publish the report :—

“The select Committee to whom was referred certain queries appended to the Return from Paris Lodge, No. 55, in the following words, viz : “Is it not cause

of suspension or expulsion that a member is guilty of a violation of moral laws ? If he drink, swear, gamble, is lewd or otherwise immoral, is it not the duty of the Lodge to deal with him ? Is not Masonry of modern days intended to operate alone on the moral character of the members ?” &c., have had the subject under consideration, and having given it that mature deliberation which it deserves, beg leave to report, that in their opinion a ready answer is to be found in the Constitution of Masonry, and the By-Laws of all Lodges subordinate to this Grand Lodge. Your Committee are of opinion that it is scarcely necessary to express an opinion in regard to questions so perfectly plain, and which they had supposed were so well understood by all regular Masons. The fact is, or should be, familiar to all Masons, that the Constitution of our Order enjoins the most rigid and pure system of morality, and that the By-Laws of all the Lodges subordinate to this Grand Lodge, in conformity therewith, sustain and carry out that system. But your committee do not hesitate to express the decided opinion, that should the Constitutions of our ancient and cherished Institution, or the By-Laws of any Lodge, be violated by a member, the Lodge is under the most imperative obligation to deal with him in such manner as may be best calculated to preserve and perpetuate, unimpaired, the sacred principles and usages of the Fraternity.”

Resolved, That no Subordinate Lodge, working under the jurisdiction of this Grand Lodge, shall be allowed to receive more than *one* candidate at the same time for Initiation, Passing or Raising.

We are not prepared to say that this restriction is not, on the whole, a judicious one. Our degrees are undoubtedly often conferred in a too hasty and superficial manner, and whatever may tend to correct this evil, must of course contribute to the benefit of Masonry. But the restriction will be attended with difficulties—sometimes subjecting the parties to great inconvenience, and at others, perhaps, operating prejudicially to the interests of the Craft. The regulation of the ancient constitutions is,—and these should always be consulted in settling questions of this kind,—that not more than *five* candidates shall be initiated on one and the same evening.

The following resolution is probably in answer to inquiries proposed by the Grand Lodge of Missouri, touching the propriety of discussing the general affairs of the Fraternity in subordinate Lodges, when open on any other than the Master's degree. The subject was submitted to the Grand Lodge of this State, and referred to a committee, whose report was adverse to the decision of the Grand Lodge of Tennessee. We were never, however, fully satisfied of the soundness of that report :—

Resolved, That all the subordinate Lodges, working under the jurisdiction of this Grand Lodge, be instructed that *all business* of their respective Lodges, except conferring degrees, and lectures, shall be done in the Master's Degree.

The tribute of respect proposed by the following resolution to be paid to the memory of a most estimable Brother, is not less honorable to the Grand Lodge of Tennessee than to the deceased. We were personally acquainted with the lamented Brother. He was an intelligent, active, and zealous Mason. He had held the office of Grand Secretary of the Grand Lodge of Tennessee for many years, and was ever punctual and faithful in the discharge of his arduous duties, and in promoting the interests of the Craft. He was Grand High Priest of the Grand Chapter of that State, and a Knight Templar of unsullied honor. We believe he was a native of Massachusetts.

Resolved, That the sum of two hundred dollars be appropriated to the erection of a monument over the remains of our late Grand Secretary, Bro. MOSES STE-

vens, as a tribute of respect for his long and faithful services as Grand Secretary; to be paid out of any moneys in the hands of the Grand Treasurer, not otherwise appropriated.

One hundred dollars have been appropriated by the Grand Chapter for the same object.

— Dresden, Tenn. Nov. 11, 1841.

COMPANION C. W. MOORE,—*Dear Sir*,—The first number of the "Freemasons' Monthly Magazine" has just reached me. I am extremely well pleased with the work, and I am satisfied that I shall be able to more than double the number of subscribers here, as soon as I have an opportunity of seeing the Brethren, and can exhibit a specimen of the work. I shall now use due diligence to make collections from all those whose names I have sent on.

Our Lodge at this place was established about three years ago, and then consisted of *twelve* members only. It has now *seventyfive* members, and is daily increasing in number and respectability. We are necessarily compelled to reject a great many applicants as unworthy—some of whom have petitioned a second time, (at the end of twelve months,) and have been received. They were rejected on account of intemperance, and have entirely reformed and become sober, steady, moral, and in many instances, religious men. We have had a great revival of religion in this place the past summer, and I am certain that half of the members of our Lodge are now professors of religion: and the balance are men of the highest and purest morality.

A clause in our by-laws forbids any man remaining a member of our Lodge, who is either guilty of profane swearing, drunkenness, or gambling, and no Mason can visit our Lodge who is guilty of either of these vices.

We have also adopted an amendment to our by-laws, which requires a candidate, even after the Committee shall have reported in his favor, to answer, upon his honor, (in addition to the interrogatories contained in our Masonic books,) whether he is in the habit of getting drunk, or of swearing, or of gambling, or of a violation of the strictest rules of morality, as recognized in civil society; and if he shall answer any of the above in the affirmative, he must declare upon his honor, that he will forthwith reform; and he is told that should he violate this pledge, he will most assuredly be forthwith expelled or suspended. If he is not willing to make the pledge, (this is all done in the preparation room,) he is not received.

Freemasonry is flourishing here in an unprecedented degree. New Lodges are in contemplation in many parts of this country. A Chapter of Royal Arch Masons will be established in an adjoining town, Paris, the present month."

MISSOURI.

Our correspondent at St. Louis, under date of Oct. 16, writes as follows:—

"Our Grand Lodge held its annual communication here last week. It was a noble meeting. The intelligence was cheering from all sections of the State, and the prospects are brighter than at any former period. Sixteen dispensations were granted during the past year; and by the published proceedings, which you will receive in a few days, you will see we are not idle in the Institution. Our Grand Lecturer leaves here soon, and will visit every Lodge in the State."

MISSISSIPPI.

"BENTON, MISS., Nov. 6th, 1841.

"DEAR SIR—* * * I rejoice with you that the evil spirit which excited the Antimasonic party, sleeps in the tomb of forgetfulness, and can only be remembered to bring shame and disgrace upon the heads of those whose baseness tempted them, for political purposes, to attempt the destruction of an Institution whose principles are as durable as eternity itself. I rejoice that the cries raised to excite the people against our Institution, have only tended to display its beauties and nerve more firmly the arms of its defenders. Masonry has passed an ordeal as trying as the wit of man could invent, and now stands forth in all the originality, purity and beauty with which the Great Architect of the Universe endowed it. What Mason's heart does not beat with joy, when contemplating the present proud position of an Institution, which for centuries has withstood the poisoned shafts of malice? While its opposers were heaping upon it all the calumny of which they were masters, its benign and happy influences were felt and seen throughout the length and breadth of both hemispheres. Now, the Master's Gavel is sounding in almost every city, town and village west of the mountains, and we hope on your side a similar sight is witnessed. Continue to battle against the mists of ignorance and superstition, until they shall be entirely dispelled, and a bond of love too strong to be broken, shall bind the hearts of the whole Fraternity. In this State, I can assure you, our march is ONWARD. The good, wise and virtuous are fast joining our ranks.

"I send you the names of thirtythree subscribers to the 'Freemasons' Monthly Magazine,' and it will afford me sincere pleasure to add as many more.

CHARLES W. MOORE, Esq."

ALABAMA.

Extract of a letter to the editor, dated Vernon, Antauga Co., Ala., Nov. 20, 1841:

"I should be proud to see Antauga stand high on your subscription list, which I have no doubt she will. We have three Blue Lodges in our county, and one Royal Arch Chapter. The cause of Masonry is rapidly progressing in this section.

"The immediate vicinity of Warren Lodge, but a few years ago, was the strong hold of Antimasonry. Antimasonic meetings were got up by some who wished to make a political rise. But they have sunk, and with them Antimasonry."

NORTH CAROLINA.

A Correspondent at Tarborough, N. C., writes us as follows:—

"TARBOROUGH, N. C., Dec. 7th, 1841.

"DEAR SIR—* * * I hope to get more subscribers as soon as the Magazine becomes more generally known. Every Mason who understands the principles of Masonry, must revere the Institution, and particularly those who have experienced its benefits. The members of our Lodge are numerous, and by far the larger part are farmers—(respectable, of course). The meetings of our Lodge, (Concord No. 58,) are on the fourth Saturday in each month. The time for the regular meeting of our Chapter, (Concord No. 5,) is the third Sunday in each month.

"We have met with a great loss to our Chapter, and to society generally, in the death of Comp. JOSEPH R. LLOYD, who died in February last. He was a generous, benevolent man, and I hope a Christian. He was a member of the Protestant Episcopal Church, and was a bright Mason.

"The meetings of our Lodge are, in general, regularly held, and tolerably well attended by the members; but the meetings of our Chapter are not well attended, and the members are rather lukewarm.* There is not that zeal among them there should be, when we take in consideration that the great object Masonry has in view, is to improve the condition and promote the happiness of its adherents."

NEW JERSEY.

The Grand Lodge of New Jersey held its annual communication in the city of Trenton, on the 9th November last. We notice nothing in their proceedings of general interest. The Committee on Foreign Correspondence say, it affords them "great pleasure to find that the prejudice which existed against our Order a few years ago, has subsided, and that within the last year, many have been added to the Lodges in almost all parts of the United States." We add a list of the officers for the current year:—

M. W. Daniel B. Bruen, of Newark, G. M.; R. W. Abner Parke, of New-Hampton, D. G. M.; R. W. William H. Earl, of Newark, S. G. W.; R. W. Jeremiah B. Davis, of Bridgeton, J. G. W.; R. W. John Mershon, of Trenton, G. Sec'y.; R. W. Joseph H. Hough, of Trenton, D. G. Sec'y.; R. W. X. J. Maynard, of Trenton, G. Tr.; Rev. & W. Jonathan Brooks, G. Chaplain; W. Elias J. Thompson, G. Visitor; W. Richard Rounsenvell, G. Pur't.; W. George Ayres, G. Marshal; W. Halsey Canfield, S. G. D.; W. John Vantilburgh, J. G. D.; W. Elias Phillips, and W. Harvey Parke, G. St'ds.; W. Sylvester Van Sickell, G. Tyler.

CONNECTICUT.

The last annual communication of the Grand Lodge of Connecticut, was held at Hartford, on the 12th of May, 1841.

The Committee on Foreign Correspondence close their report by saying, that the documents submitted to their examination "indicate a period of unusual Masonic active prosperity, usefulness and respectability, and conduce to the gratifying belief that our Order is rapidly approximating to its ancient elevation, and that its good influence will be more and more felt and acknowledged throughout the world." The following resolution, offered by R. W. Wm. H. Ellis, was unanimously adopted:—

"Resolved, That the Grand Lodge deplore the loss by death of our late worthy and respected Brother, LABAN SMITH, for many years Grand Treasurer of this Grand Lodge; and that his long and faithful services, his fervency and zeal in the promotion of the principles of our Order, cannot but be remembered and revered by the faithful of the Fraternity, who knew his worth as a man and a Mason."

A resolution was adopted, declaring it "as a standing rule, that this Grand Lodge will entertain no proposition from any subordinate Lodge to loan such

*Does not this arise in part, at least, from the circumstance that the meetings are held on the Sabbath?—Ed.

Lodge any of the funds of this Grand Lodge." The reason given for the adoption of this resolution is, that the practice would be liable, in the course of events, to create difficulties among the Brethren, and destroy the harmony which ought to exist in the Lodges.

The appointment of a Delegate to the General Masonic Convention at Washington, in March next, was referred to the Grand Officers elect.

The charters of several delinquent Lodges were restored, and the jurisdiction of others extended. There was evidently a general revival in the Fraternity throughout the State. Some of the Lodges had done considerable work since the last annual meeting of the Grand Lodge; and the prospects for the coming year were encouraging.

THE BY-GONE YEAR.

I stood on the verge of a distant star,
As night embraced the morn,
And saw, among the worlds afar,
A comet wheel the radiant car
Of the new-year born;
While suns and moons went sailing past
Like lightning—so fast—so fast;
With angels to the funeral
Of the by-gone year,
With angels to the funeral
Of the by-gone year.

Though space seem'd like a shoreless sea,
And the spheres as distant lights;
I saw the myriad spirits flee
To the bulwarks of eternity,
And perch upon the heights;
While every angel dropp'd a tear
As they laid the gray head of the year
In the tomb, mid the burial-ground
Of by-gone years;
In the tomb mid the burial-ground
Of by-gone years.

The monuments that mark'd their place,
Were the wrecks of worlds extinct;
Beyond I saw a precipice,
And thick as waves on ocean's face
Ghosts hovered o'er the brink.
No further seem'd—a sombre cloud
Hung over it—to shroud, to shroud
The ocean of eternity
And gulf of years;
The ocean of eternity
And gulf of years. ANON.

MASONIC ODE.

WORDS BY THE EDITOR.—MUSIC BY BROTHER FRANCIS L. RAYMOND.

WRITTEN FOR THE FREEMASONS' MAGAZINE.

Dedicated to R. W. JOSHUA B. FLINT, M. D., of Lexington, Ky., Past Grand Master of the Grand Lodge of Massachusetts.

Maestoso.

The rains may de-scend, and the
tempests may come, and beat on our Temple, the Freemason's home; And en-vy and
mal-ice at-tack it in vain, While vir-tue and firmness the fabric sustain;

And when the last mys-te-ry

last verse. minor.

And when the last mys-te-ry

MASONIC ODE.

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breaks on our sight, Revealed by E-ter-ni-ty's near fa-ding light, We Brothers u-ni-ted in grand lodge a-bove, Shall meet in E-ter-ni-ty friendship and love.

- 1 The rains may descend, and the tempests may come,
And beat on our TEMPLE—the FREEMASON'S HOME;
And ENVY and MALICE attack it in vain,
While VIRTUE and FIRMNESS the fabric sustain.
- 2 Oh! wise were the CRAFTSMEN, and skilful to plan,
Who laid its foundations in FRIENDSHIP TO MAN:—
'T was built in erst ages, and ne'er will decay,
'Till time shall be closed, and the earth pass away.
- 3 For when the GRAND MASTER of earth, sea and sky,
First spread the BRIGHT ARCH of his power on high,
LOVE smil'd at the SYMBOL, and hail'd the behest,
And FAITH, HOPE, and CHARITY, sought to be blest.
- 4 Through earth's wide dominions our PRECEPTS abound,—
In earth, sea, and heaven our SECRETS are found;—
Go read their deep wisdom on sky, earth and sea,
And honor the GENIUS OF FREEMASONRY.
- 5 While mountains part nations, and rivers divide,—
'To Lapland we wander, or Nile's fertile side,—
We, BROTHERS! devoted—where'er we may roam,
Will meet with a BROTHER, to welcome us home!
- 6 And when the LAST MYSTERY breaks on our sight,—
Revealed by Eternity's ne'er fading LIGHT,—
We, BROTHERS! united in GRAND LODGE above,—
Shall meet in SECURITY, FRIENDSHIP, and LOVE.

NOTE.—In the Music, omit the *slur* on the word Charity, in the third verse, and likewise the first note following the *rest* in same bar.

MASONIC CHIT CHAT.

MASONIC CONVENTION.—A General Masonic Convention, consisting of one Delegate from each Grand Lodge in the United States, (should all come into the arrangement,) is to be held in the city of Washington, on Monday, the 7th of March next. The Convention will assemble on the invitation of the Grand Lodge of Alabama. The object is to "determine on a uniform mode of work throughout all the Lodges of the U. States, and to make other lawful regulations for the interest and security of the Craft." Delegates have been appointed by the Grand Lodges of Maine, New Hampshire, Massachusetts, Rhode Island, New York, New Jersey, Maryland, North Carolina, Georgia, Florida, Alabama, Mississippi, Missouri, Indiana, Tennessee, Ohio and Michigan. The Grand Lodge of Alabama will probably make the necessary arrangements at Washington, and give seasonable notice, through the Secretaries of the several Grand Lodges, of the place and hour of meeting. It is also to be presumed, that her delegate will be prepared to submit the wishes and desires of his constituents, in such shape as will cause as little delay in the commencement of the business of the Convention as possible.

☞ The Grand Lodge of Massachusetts held its annual communication in this city on the 8th ult. The officers of the past year, as published in our last, were all unanimously re-elected, and the same appointments have been re-affirmed by the executive officers. The ceremony of installation took place on the 27th, being the anniversary of St. John the Evangelist; but too late in the month to afford us an opportunity to notice it more particularly in the present number.

To AGENTS.—We have to request that our Agents will make their collections as soon as convenient, and remit the amount by mail.

Subscribers whose names have not been transmitted by Agents, will hand the amount of their subscriptions to the Post Master of the town in which they reside, and request him to forward it to our address,—a favor which he is authorized to confer by a regulation of the General Post Office.

Officers of Middlesex Lodge, Framingham, Mass. for the current year:—
Jonathan Greenwood, M.
Francis Bowers, S. W.
Rev. Joseph O. Skinner, J. W.
Adam Hemenway, 2d. Treas.
Edward Holbrook, Sec.
Charles R. Train, S. D.
Malichi Babcock, J. D.
Jesse Belknap, S. S.
Embylin Leland, J. S.
Zibeon Hooker, Marshal.
Timothy Eames, Tyler.*
Regular meetings, Tuesday before the full moon in each month.

* This Brother has been Tyler of this Lodge for *thirtyseven years*, and has 'not, during that long period, been absent at a single meeting, regular or special. A more remarkable case of continued good health, punctuality, and devotion to Masonic duties, is not probably to be found in the annals of Masonry. May the worthy Brother live many years to come, and continue to enjoy the confidence and approbation of his Brethren.

—ED. MAG.

LETTERS.

Containing remittances, have been received as follows:

W. W. Griffin, Elizabeth City, N. C.—J. H. Luce, Quincy, Ill.—Geo. L. Shennick, Zanesville, Ohio.—Bf. Dillard, by Lewis Murph, Vernon, Ala.—A. W. Draughton, Gainesville, Ala.—J. D. Pratt, Fitchburgh, Mass.—J. H. Hough, Trenton, N. J.—R. Guinn, Suffolk, Va.—Lewis Bond, Tarboro', N. C.—F. Stewart, Jones' Bluff, Ala.—D. G. Ligon, Moulton, Ala.—L. B. Keith, N. Bedford, Mass.—Jas. Hutchinson, Pawtucket, R. I.—L. C. Pender, Tarboro', N. C.—P. M. Versailles, Ky.

☞ We shall hereafter publish, in this form, in each number of the Magazine, a list of all letters received during the preceding month, designating those containing remittances. This will obviate the necessity of making special acknowledgments, and save the expense of postage. Receipts, however, will be forwarded when requested.

☞ We have received by the Columbia our regular budget of Foreign Intelligence for December.

THE

FREEMASONS'
MONTHLY MAGAZINE.

Vol. I.]

BOSTON, FEBRUARY 1, 1842.

[No. 4.]

KNIGHTHOOD—KNIGHTS OF MALTA.

THERE is scarcely any subject, says A. de la Motraye, so fully or so variously treated, and yet so uncertainly handled, as that of KNIGHTHOOD, "whether as to its original and first institutors themselves, or as to the time and occasions of its institution." And Motraye is right.

The ambitious desire of an ancient origin is not confined to particular families, claiming to have descended through a long line of illustrious ancestors of noble blood. It has ever shown out conspicuously in associations of men, about whose origin a doubt could be raised. 'There is no Church, says a distinguished foreign author, that is not apostolic—if we are willing to believe its Bishop! The Carmelites think they have made out a clear title and precedency, by taking Elijah on Mount Carmel, for their patron. But the Knights of St. John, (afterwards Knights of Malta,) made light of this Jewish antiquity, and boldly reckoned among their founders, Abraham, Lot, and Laban!

Some writers on the subject of the origin of Knighthood, trace it back almost to the beginning of the world; and presumptuously refer to the sacred writings in proof of their assumptions. They tell us that Pharaoh, the king of the Egyptians, in grateful remembrance of the advantages accruing to his people from Joseph's interpretation of his dreams, made him a Knight, by putting a chain of gold about his neck, and investing him with other marks of the Order which he had established in his kingdom! and that king Belshazzar conferred the same honor on Daniel, who explained the hand-writing upon the wall—MENE, TEKEL, PERES. But as the delivery of a ring, or a golden chain, does not imply the investment with an Order, but is only a public testimony of favor, (such as at the Courts of Europe is frequently conferred on persons who have acquired extraordinary fame, or gained the particular favor of the Prince,) the origin of Knighthood by no means follows from these examples;—otherwise Mardocheus, clothed by Ahasuerus, king of Persia, with a purple robe, might claim the like honor.

De la Motraye says, "the institution of Knighthood owes its original to the heathen Romans;—the division thereof into several degrees, (or orders) under various names, is the invention of the Christians." Mosheim tells us, that the Crusades gave rise to the three Orders of Knights Templars, Knights of St. John, and the Teutonic Order, or Knights of St. Mary of Jerusalem. The Crusades

also gave rise to various other Orders, all of which distinguished themselves in their day, by a diligent use both of the sword and the breviary. Few of them, however, succeeded in obtaining any settlements in Europe, after the failure of the Crusading expeditions. They gradually became incorporated with the three great Orders of the Temple, St. John, and the Teutones.

The Knights of St. John, or Hospitallers of St. John, afterwards called Knights of Rhodes, and finally, Knights of Malta, was a military religious Order, established at about the commencement of the Crusades. As early as 1048, some merchants from Amalfi, in Naples, being struck with the misery to which the pilgrims were exposed on their road to the Holy Land, obtained permission of the Calif of Egypt, to erect a church and built a monastery, near the supposed site of the Holy Sepulchre, at Jerusalem, which they dedicated to St. John the Baptist. Hugh Clark, author of a "Concise History of Knighthood," says, "they entertained all Pilgrims that came for devotion, and cured the diseased among them. They became eminent for their devotion, charity, and hospitality. St. John Baptist being their patron, they were called Brethren Hospitallers of St. John Baptist of Jerusalem, to distinguish them from the Knights of the Holy Sepulchre." They took the black habit of the Hermits of St. Augustine, and on the left breast wore a cross of eight points. "In war they wore crimson, with a white cross, but in their monasteries, and on the day of their profession, the black garment only."

At the beginning of the twelfth century, they were regularly instituted as a Military Order, by the principal, Raymund du Puy. Besides the performance of their vows of chastity, obedience and poverty, it became their duty to aid in defending the church against infidels. Raymund also divided the Order into three classes:—Knights (who should bear arms), Chaplains (regular ecclesiastics), and Servitors, (*serventi d'armi*), whose duty it was to take care of the sick and accompany pilgrims. Each of these classes, when absent from the field, dedicated themselves to the service of the sick; but the Knights were chosen from the noble or military rank of the Order, and commanded in battle and in the hospital. In time of war, the servitors fought under the Knights. The Order soon became rich and flourishing; and eminently distinguished for its devotion, charity and hospitality. Pascal II. bestowed upon it several valuable privileges; and the constant resort of pilgrims to the Holy Land, not only increased its wealth, but spread its fame both far and wide. It long maintained itself against the arms of the Turks and Saracens by union and courage; but in 1191, it was driven, with the rest of the Christians, from Palestine. Upon this, the Knights conquered Cyprus, but soon lost it again, and established themselves, in 1309, in the Island of Rhodes; at which time they took the name of Knights of Rhodes, of the Order of St. John.

During a period of more than two hundred years, the Order held possession of Rhodes and the adjacent islands, in unmolested tranquillity, with a single exception, when the island was attacked by Mahammed II. and defended with great bravery by Pierre d'Aubusson, the Grand Master of the Order, who died in 1503; and yet all this time, it was a stumbling-block in the way of Moslem conquest! But at length (according to James,) the Chancellor of the Order, named d'Amaral, disappointed of the dignity of Grand Master, in revenge, it is said, invited the Turks to the siege, and gave them the plan of the island, with its fortifications.

Solyman II.—the ornament of the Ottoman empire—instantly led an army against it; but the gallant Knights resisted with a determined courage, that drove the imperious Sultan almost to madness. He commanded his celebrated general, Mustapha, to be slain with arrows, attributing to him the misfortune of the siege; and at length had begun to withdraw his forces, when a more favorable point of attack was discovered, and the Knights were ultimately (1522) obliged to capitulate. The city of Rhodes was by this time reduced to a mere heap of stones, and at one period of the siege, the Grand Master himself remained thirtyfour days in the trenches, without ever sitting down to food, or taking repose, but such as he could gain upon an uncovered mattress at the foot of the wall! So noble a defence well merited an honorable fate; and even after the surrender, the Knights were the objects of admiration and praise to all Europe, though Europe had suffered them to fall without aid.

After this misfortune had befallen them, they successively retired to Candia, then to Venice, Rome and Viterbo, and especially to Nice, Villa Franca and Syracuse, until at length motives, partly political and partly generous, induced the emperor Charles V. to offer them the island of Malta, on condition of perpetual war against the infidels and pirates, and the restoration of the island to Naples, if the Order should succeed in recovering Rhodes.* This proposal was accepted, and after various negotiations, the territory was delivered up to the Knights, who took possession on the 24th of May (or, according to some authorities, 26th October,) 1530. At this time they took the name of Knights of Malta, of the Order of St. John. Scarcely thirtyfive years had elapsed, when they were assailed in their new possessions by an army of 30,000 veteran Turkish soldiers. Their defence on this occasion, as on all similar ones in which they had previously been engaged, exhibits such a masterly example of human bravery, and is so characteristic of the chivalric and persevering valor, for which the Order was so long distinguished, that we are well assured a particular account of it here will not be unacceptable.

"The news of this armament's approach had long before reached the island, and every preparation had been made to render its efforts ineffectual. The whole of the open country was soon in the hands of the Turks, and they resolved to begin the siege by the attack of a small fort, situated at the end of a tongue of land which separated the two ports. The safety of the island and the Order depended on the castle of St. Elmo, a fact which the Turkish Admiral well knew, and the cannonade which he soon opened upon the fortress was tremendous and incessant. The Knights who had been thrown into that post, soon began to demand succor; but the Grand Master, La Valette, treated their request with indignation, and speedily sent fresh troops to take the place of those whom fear had rendered weak.

"A noble emulation reigned among the Knights, and they contended only which should fly to the perilous service. A sortie was made from the fort, and the Turks were driven back from their position; but the forces of the Moslems

*Clark says, Malta, Tripoli and Gozzo were granted to them in fee, they paying one Falcon yearly to the Viceroy of Sicily, and acknowledging the king of Spain and Sicily for their protector.

were soon increased by the arrival of the famous Dragut ; and the succor which the viceroy of Sicily had promised to the Knights did not appear. After the coming of Dragut, the siege of St. Elmo was pressed with redoubled ardor. A ravelin was surprised, and a lodgment effected ; and the cavalier, which formed one of the principal fortifications, had nearly been taken. Day after day, night after night, new efforts were made on either part ; and the cannon of the Turks never ceased to play upon the walls of the fort, while at the same time, the ravelin which they had captured was gradually raised till it overtopped the parapet. The whole of the outer defences were now exposed ; the garrison could only advance by means of trenches and a subterranean approach ; and to cut off even these communications with the parapet, the pacha threw across a bridge from the ravelin, covering it with earth to defend it from fire.

"After this, the mine and the sap both went on at once ; but the hardness of the rock was in favor of the besieged, and by a sortie the bridge was burnt. In a wonderfully short time, it was reconstructed ; and the terrible fire from the Turkish lines not only swept away hundreds of the besieged, but ruined the defences and dismounted the artillery. In this state the Knights sent a messenger to the Grand Master, representing their situation, showing that the recruits they received only drained the garrison of the town, without protracting the resistance of a place that could stand no longer, and threatening to cut their way through the enemy, if boats did not come to take them off. La Valette knew too well their situation ; but he knew also, that if St. Elmo were abandoned, the Viceroy of Sicily would never sail to the relief of Malta ; and he sent three Commissioners to examine the state of the fort, and to persuade the garrison to hold out to the last. Two of these officers saw that the place was truly untenable, but the third declared it might still be maintained ; and on his return offered to throw himself into it with what volunteers he could raise. La Valette instantly accepted the proposal, and wrote a cold and bitter note to the refractory Knights in St. Elmo, telling them that others were willing to take their place. 'Come back my Brethren,' he said, 'you will be here more in safety, and on our part we shall feel more tranquil concerning the defence of St. Elmo, on the preservation of which depends the safety of the island and of the Order.'

"Shame rose in the bosoms of the Knights, and mortified at the idea of having proposed to yield a place that others were willing to maintain, they now sent to implore permission to stay.

"La Valette well knew from the first that such would be their conduct ; but before granting their request he replied, that he ever preferred new troops who were obedient, to veterans who took upon themselves to resist the will of their commanders ; and it was only on the most humble apologies and entreaties that he allowed them as a favor to remain in the post of peril. From the 17th of June to the 14th of July, this little fort had held out against all the efforts of the Turkish army, whose loss had been already immense. Enraged at so obstinate a resistance, the pacha now determined to attack the rock on which it stood with all his forces, and the Grand Master perceiving the design by the Turkish movements, took care to send full supplies to the garrison. Among other things thus received were a number of hoops, covered with tow and imbued with every sort of inflammable matter. For the two days preceding the assault, the cannon of

the Turkish fleet and camp kept up an incessant fire upon the place, which left not a vestige of the fortifications above the surface of the rock. On the third morning the Turks rushed over the fosse which they had nearly filled, and at the given signal mounted to storm. The walls of the place were gone, but a living wall of veteran soldiers presented itself, each Knight being supported by three inferior men. With dauntless valor the Turks threw themselves upon the pikes that opposed them ; and after the lances had been shivered and the swords broken, they were seen struggling with their adversaries, and striving to end the contest with the dagger. A terrible fire of musketry and artillery was kept up ; and the Christians, on their part, hurled down upon the swarms of Turks that rushed in unceasing multitudes from below the flaming hoops, which sometimes linking two or three of the enemy together, set fire to the light and floating dresses of the East, and enveloped many in a horrible death. Still however the Turks rushed on, thousands after thousands, and still the gallant little band of Christians repelled all their efforts, and maintained possession of the heights.

"From the walls of the town and from the castle of St. Angelo, the dreadful struggle for St. Elmo was clearly beheld, and the Christian people and the Knights watching the waving current of the fight, felt perhaps more painfully all the anxious horror of the scene, than those whose whole thoughts and feelings were occupied in the actual combat. La Valette himself stood on the walls of St. Angelo, not spending his time in useless anticipations, but scanning eagerly every motion of the enemy, and turning the artillery of the fortress in that direction where it might prove of the most immediate benefit. At length he beheld a body of Turks scaling a rampart, from which the attention of the besieged had been called by a furious attack on the other side. Their ladders were placed, and still the defenders of St. Elmo did not perceive them—they began their ascent—they reached the top of the rampart—but at that moment the Grand Master opened a murderous fire upon them from the citadel, and swept them from the post they had gained. The cavalier was next attacked ; but here also the Turks were met by those destructive hoops of fire which caused more dread in their ranks than all the other efforts of the Christians. Wherever they fell confusion followed ; and at the end of a tremendous fight of nine hours, the Moslems were obliged to sound a retreat.

"A change of operations now took place ; means were used to cut off the communication with the town ; and after holding out some time longer, the fort of St. Elmo was taken, *the last Knight of its noble garrison dying in the breach !* The whole force of the Turks was thenceforth turned towards the city ; and a slow but certain progress was made, notwithstanding all the efforts of the Grand Master and his devoted companions. In vain he wrote to the Viceroy of Sicily ; no succor arrived for many days. The town was almost reduced to extremity. The bastion of St. Catherine was scaled, and remained some time in the hands of the infidels, who would have maintained it longer, had not La Valette himself rushed to the spot ; and after receiving a severe wound, succeeded in dislodging the assailants. A small succor came at length under the command of Don Juan de Cardonna ; but this was overbalanced by the junction of the viceroy of Algiers with the attacking force. The bulwark of all Christendom was being swept away, while Christian kings stood looking on, and once more saw the Knights of

St. John falling man by man before the infidels, without stretching forth a hand to save them. A large army had in the meanwhile been assembled in Sicily, under the pretence of assisting Malta; and at last the soldiers clamored so loudly to be led to the glorious service for which they had been enrolled, that the vascillating viceroy, after innumerable delays, was forced to yield to their wishes, and set sail for the scene of conflict. The island was reached in safety, the troops disembarked; and though the Turks still possessed the advantage of numbers, a panic seized them and they fled. Joy and triumph succeeded to danger and dread, and the name of La Valette and his companions, remains embalmed among the memories of the noble and great.*

This may justly be regarded as the last great event in the military history of the Order of St. John. The siege was raised on the 8th of September, 1530; and so late as the year 1784, at Malta on that day, an annual procession was solemnly made in memory of their deliverance.†

[We shall resume the subject in our next number.]

THE TEMPLE OF THE MIND.†

———He knew
Himself to sing, and build the lofty rhyme,—Milton.

WHEN the GREAT ARCHITECT divine,
First framed the world with RULE and LINE,
And turned the golden COMPASSES
To circumscribe this earth of his,
The morning stars together sang,
And heaven's high ARCH with praises rang.

Then rose the mountains o'er the lea,
Then flowed the rivers to the sea,
And rolled the clouds, and fell the showers,
And flushed the fruit, and bloomed the bowers,
And birds, and beasts, and upright man,
Completed the primeval plan.

Then men began with RULE and SQUARE,
To build Jehovah altars fair—
Fair, but in various orders set,
Of temple, mosque, and minaret,
As light and knowledge o'er the soul
Of heaven's votaries deign'd to roll.

Rich was the TEMPLE framed of old,
Of Hermon's cedars, lined with gold,
By princely ARCHITECT of TYRE;—

* History of the Crusades.

† It was probably continued until the capture of the island by the French in 1798.

‡ We originally published this Poem in the "Masonic Mirror," and subsequently in the "Amaranth, or Masonic Garland." And we still think favorably enough of it to believe that it will be acceptable to the readers of the Magazine, to most of whom it will be new.—Editor.

And bright the fanes of Sun and Fire,
Built many an hundred years ago
In Ind, or western Mexico.

But fabrics formed by human hand,
Though they in noblest grandeur stand,
On lofty pillars rich and rare,
Of burnished gold can ne'er compare
With LIVING TEMPLES, pure and fine,
Built by the Architect divine.

Let us, who live in later days,
To God a nobler TEMPLE raise,
With CORNER STONE deep laid in youth,
While KNOWLEDGE, TEMPERANCE, and TRUTH,
In all their fair proportion bind
That nobler TEMPLE OF THE MIND.

Let FORTITUDE the basis be,
And high RESOLVE the plethory;
The stones shall be of REASON's proof,
Celestial LOVE shall form the roof;
And PRUDENCE at the threshold stay,
To drive each vagrant guest away.

Two COLUMNS in the front shall stand,
Each formed by WISDOM's plastic hand:
TRUTH with her celestial ray imbued,
And heaven-aspiring RECTITUDE;
The door shall move itself, alone,
And VIRTUE form the threshold stone.

Within shall seven pillars shine,
The purest produce of the mine;
RELIGION, HONOR, GRATITUDE,
DEVOTION, with heaven's light endued;
FRIENDSHIP and PURITY sincere,
And UNDERSTANDING right and clear.

THREE shining Seraphs there shall meet,
With raiment flowing round their feet;
FAITH, with her clear and ardent eye,
That views a vesta through the sky,
And HOPE with features mild and bland,
And steadfast anchor in her hand;
And in the midst sweet CHARITY,
Fairest and brightest of the three.

The work must be all finished fair,
For no ROUGH ASHLER shall be there;
No stone unpolish'd from the mine,
But all with purest lustre shine.
With gems, and gold, and sapphires bright,
And diamonds sparkling like the light.

Such was the TEMPLE that of old,
The prophet bard in song foretold,
When standing upon Carmel's brow,
He saw the river roll below ;
And, rapt in vision, told how free
The MANSION OF HIS MIND should be.

Then, BRETHREN, let the RULE and SQUARE,
The justness of your lives declare ;
The LEVEL mark your perfect way,
The TROWEL smoothe your work by day,
And all your words and actions shine
Upright as is the PLUMMET's line.

The sun at morn shall lend his ray
To guide the laborers of the day ;
Nor shall the Moon and Stars by night,
Withhold their kind and needful light,
That your work may be finished here,
When the GRAND MASTER shall appear.

THE BEAUTIFUL HAND:

OR, THE INFLUENCE OF MASONRY.

SOME years since, when I was a very giddy young man, I joined a travelling party from Montreal, to go as far as Washington City. From this point, my companions continued their tour, and I returned again with all the rapidity of American steamers, towards Montreal. The stages and steamers along my route had their arrivals and departures so arranged, that travellers had the fair prospect of losing no more time, in their transit, than was requisite to step from one into the other. But, on the present occasion, an accident happening to the engine of the vessel which was "galloping over the water,"—to use the expression of a passenger—our arrival at New York was delayed until after the morning boats on the North River had departed. I was therefore compelled, with extreme reluctance, to remain some ten or twelve hours in that city. I went immediately to the boarding-house at which our party staid while there; and after taking possession of an apartment, and dressing, found myself precisely in that state of mind under which every thing one does, or thinks of doing, is positively irksome.

It was in the latter part of autumn, and one of those hazy and beautiful days peculiar to the "Indian Summer." I strayed out in search of any thing to fill up the time. After passing some distance in Broadway, through which all the moving things in New York seemed to be pouring themselves, I bent my way into a more retired part of the city. Walking along a well-built street, in which I was gazing about at the passengers on the footway, the children and flowers in the windows, I saw at the window of a very respectable looking house, the head of a lady resting upon her hand, in such a position, however, as to hide the face, while it displayed the hand to the greatest advantage. It was snowy white, and with the dark hair for the back-ground, I could distinguish its delicate and exquisite form. I love a beautiful hand, because nothing surpasses, or indeed comes up to its easy, delicious gracefulness; besides, a perfectly beautiful and delicate hand almost invariably indicates a corresponding symmetrical person. There are, too, such sweet associations with its soft and gentle touch. But this

hand exceeded all the beautiful hands of my previous admiration, and started up in my imagination a picture of surpassing loveliness; not only of form but of mind, accomplishments, temper, manners, affections—in a word, all that a young and romantic man adores in woman. I felt strongly, I knew not why, that this was the being my fancy had delighted to paint as the object to which my existence was to be devoted. But then, perhaps, she was already pledged—perhaps already married. The new thought distressed me. Two gentlemen came out of the house, and as they lingered a moment at the door, and I did not wish to communicate to them the object of my position on the opposite foot-way, I walked on.

I devised and dismissed a hundred expedients by which I might ascertain something respecting my ideal beauty. At length I returned to the house, crossed over the street, and went boldly up to the door, though, to confess the whole truth, my heart beat most audibly. On my ringing, a servant came, and I asked: "Is Mr. Field within?"

"Field, Sir?" replied the man.

"Yes, is Mr. Field within?"

"There is no such person staying here, Sir."

This answer at once told me that it was a boarding-house, and I asked, "Who keeps this house?"

"Mrs. Parker, Sir."

I examined the man's face, to see if he were a subject for bribery, but he was evidently a true Yankee, and it was not my policy to risk.

How was I to see her?—this was the question, and I sat my ingenuity to work to solve the difficulty, as I walked thoughtfully home; for so one calls the abode of an hour, in that most cheerless habitation, a boarding-house in a strange land.

I took a seat at the parlor window, and filled with the idea of the lady with the beautiful hand, I insensibly began to examine each graceful looking lady that passed, with the extreme and ridiculous conceit that she might be one of the living current that moved slowly along the pavement; for here every very genteel street is a promenade for ladies. My landlady sat opposite to me, talking leisurely to an old boarder; and it struck me that she could, in all probability, give me some desirable information. She was a fat, round, good-natured looking old lady, and belonged, evidently, to that class of amiable beings who treasure up every thing they hear of every body, for the express purpose of giving out their stores whenever occasion offers. Putting all the respect and suavity I could muster, into my manner, I began a very circumlocutionary set of questions, which eventually led to the great inquiry: "Do you, Mrs. Briggs, know Mrs. Parker, who lives in ——— street?"

"Parker—Parker; ——— street! Mrs. Parker?"

"Yes, Madam."

"Well now, let me think; I certainly do know—Parker did you say, Sir?"

"Yes, Madam, Mrs. Parker, who keeps a boarding-house."

"Oh! ah, me; I know," said she with a smile of satisfaction; "the name was in my mind. Oh, yes; that is, I am not acquainted with her, but I know there is such a house—one of the most select in the city. Have you a friend, or any acquaintance stopping there?" she asked with the extremest complaisance.

"No, not at present."

"Ah, you expect some one there, then?"

"It is possible."

"Because I could send up, and inquire for you, if you choose."

"No, thank you, it's of no manner of consequence at this time." And so ended this effort.

Suddenly I recollected that I had a letter of credit and introduction to an old merchant; and my path lay all smooth before me. I ordered a "hack," and away I went to his counting-house. He was not there, but his clerks expected him back very soon; to me the time seemed very long, though he did return in a few minutes. After the usual colloquy on such occasions, I informed him that I

wished to change my quarters, to Mrs Parker's boarding-house. I was very sorry that he did not know this, to me, important personage.

"Oh, never mind," said he, "it is just the same; if I don't know her, she knows me."

"Ah, that indeed," said I, extremely rejoiced; "She——"

"Bless me, yes, that she does; there is scarcely a boarding-house in all New York, that does not know about particular men of business in this street; especially us old bachelors."

"I am very anxious to go to that house, and shall be especially obliged to you to place me there."

"I'll do it immediately," said he; and before his tongue stopped, his pen began writing a note. "Ah!" he ejaculated, "that will be better. Here's to-day's paper; amuse yourself for half a minute, and I'll be back. I'll just step to a friend, close by, who lives in Mrs Parker's street, and he shall give you a note of introduction to her." In a few minutes I had the note in my hand, and not many afterwards I placed it in the hands of Mrs Parker, and was forthwith located in her house.

As this house was one into which no person could enter without being particularly introduced, and then undergoing the scrutiny of Mrs Parker, who was a lady-like woman, and whose duties had made her keen as well as given her considerable tact, all the boarders at her house dined at the same table, and spent a part of every day in the same sitting-room. But people of every degree, in this country, seem very little afraid of casual intercourse with their fellow-beings; and a foreigner is often astonished at the great lack of European carefulness, in this particular. As the hour for dinner approached, my excitement increased to such a degree that I really began to be afraid I should make but a sorry figure before the fair object of my glittering hopes. I forced myself, therefore, to whistle, to hum, and to do forty other silly things, by way of letting myself down to something like a gentlemanlike composure. While I stood with my arms folded tight over my breast, compelling my eyes to rest upon the foliage of the trees and shrubbery in the garden, which had changed its bright summer green to every imaginable tint, through dark green, yellow, red, crimson, down to a warm deep brown, making its autumnal beauty surpass even that of the spring, ding, ding, went the dinner bell, and I started like a culprit.

Men feel strange misgivings, when going into a battle; and legislators, when clearing their throats to begin an oration; so do women, when in their pure, bashful, maiden days, they, in all the ornament of dress, first enter and are led through a large room of gazers; but I doubt very much whether any one, in any situation, ever felt more trepidation than I did as I entered this room, in which I was about to behold the lady with the beautiful hand. The truth is that I have now no distinct remembrance of any thing about me, until after being seated at the table, I perceived that the beautiful hand was not there; a discovery bringing with it as much relief as disappointment. I never was exactly fitted to shine in general conversation, and on the present occasion I felt much more disposed to listen than to talk. Before we left the table, the duties of which are dispatched with singular haste in this country, I discovered that no one had departed from the house that day; and that a lady, Mrs Woodward, an old gentleman, Mr Todd, and his daughter, Miss Julia Todd, were dining out. I had, at least, made one step; I now possessed her name, and, in the many fairy scenes which a young heart conjures up in the fancied future, I could repeat that name endearingly. "Julia Todd." The name itself was beautiful.

After dinner, I rang for the servant to my room; here with a most lawyer-like ingenuity, through the use of my tongue and purse, I extracted what was possible from the acute Yankee, who was wonderfully unsatisfactory to one with my impatient curiosity—asking, in spite of me, more questions than he answered. As there was no probability of Julia's return, at least for some hours, and finding it utterly impossible to employ myself within, I walked forth into the most crowded part of the city. In one of the streets, a child being run over by a gig, almost

at my side, I felt called upon to aid in all the steps necessary for ascertaining its injury, and returning the poor little sufferer to its parents. This occupied me for a considerable time, and engrossed my thoughts for the time being. I then strolled back to my lodgings, and found from the servant that Julia had not yet returned; no one was in the drawing-room but Mrs Parker and Mrs Woodward.

It was twilight, and the ladies were sitting each at a different window, looking listlessly through the glass at the objects passing in the street. Mrs Woodman was still in her bonnet, gloves, &c., as she had returned home. I seated myself near her window, and we gradually fell into a kind of half melancholy, half romantic talk. She seemed, as well as I could judge in the dim light, and under the obstruction of her bonnet, to be a pretty, pale, lady-like little woman, and although a mere girl in age, she was evidently a widow; not from her words, but from her voice, I knew that she was. There was altogether something so sorrowful, and gentle about her, that I pitied her from the bottom of my heart, without knowing for what; and then she said, every now and then, such beautiful things, and perceived every sentiment so quickly, and so fully, that she seemed to be the very being calculated to sympathise with me, in my pursuit of Julia. We every moment grew more assured and intimate; I led her on from subject to subject, with the most delightful facility; until we spoke to each other in the tones almost of tried friends; and there is a vast deal in the tones of a woman's voice. She was a very angel, too, of a woman, and talked of love with a spirit that had never felt the clogs and trammels of silly forms.

With some little hesitation in uttering the few first words, I went smoothly through my case to her, and told her that I depended upon her "for counsel and for aid." She listened without a word of interruption, or one gesture of disapprobation, exactly as I knew she would; but then when I came to the point, where I expected a warm and sympathising answer—not a syllable did she utter. I was astounded. I too became dumb. So there we both sat looking through the window. When one stops talking, under such circumstances, it is one of the most difficult things in nature to begin again; there is no hook to hang a single loop upon; you think of a thousand ways to recommence, and just as some word is about to slip off the tongue, it will not do, and stop it. Women, however, have more ways and means in such disasters than men; so my strange little friend told me, in very much such a manner as she had used in the beginning of our conversation, that the weather was becoming quite cold; and actually began to talk about the superiority of wood over coal as fuel, in sitting rooms. This was horrible; and it made her, who but a moment before was a clear, blue sky to me, suddenly appear a dull and cloudy one; there was something so earthly and hardened in it. But I talked, yea, talked in a very easy way, of the comparative merits and demerits of anthracite and hickory; nevertheless, as soon as politeness allowed me to do so, I escaped, so hastily too, as to be near knocking the candles out of the servant's hands as he was coming into the door, and reaching my apartment, I threw myself into a chair at the window, looking into the dark garden. What could have possessed the widow to treat me as she had done? Her conduct was perfectly inexplicable; unless she was a deep hypocritical quizz, who amused herself with me, and intended to follow up her sport with Julia. This thought half maddened me, lest I should be made to appear a ridiculous blockhead to her; so back I went to the drawing-room, determined to remain there until Julia arrived, and if, as was most probable, she stopped in that room before going to her apartment, to make my first impression myself, in spite of the little widow.

The widow had left the room! and in the chair she lately occupied, sat a tall, sun-burnt gentleman, who had just returned home. He was a southern planter, who instantly began talking to me of tobacco, cotton, sugar, negroes, mules, corn, congress, and a long list of the greatest men in the United States, most of whom, it seemed, belonged to the Southern States.

At length, Julia and her father arrived, walked into the room very calmly, and she seated herself at the other side of the room, while her father came on to shake hands with the planter, whom he had "not seen the whole day." At this moment

Mrs Parker came smiling in, and instantly engaged Julia in conversation. Fortunately for me there was nobody's attention left free to detect my excitement, for so excessive was it, that I felt ashamed of myself, and resolved to master it, and I did so in a few moments, to a very great extent. When my senses were once more under my control, I directed my eyes in search of a peep at Julia's beautiful face, and my ears to catch the tones of her sweet voice. Lo! she pulls off a glove, and there lays her hand! And such a hand—yes, such a hand! larger than my own, and boney, too—positively ugly and coarse! Never did the flapping sails of a becalmed vessel exhibit a greater contrast with the puffed sheets and whistling cordage of a ship in a bustling breeze, than did the state of my mind at this moment, compared with the passion before which it had been driven the whole day long.

I went to my room, and then to bed, but not to sleep. Who had the BEAUTIFUL HAND? The servant was sure that there had been no visitor in the room, at the window of which I beheld the hand. It was the pale little widow—it could be no other, beyond the least doubt, who had the captivating hand. Her conduct to me was now accounted for; she was either too artless to play off so strange a communication as mine was to her, if she thought me really serious; or, if she thought I was trifling with her, she was far too high and pure a being to take the slightest notice of it. In the one case, it was very plain, she loved; in the other, she felt contempt for my apparent rudeness. Which was it? I argued the question over and over; but could not for the life of me satisfy myself. But after all, of what avail was its solution? She was a widow; and therefore as to my thinking seriously of her, although in herself she might be an angel, that was utterly impossible. The past is as much a part of our existence as the present; indeed, it is the purified part of it—the dross is forgotten, and that which is bright or precious is only remembered. How then can the after realities of a living husband compare with the recollections of him who was first loved, and is no more? No; I determined to proceed on my journey the next morning. Still I could not sleep, but turned and shifted my position, how long I know not; some time late in the night, however, "tired nature's sweet restorer" sealed up my senses.

At a very late hour the next morning, I awoke feverish, and with an extreme sense of ill-being. It was now too late for the morning steamer. I drank a cup of chocolate, took a book, and as it was a beautiful morning, went into the garden to set myself down and, if possible, read. Perhaps there lurked under all this some indistinct idea that I might meet the widow, and have my curiosity fully satisfied as to her appearance; for, to tell the truth, I was not sure that I did not have a glimpse of her there from my window. Be that as it may, I found her in the garden, and alone. Examining the various colored and glossy leaves of a small tree, there stood the pale young widow, but paler than she appeared even in the twilight of the preceding evening. I felt awkwardly, and though not actually taken by surprise, I could not determine exactly how I should approach her. The garden walk turned and brought my face in the same direction with hers. I walked on, but step after step grew slower and shorter, until I was at her side. She looked up in my face as innocently as a child, with the most beautiful eyes and quiet countenance I ever beheld. After a salutation as gentle as I had voice and words to make it, we strolled slowly about the garden, examining the leaves and flowers, and saying little; but that little was full of confidence and kind emotions. Indeed I felt at the time that, after my communication with her, however subdued our manner was to each other, the very fact of our walking together in the garden, was tantamount to a mutual declaration of love. Yet she was a widow. Young, and beautiful beyond any other creature I had ever seen, with the open, unfearing innocence of childhood itself, and cultivation that made her indeed, an intellectual being. Had she not been a widow, I could have really adored; but the more I felt how far she was superior to other women, the more repugnant became the idea of being "a second husband."

Still we lingered in the garden, until we were both sensible that we had re-

mained quite long enough to have our names pronounced together by every person in the house; we were neither of us, however, the kind of beings to regard such things very much. As we approached the door to enter the house, I took occasion to allude to my intended departure that evening, and begged permission to ask for her, previously, in order to take my leave; the permission was granted readily, and with delicious tones of voice; but these tones did not express to my ear the disappointment and regret I had expected to detect in her answer; and I felt a slight mortification as we separated for the morning.

Perfectly at a loss how to occupy myself the few hours remaining before the departure of the steamer, I bethought me that it would be proper to make a visit to the old bachelor merchant. At his counting-house reading the papers, and in the streets walking slowly and listlessly about, I occupied myself until it was time to prepare for setting off. The idea, however, of leaving New York at that moment, was far less agreeable than I had anticipated. The first thing to do was to take leave of the widow, then to pay my bill, and fly. I asked for, and was shown into her own drawing-room. It was some little time before she appeared. We were, evidently, enough to each other, both somewhat embarrassed, and sat at a very respectful distance apart. A strange sort of conversation ensued, in which there was nothing said about ourselves or my departure. At length, after a perfect silence of a moment or two, I arose and walked up to her with my hand extended, to say farewell; she gave me hers, rising and looking me in the face with an expression that completely overpowered me. It was not the look of confident or ardent love; nor the look of painful agitation which a fond woman might wear at such a moment; it was such a look of resignation and gentleness as a child who loved you would unconsciously put on at the instant of separation.

"I wish," said I, still holding her hand, "I wish I were not going."

"Why, then, do you go?" she inquired as earnestly as artlessly.

"Because, perhaps it is proper that I should."

She made no reply. There we stood silent, motionless, her hand in mine, and looking in each others' faces, in a manner that told how violently beat our hearts. What was human nature to do? Why—be human nature, and own fully what we could not deny.

Hours flew, and days flew on, in all the enchantment of a passionate and romantic affection; Montreal, Canada, the world,—all was forgotten for one little being. Yet when I interrogated myself, my repugnance at being "a second husband," and my determination not to become one, were as inveterate as ever. Many and excruciating were the conflicts which, when alone, took place in my mind between my love for her on the one part, and my pride and self-love on the other. Sometimes I felt like "a man of honor," and was resolved to break off abruptly an intercourse so unpromising to her; at other moments I was moved by the virtuous impulse of offering myself to her at once, unequivocally and manfully; then again the whisperings of pride made me for the time, feel and reason like a scoundrel—ah, and sometimes talk to her like one. I would take occasion to dwell in tender and impassioned language upon the heroism of the heart; the recklessness of true love; the nothingness of all forms, ceremonies, and customs which attempted in any way to control a passion so exalted in its nature above every thing else in life; and the absurd misnaming that for love, with which there was connected one calculating thought—one cowardly doubt of its object. She was precisely the being to court the thought, and glory in it, that the man she loved was above every one else; that other men might be bad, the whole world wrong, but he was perfect in his motives and his actions.

Time past on; for some days I had been satisfied that she was completely in my power; at last I made up my mind, without daring even to acknowledge it fully to myself, to be a villain; and devised the preparatory arrangements I thought necessary.

One morning, during the absence of her father, I entered her little drawing-

room, and found her ornamenting a little crimson purse with MASONIC EMBLEMS. I instantly and with some animation asked :—

"Why do you work those signs upon your purse?"

"The purse is for father," said she with a manner that told me how dear to her was that father. Indeed, never did any other being express so much by manner as she always did.

"And why do you put such symbols upon a purse for him? Would not any other figures be as ornamental?"

"Perhaps *more* ornamental; but I am working this purse not half so much to make a pretty thing of it, as to present him something that will shew him that I am often thinking of him; for he knows I do very little at a time in such occupations."

"Is your father a MASON?" I demanded anxiously.

"Yes, he is a great Mason, one of the Royal Arch, I think they call it—and a Templar also; but I do not know much about their orders and titles."

"Ah!"

"What is the matter?" said she, laying down the purse and putting her hand on my arm.

"Nothing."

"Nothing! How pale you are. Oh, do tell me, what is the matter? What can there be about this Masonry to affect you so?"

"Nothing, dearest; I know no more of Masonry than yourself;" forcing myself to smile.

"That will not do, George; my father being a Mason has some how affected you;—you have said there should be no concealment between us—that all our thoughts should be given frankly to each other; tell me then, dear George, at once, what is it that disturbs you?"

"I am not disturbed," said I, forcing another smile, and taking her hand as I gazed in her beautiful and innocent face.

"Oh, George, do not say you are not disturbed—and greatly disturbed too,—let it be," said she with more energy than I had ever before seen in her manner, "let it be what it may, keep your word to me, George, and tell me frankly what all this bodes?"

"It does not *bode* at all; if this little event in our affairs must have a term especially applied to it, call it the alarming mistake; for it has so happened," I continued in almost my accustomed manner, "that just as you spoke of your father, I felt a strange nervous sort of sickness, and you mistook one for the cause of the other."

"Oh how relieved I am," said she, with her eyes full of joy, and ready to overflow in tears.

I made an excuse of taking a ride to terminate this interview; and ordering a gig, had myself driven several miles out of town.

My father, one of the best and most truly honorable men on earth, was a Mason; a thousand times have I seen evidences of the strength of its ties upon him; every Mason was, in truth, his Brother—the child of a Mason his own. My mother, too, had some reason besides that of my father's being a Mason, to respect and love the Order; and almost as often as my father himself, had she instilled it into her children to look to Masons as to fast friends, and to their children as to relatives. And here was I about to plunge the child of a Mason—a young confiding, innocent being, into irreparable misery. This turned the balance in favor of the side which the dictates of true honor and virtue, in my bosom, had been too light to make preponderate. Ought I to apply reasons which were generally just, like a mere lawyer, to every possible case? Who, that I had ever seen, was in the slightest degree comparable to her? Not one; and I had much already wandered. To my own family, I was sure that she would be perfectly acceptable. A few acquaintances, who knew my habitually expressed sentiments about widows, would doubtless amuse themselves at my expense; but should so trifling a consideration in itself weigh with a man in any serious

affair of life, far less in this the most important one? My mind was made up. And I felt as much relieved and delighted at having had the obstacles, which my own pride and prejudices had thrown in the way of our union, removed, as if I had overcome any other obstruction to it.

I returned to her happier than I had ever before been; but, from delicacy to her, I of course as strictly concealed my previous unworthy and dastardly intentions, as if none such had ever dishonored my thoughts. That evening and the next day every thing was understood and arranged. Her brother was written for, and not many days after, he and I accompanied her to her father's house; where I spent a week which I never shall forget.

In a very short time, I, myself became a Mason, and she a Mason's wife. And as the best wish that I can entreat for my Masonic Brethren, let me add, may they each be blest with one, half so good as her of the BEAUTIFUL HAND—the ever loved wife of

GEORGE.

MR. DEAN'S REPLY

TO

THE ADDRESSES OF RECEPTION

From the Joint Committee of Arrangements, in the name of the Grand Encampment, Grand Chapter, and Grand Lodge of the State of New York, to the General Grand Encampment and General Grand Chapter of the United States, at the Tabernacle, Sept. 16th, 5341. BY REV. PAUL DEAN, G. G. H. P.

SIR KNIGHTS, COMPANIONS AND BROTHERS OF THE JOINT COMMITTEE FROM THE THREE GRAND BODIES OF THE STATE AND CITY OF NEW YORK, THE G. E., G. C. & G. L.

I have been most deeply affected by the solemn ceremonies of this day and of this holy place; by the very eloquent, feeling and instructive addresses made in the name of the Fraternity of your State and city, to the General Grand Encampment and General Grand Chapter of the United States, giving them such an unlooked for and distinguished reception, and bidding us such a hearty and friendly welcome among you and to the enjoyment of your kindness and hospitality.

In behalf of the officers and members of the General Grand Chapter of the United States, here assembled from the different and distant States of the Union, and from beyond the mountains, to give to each other the friendly hand; to renew fraternal feelings for each other, after an absence of three years; to hear of the prosperity of our Brethren so widely dispersed; and to perform interesting official duties for the peace, order and happiness of the Fraternity. In their behalf, as thus assembled, do I return you, the members of the Committee, and through you to the Grand Encampment, Grand Chapter and Grand Lodge of your State and city, our most profound acknowledgments and most hearty thanks for this solemn, respectful, and kind reception.

There does, indeed, come over us a sort of inspiration at being welcomed to the place where lived a Clinton, a Livingston, and a host of other gifted minds; to a city where live so many wise men, so many enterprising merchants, so many distinguished Masons;—to a city, whose commerce, whose noble rivers, whose far-reaching canals and railroads, have made it the centre of vast and numerous interests; whose splendid Temples of worship, whose elegant halls of science and of justice, and whose thousand homes of comfort and refinement, have drawn to it the veneration and the love of a widely extended sphere.

But this unexampled expression of your kindness and respect is the more acceptable to our feelings, because it is not so much given to us personally, as to the excellent Institution of which we are the humble servants—an Institution founded on the great principles of justice, humanity and benevolence, and worthy of all acceptance, by the wise and good of every nation and people; an Institution whose genius, uniting with those of civilization and our holy religion, has

changed the wilderness to the fruitful field, and the cruel savage and barbarian to the enlightened citizen and affectionate Brother.

Knowing no distinctions among men but those of moral and intellectual goodness, it forms a kind of holy ground, on which "good men and true" of every nation, religion and government, may meet in confidence and friendship, without any concession to each other. The value of such a neutral ground, where all the friends of God, religion and order may associate without yielding principle, or the fear of injury, must be apparent to us all.

Of the history of our Order, suffice it to say only, that it originated not with us. It came with our early emigrating forefathers from the purest and most enlightened parts of Europe. There it had flourished among all classes and professions of society; and among those who have presided over it, we find the names of persons high in the esteem of the Church, and high in the honors of the State. I mention not this to gain credit for Masonry by great names, but merely to show that neither the religion, nor the government, nor the cause of morality had, among men of intelligence, any thing to apprehend from Masonry. Coming here with our fathers, it found in our infant provinces, settlements, and cities, a genial soil. It grew with their growth and strengthened with their strength. It cherished as much freedom as could consist with virtue, and as much personal independence as could consist with order and good government. It taught reverence for religion, fidelity to friends, and kindness to enemies. The erring Brother was consulted, admonished and reclaimed; the poor and fallen Brother was assisted and relieved; the cry of the orphan was hushed, and the widow's desolate heart soothed and made to sing for joy by its charities, which have been so beautifully and eloquently described by one of the Brothers who has addressed us. Thus it found favor, as well it might, in the eyes of the people and among all classes of community.

Nor is this all—among the leaders of that distinguished, patriotic, ever to be remembered and immortal band, who so nobly achieved the independence of our happy country, all, with one single exception, were members and friends of our Institution. But again I say, I advert not to this fact for the purpose of gaining honor or favor for Masonry from any array of great names. Masonry must stand or fall on its own merits or demerits. We have no claims upon the world for its friendship and respect, but from the good we do, and the virtues we practise in it. If it makes us faithful to our engagements, industrious in our callings—if it makes us better citizens, better husbands and fathers; then Masonry will be esteemed and respected. "The tree is known by its fruits." We have no weapons of defence, but the shield of an innocent and blameless life, and the sword of truth "that beareth away the victory." Be good men and true, and you have nothing to fear.

What if our society has been assailed by the ruthless tongue of slander? What if dark and dense clouds have come over the brightest luminary in the heavens? What if some sharp eyes have seen spots in the sun itself? Those clouds and that darkness have passed away; but the sun has lost nothing from the splendor of its light, or the genial power of its warmth. No, God forbid; and, my friends, while your noble rivers continue to flow on, the mighty waves of the ocean to break upon your shores, or the sun to shine in the heavens, so long will our Institution continue to prevail and prosper.

Brethren of the Committee,—please to accept my personal and warmest thanks, for the happy arrangements of the occasion, and the honorable and fraternal welcome and reception, you have this day given us; and be assured as we return to our respective homes, we shall carry with us the pleasing and grateful recollections of your kindness.

JUDGE ALLEN'S REPLY.

At the close of the Addresses of Welcome on the part of the Grand Bodies of the State of New York, the following reply was delivered by Judge Allen, the Most Eminent General Grand Master, in behalf of the General Grand Encampment of the United States.

SIR KNIGHTS, COMPANIONS, BRETHREN,

I am truly happy to meet you on this interesting occasion, and to return you the thanks of the body of Templars over which I have been called to preside, for this flattering and cordial reception by the Grand Bodies of the three Orders of Masons in the State of New York.

Time will not permit me to allude, even briefly, to the several points so interesting to our Order, and which you have so fully elucidated in your gratifying reception; and I would not detain this immense assemblage, by dwelling upon themes dear to the heart of every Mason, but to which I could not do justice during the brief period in which I shall claim your attention.

Few Masons present are so young, but that they can remember the storm of unrelenting persecution, which rushing onward like the sound of many waters, swept over the land like a scorching sirocco and threatened to involve in one common ruin every thing that was valuable and worth preserving, and leaving in its desolate track the broken columns of our Order. Here and there remained a pillar more beautiful and polished by the collision, rearing its noble head like the everlasting rocks of their native mountains, and defying the puny efforts of legislative persecution. But thanks be to God, we believe that we see in this happy festival the harbinger of an auspicious period, now opening before us. It may gratify the Brethren and Sir Knights present, to state to them that we have information from the various parts of the United States, that at no period since the American revolution have the prospects of Masonry been so bright as at the present time.

Already have those banners* been elevated in the populous cities and smiling villages of the mighty West. Along the sunny banks of the beautiful Ohio, and even far beyond the majestic Mississippi, is heard the solemn march of the Order, and Councils are opening for the rescue and liberty of captives; and we know that "*Truth is mighty and will prevail.*" Already has that mighty standard† of our valiant Order, been firmly planted beyond the Alleghanies; and as it gently unfolds its majestic drapery to the autumnal breeze, and the words "*In hoc signo*" are exposed to view, can we doubt that "*vinces*" shall soon appear. How much gratitude should we feel to the Giver of all Good, that asylums are opening in every portion of that fairy region, where the weary pilgrim shall hear the pensive strains of angelic harmony, and at last find a peaceful rest for his pious soul.

Sir Knights:—To us this is a most important and thrilling spectacle, and well may we indulge for a moment the chastened expression of fervid joy.

To us who have kept the long vigils of the night, watching in armour at the door of our tents, and who know that the *Day-star* has arisen in the East, belongs the sacred privilege of offering with our vows and oblations the most heartfelt gratitude to God made manifest to us, and who died upon the Cross that all might live.

Again permit me to thank you, Companions, for this truly gratifying and handsome reception. We offer you no false professions of regard in high sounding terms of empty declamation. We bring you an offering far more acceptable to worthy Masons and courteous Knights, from the tomb and cloisters, while strains of angelic music steal over our senses, wafted upon the vibrations of the Vesper Hymn—we bring as the richest offering for your acceptance the purest tribute of grateful hearts.

* The speaker here pointed to the banners of the Order of Knights of the Red Cross.

† Templars.

MASONIC INTELLIGENCE.

UNITED STATES.

PROCEEDINGS OF THE GENERAL GRAND CHAPTER OF
THE UNITED STATES.

We are indebted to the politeness of the G. G. Secretary, for an official copy of the proceedings of the above body, at its triennial communication, held in the city of New York in September last. We can find room only for the following extracts :—

TUESDAY, 14th.—Afternoon Session.—The M. E. G. G. High Priest announced, in a most appropriate and feeling manner, the recent death of the Most Excellent Jacob T. B. Van Vechten, General Grand King of the General Grand Chapter. Whereupon Comp. Richard Ellis, of New York, offered the following preamble and resolutions, which were unanimously concurred in :—

It having been announced to this General Grand Chapter, that since our last triennial meeting, our late Comp. the M. E. Jacob T. B. Van Vechten, who held the exalted station of General Grand King of this G. G. Chapter, has departed this life ; and it being not only customary, but fit and proper that we express our feeling on the bereavement which this G. G. Chapter, with the whole Masonic Fraternity, as well as his afflicted family, have suffered by his death ; Therefore,

Resolved, That this G. G. Chapter deeply regret the decease of the M. E. G. G. King, Comp. J. T. B. Van Vechten, and sincerely sympathize with his bereaved family in the irreparable loss sustained by his death.

Resolved, That the G. G. Secretary transmit a copy of the above preamble and resolution to the family of our late M. E. Companion Van Vechten.

WEDNESDAY, 15th.—Companion Allen, from the Committee appointed at the last triennial meeting to revise and amend the Constitution of the G. G. Chapter, made the following Report, which, on motion, was laid on the table :—

The Committee to whom was referred the General Grand Constitution with instructions to report such amendments thereto as they might believe necessary, beg leave respectfully to report :

That they have given to the subject committed to their care, all the consideration which its importance required, and have not been able to discover any material defects therein further than will be noticed in their report.

Masonic usage, from time immemorial, having prescribed the duties of the Treasurer to be the receiving and safe-keeping of all monies belonging to the different orders of the Craft, it was probably deemed inexpedient to provide any written regulations upon the subject.

Yet inasmuch as by ancient usage, it often happens that monies are received by other officers and members who are not elected with any special view to this duty ; and as it seemed to be the wishes of your body, at the time of the appointment of your committee, that some regulation should be provided for the government of members in like cases, your committee would recommend an additional article to be added to the Constitution for the government and regulation of the officers and members hereafter, in the following words, viz :

It shall be the duty of the General Grand Treasurer to receive and keep all the monies belonging to the General Grand Chapter, and to pay them out only upon the order thereof, and every officer and member of the General Grand Chapter who shall receive any money for the use thereof, shall immediately pay the same over to the Treasurer, and in case he does not reside at the same place, they shall transmit the same to him within thirty days after receiving it, by due course of commercial exchange.

Your Committee cannot close their report without briefly alluding to the fact, that the continued illness and subsequent death of our worthy and most excellent

Companion Jacob T. B. Van Vechten, who was joined with them for the consideration of this subject, has deprived them of the valuable aid of his advice and assistance in the execution of the duties imposed on them by your appointment. All which is respectfully submitted.

(Signed)

J. M. ALLEN,
EB. WADSWORTH.

The report was called up in the afternoon and adopted.

THURSDAY, 16th.—The M. E. Joseph K. Stapleton, D. G. G. H. Priest, made the following Report which was referred to the committee on Warrants :—

To the Most Excellent the G. G. Royal Arch Chapter of the United States :—

The D. Gen. Grand High Priest respectfully reports, that since the last triennial meeting of the G. G. Chapter, he has granted dispensations for the following new Chapters, and that the regular fees for the same have been paid to the Gen. Grand Secretary.

On the 12th of March, 1839, he granted a renewal of a Dispensation for a Chapter to be located at Logansport, in the State of Indiana, to be called Logan Chapter, a Dispensation having been granted by the late D. G. G. H. Priest, the Hon. Joel R. Poinsett, previous to the last triennial meeting, but by accident the proceedings of the new Chapter were not laid before the G. G. Chapter at that time, and the authority to hold a Chapter under that Dispensation having become extinct, it was thought just and equitable that the same should be renewed.

That on the 1st of February, 1840, he granted a Dispensation for a Chapter to be located at Fayetteville, in the State of Arkansas, to be called Fayette Chapter ; and on the 17th day of June, 1840 he granted a Dispensation for a Chapter, to be located at Vicksburg, in the State of Mississippi, to be called Vicksburg Chapter ; and also on the 19th July, 1841, he granted a Dispensation for a Chapter to be located at Springfield, in the State of Illinois, to be called Springfield Chapter. All which is respectfully submitted.

(Signed)

JOS. K. STAPLETON,
D. G. G. H. Priest.

New York, Sept. 16th, 1841.

FRIDAY, 17th.—The committee on the general state of Masonry made the following Report, which was accepted :—

To the General Grand Royal Arch Chapter of the United States :—

The committee on the general state of Masonry report : That from the examination of documents which have been laid before them, and from information which they have otherwise obtained, they have reason to congratulate the G. G. Chapter, and the Order generally, upon the prosperity of the Institution. Your committee feel happy in expressing, without hesitation, that the Masonic Institutions in the United States and the Republic of Texas, are in a prosperous and flourishing condition ; and that even in the benighted State of Vermont, the sun of Masonry is above the horizon ; and that in a few years it will again shine forth with bright effulgence. All which is respectfully submitted.

(Signed)

JOSEPH CUYLER.

The committee on Warrants made the following Report, which was accepted and adopted :

The committee on Warrants have attended to the duty assigned them, and recommend that Charters be granted to the several Chapters for which Dispensations have been issued by the D. G. G. H. Priest, viz : to Logan Chapter, at Logansport, in the State of Indiana ; Vicksburg Chapter, at Vicksburg, in the State of Mississippi ; Springfield Chapter, at Springfield, in the State of Illinois ; and Far West Chapter, at Fayetteville, in the State of Arkansas.

All which is respectfully submitted.

(Signed)

JOS. CUYLER,
ROBT PUNSHON,
WM. H. ELLIS.

The Committee on the acts of the G. G. Officers, made the following Report, which was accepted :—

The Committee to whom was referred the proceedings of the General Grand Officers, since the last triennial meeting of the General Grand Chapter, beg leave respectfully to report :

That they have had under consideration, the report of the Most Excellent General Grand High Priest, and General Grand Scribe, by which it appears that no official acts have been performed by them, requiring the action of this body.

They have also examined the report of the Most Excellent Deputy General Grand High Priest, and the papers and documents which have been referred for their examination.

It appears that previous to the meeting at Boston, in 1838, a Dispensation had been issued by the then Most Excellent Deputy General Grand High Priest, the Hon. J. R. Poinsett, to the Companions at Logansport, in the State of Indiana, constituting a Chapter of Royal Arch Masons at that place.

That on the 3d of September, 1838, the Dispensation, returns, &c., were duly mailed at Washington, under the frank of Governor Tipton, then a Senator from the State of Indiana, and addressed to the Hon. Jonathan Nye, as the Deputy General Grand High Priest of the General G. Chapter, U. S., Boston, Mass., in due season, as will appear by reference to dates, to have been acted upon by the General Grand Chapter at that meeting.

It further appears that in January, 1839, hearing nothing from the General Grand Chapter, Senator Tipton addressed a letter upon the subject to Mr. Poinsett, who, notwithstanding his arduous and never-ending duties as Secretary of War, placed a private mark upon the letter, and with the untiring vigilance and energy which have ever characterized the acts of this distinguished Mason, returned an answer to General Tipton, that he was not then an officer of the General Grand Chapter, but giving him correct references and advice what course he ought to pursue, and referring him to Companion Gilman, the General Grand Secretary, at Baltimore.

The result of the whole proceeding was a spirited and active search for the lost papers by Companion Tipton, which were at last brought forth from the recesses of the dead letter office at Washington, and placed in the hands of the General Grand Secretary, and on the 12th day of March, 1839, a renewal of the same Dispensation was granted by the Most Excellent Deputy General Grand High Priest, Stapleton, which has been returned at this session for a Charter, which is asked agreeably to the provisions of the Constitution.

In the whole course of these proceedings your committee perceive nothing to disapprove, but very much to commend in the activity and zeal evinced on the part of all the persons connected therewith, and believe they will be fully sanctioned and approved by this Gen. Grand Chapter.

Dispensations have also been granted by the Most Excellent Deputy General Grand High Priest, for a Chapter to be located at Fayetteville, in the State of Arkansas.

At Vicksburg, in the State of Mississippi, and at Springfield in the State of Illinois, as detailed in his report ; in all of which cases the papers and proceedings appear to have been regular and according to Masonic usage.

In conclusion, your committee beg leave to express their opinion, that the doings of the General Grand Officers during the recess are highly satisfactory, and evince an active zeal for the promotion of the best interests of our Order, on the part of the General Grand Officers.

All which is respectfully submitted.

(Signed)

J. M. ALLEN,
WM. H. ELLIS,
CHAS. W. MOORE.

New York, Sept. 17, 1841.

MARYLAND.

The semi-annual communication of the M. W. Grand Lodge of Maryland, was held in the city of Baltimore, on the 8th September last. No business of general interest to the Fraternity was transacted. The Committee on foreign correspondence report :—

"They have examined the printed proceedings of the Grand Lodges of New Hampshire, Massachusetts, Rhode Island, New York, Kentucky, North Carolina, and Mississippi ; and find nothing in them, which, in the opinion of the Committee, should claim the especial action of the Grand Lodge at this communication. The subject of the Scottish and French rites, appear to continue to occupy the attention of some of the Grand Lodges, particularly that of New York,—but as it is supposed it will be taken up at the General Convention of Masons to be held in Washington, in March, 1842, the Committee think it would be better to let the matter rest till after the Convention has met.

"The Committee are much gratified to observe, that from all the documents laid before them, the Masonic Institution appears to be steadily advancing in usefulness and prosperity throughout the whole country."

SOUTH CAROLINA.

Charleston, Dec. 31, 1841.

Br. MOORE,—The Festival of St. John, was celebrated in this city on the 27th, in ample form, by the Brethren of the Craft. The Most Worshipful Grand Lodge of Ancient Freemasons, met at their Hall, at 10 o'clock, A. M., and was opened in ample form. Major General EDWARD H. EDWARDS, M. W. Grand Master, presiding. The M. W. stated that the first business before the Lodge was the installation of the Grand Officers elect. The Hon. and Most Worshipful John Lyde Wilson, Past Grand Master, took the chair, and installed the Grand Master elect ; after which the latter installed the other officers.

The procession was then formed, consisting of the Grand Lodge, the subordinate Lodges under its jurisdiction, and a large number of Brethren from different parts of the State—the Chapters of Royal Arch Masons, and the Encampment of Knights Templars,—and moved through some of the principal streets, to the first Baptist Church, where the following order of exercises was observed :

I. ODE—written by "a Mason's Daughter."

II. PRAYER—By the Most Rev. Albert Case, G. Chaplain.

III. ODE—written by Miss Penini Moise.

IV. ORATION—By Wm. H. Inglesby, Esq. P. M. of Lodge No. 1.

V. ODE—Selected.

VI. Benediction.

After which, the procession returned to the Hall, and the Lodge was tyled ; when the remaining business of the day was performed, and the Lodge closed.

This was the largest Masonic procession, ever witnessed in this city. It was larger than we anticipated, and conducted in a manner, to please the most particular. The regalia of the Grand Lodge, the Chapters, and Knights Templars was new ; and this, together with the number, and richness of the standards of the different Orders, rendered the line beautiful, and presented a magnificent spectacle. The numbers that joined in the procession bore ample testimony to the beholder, that the Institution had lost nothing, during its years of severe trials ;

and encouraged the Brethren to go forward with renewed zeal in the inculcation and application of the principles of the Order.

The streets, on either side, were thronged with a dense crowd of people, and the windows were filled with a profusion of bright eyes and smiles, by the gentler sex. The spacious church was crowded with people (save that part reserved for the Masons,) long before the hour for the commencement of the exercises. The music under the direction of Professor J. D. Speissegger, was excellent. The Oration was eloquent and instructive, and all the proceedings were conducted in a manner creditable to the craft. With pleasure I mention the excellent Odes, written for the occasion by the young ladies, for they are an earnest, that Masonry is approved by those whose sanction will secure its prosperity.

We may well conclude that the 27th was a proud day for Masonry in South Carolina, and look for an abundant increase of members to the Lodges during the present Masonic year.

At 7 o'clock in the evening, the Brethren set down to a supper in the Hall underneath the Lodge room, where the festivities of the day were concluded in perfect harmony.

Yours, Fraternally, A.

CONSECRATION

Of the new Masonic Hall, at Charleston, S. C., Sept. 22, 1841.

In the December number of the Magazine, we gave a brief notice of the consecration of the New Masonic Hall, at Charleston, S. C. We have since through the politeness of our attentive correspondent, received an official account of the exercises had on the occasion, from which we make the following extracts:—

"The spacious Hall on the second story was filled with a vast concourse of Ladies and Gentlemen, at an early hour. At 4 o'clock, P. M., the Grand Lodge of Ancient Freemasons of South Carolina, in full regalia, entered the Hall, followed by the several subordinate Lodges, and the Chapters of Royal Arch Masons, clothed with the decorations, and wearing the Jewels of their respective Orders.

"While the Grand Lodge was entering, and approaching the East, the following Ode, written by Past Grand Master JOHN L. WILSON, was sung, accompanied with instrumental music, by a number of Professors and Amateurs, who kindly volunteered their services for the occasion.

See! See! the sons of light
Array'd in jewels bright,
How in these courts they flow;
The symbol banner see!
It speaks of Masonry,
Which only Masons know.

Sound, sound the tuneful string!
Corn, oil and wine they bring,
Around the Lodge they go;
Raise high the solemn note!
Let it to heaven float!

This Hall shall shield from wo.

Mark how that aged man,
Whose life seems but a span,
The sacred pages bear;

The compasses rest thereon,
A gem too, all should own,
The never erring square.

At earth's foundations laid,
All things our Father made,
The prototype is here;
Once strike aloud again
The soul-inspiring strain!
Let music banish care.

Father in heaven see!
Thy children here agree!
'T was thine own wisdom's plan;
Open to every eye
The sacred pages lie.
That all thy truth may scan.

The Grand Chaplain then addressed the Throne of Grace in an impressive and appropriate prayer, when the following Invocation Hymn, written by Brother St. JOHN PHILLIPS, M. D., Past Master of Lodge No. 14, was sung.

Thou! who art God alone,
Accept before thy Throne
Our fervent pray'r!
To fill with light and grace
This House, thy dwelling-place,
And bless thy chosen race,
O God! draw near!

As through the universe,
All nature's works diverse,
Thy praise accord;
Let Faith upon us shine,
And Charity combine,
With Hope, to make us thine,
Jehovah, Lord!

Spirit of Truth and Love!
Descending from above,
Our hearts inflame:
Till Masonry's control,

Shall build in one, the whole,
A temple of the soul,
To thy great Name!

And whilst from altars rise
Pray'r's incense to the skies,
Beneath this dome,
Break the oppressor's rod,
Hurl tyrants to the sod,
And lead thy people, God!
To freedom's home!

Pillar of fire! illumine
The journey to the tomb,
Of all distress;
O! light their darksome grave,
Divide its surging wave,
And all the Brethren save
In Heaven's rest!

An Address (which will appear in our next) was then delivered by the Most Rev. ALBERT CASE, Grand Chaplain, which was succeeded by the following Ode, also written by Brother PHILLIPS.

At dawn of creation, when bright beams of morning
Broke thro' the regions of chaos and night,
And Angels rejoiced at the glory adorning,
The frame-work of nature with order and light,
Soon as the brilliant ray,
Symbol of endless day!
Suffused with its blush the earth and the sea,
Then on the new-born man,
Beam'd the grand mystic plan,
Of Masonry's Orders, accepted and free.

From caves of old ocean, whose deep rolling fountains,
Gush where foundations of earth darkly lie,
Grand columns rise into ice-covered mountains,
To prop up the Arch of the star-spangled sky.
His was the shrine of love,
Who, from His throne above,
Ancient of Days! gave the sovereign decree;
And from the corner-stone,
Were all the virtues shown,
Of Masonry's Orders, accepted and free.

A cherub there came of beauty in vision,
Whom mortals have call'd by Faith's holy name;
Beside her next stood Hope, pure and elysian,
As ever appear'd in the first dream of fame:
And whilst Immortals there,
Charity, gracious fair!

Daughter of Heaven! burnt incense to thee;
Swell'd anthems glorious!
Triumph victorious!
Of Masonry's Orders, accepted and free.

And here have we built, as a shelter from danger,
A temple, to friendship and virtue combined,
Where the Orphan, the Widow, and destitute Stranger,
A Mason's compassion and favor may find.
Far from deceit and art,
Freely with hand and heart,
Welcome the Brother whoever he be!
Here may the pilgrim guest,
Find the sweet home of rest
Of Masonry's Orders, accepted and free.

May the Grand Master whom, all things possessing,
The Heaven of Heavens can never contain,
Crown this good work with His favor and blessing,
And Charity's fabric in mercy sustain!
Till as the courses rise
Up to the radiant skies,
In that Grand Lodge may all mankind agree;
And in the reign of peace,
Only with time shall cease,
Great Masonry's Orders, accepted and free.

The Grand Lodge and Brethren then proceeded to the Lodge room, which was duly tyled; the Most Worshipful Grand Master, Gen. EDWARD H. EDWARDS, delivered the following Address, when the ceremony of Dedication took place, according to ancient form and usage.

"BRETHREN, Our new "*Masonic Hall*" being now completed, I have convened you for the purpose of dedicating it to Almighty God, the Grand Architect of Heaven and Earth, and to the purposes of Freemasonry.

"The ancient custom of dedicating, or setting apart, public Edifices and Temples, to the Supreme and Eternal God, some Titular Saint, or for public purposes, has existed for so many centuries, that its propriety cannot at this time be questioned; it had its origin in the early stages of society, and has prevailed in every age and in every country, and though by some it may be deemed an unmeaning and useless ceremony, it has not always been unattended with beneficial results. But among the Masonic Fraternity, the practice has been universal throughout the world.

I have therefore under the authority vested in me, as Grand-Master, assembled you, to ask your assistance on the present occasion, and to urge upon you a strict adherence to those ancient rites and ceremonies, transmitted to us, by our Book of *Constitutions*—bearing in mind, that we are *Members* of that great Mystic family, among whom Friendship, Brotherly Love and Affection should ever prevail—of an Institution whose advantages you have just heard so eloquently described; and among whose members, it is our pride to be enrolled.

No Societies have ever yet been formed, that could offer the same advantages to a community, as those of Freemasons; existing extensively in both hemispheres, they can diffuse *knowledge, science and virtue* through all the world, like the glorious orb of day, whose cheering influence animates all creation. "Each Masonic Government regularly established, is but a part of *one* great Institution, bound together by *one* fundamental Constitution, and administered, not

only for the advantage of its own people, but for the *interest* of the whole Fraternity." And Brethren, what object can be more gratifying to humanity, what act more acceptable to God, than a society of benevolent men, formed for the purpose of relieving the distresses of their fellow-men, for soothing the afflicted *Widow*, and of rearing and protecting the destitute *Orphans* cast upon a cold world in poverty and woe; or opening the portals of the unhappy *Prisoner*, and exchanging his loathsome dungeon for the possession of Liberty. Such are the great objects of the Society of Freemasons, and such the principles that should govern every member of the Fraternity.

In the ancient ceremonies, now about to be performed, the strictest *propriety* of behaviour should be observed, for it is the *character and conduct* of the members of our Institution, that stamp impressions on the public mind. Let me then entreat you, Brethren, so to *square* your actions by the *rules* of order and decorum, that we may on this occasion exhibit to ourselves, and to the world at large, our *devotion* to Freemasonry, our *reverence* for its laws and institutions, our *determination* to support its *principles*, and our anxious desire to *promote* the honor, welfare, and happiness of the whole Masonic family.

NORTH CAROLINA.

Extract of a letter to the Editor, dated Shiloh, N. C. Dec. 21, 1841.

"Our little Lodge in this country is very zealous in the cause of Masonry. We have thirty members only; but the most of them are worthy good men. Still we have much opposition here. There are many Antimasons in this county, and much prejudice exists among the people against our Institution; still I hope the darkest days of adversity have passed away. I believe there are more Antimasons in this county, than in any section South of the Potomac river. Yet our Lodges flourish throughout our State."

GEORGIA.

Extract of a letter to the Editor, dated Savannah, Geo. Dec. 30, 1841.

"Masonry is in the ascendant in Savannah and throughout Georgia. The old and respectable, who have been for many years at refreshment, are now taking hold of the work, with vigorous and renewed strength; and many additions are making to the Craft, which cannot fail to advance our cause. A bright day is before us."

ALABAMA.

The Annual Communication of the M. W. Grand Lodge of Alabama, was held at the Grand Lodge Room in the city of Tuscaloosa, on the 6th day of December last.

Twentyfour Lodges were represented on the first day. The usual committees were appointed, and the following resolution was adopted:—

"*Resolved*, That a select committee be appointed, to inquire into the expediency of raising funds to endow an Academy of high literary character, under the patronage of this Grand Lodge."

The Grand Secretary states that five Charters and five Dispensations have been granted the past year, for the establishment of new Lodges; and remarks, that "from this exhibit of the increase and prosperity of the Craft in the State of Alabama, I am convinced that the Brethren will be much gratified, in witnessing the victory which our beloved Order has achieved over its malevolent enemies; and while reflecting on the happiness, prosperity and good order of the Institu-

tion, we have much cause to be thankful to the Divine Giver of all Good, for his manifold blessings."

SECOND DAY.—Two amendments to the Constitution of the Grand Lodge, offered at the last annual communication, were adopted, viz: 1. That "in future no subordinate Lodge shall be required to pay any dues to the Grand Lodge for the membership of Ministers of the Gospel." 2. That Past Grand Lecturers shall rank as permanent members of the Grand Lodge. It was also resolved that dues are not required to be paid for Entered Apprentices and Fellow-Crafts. [In order that this may be understood by our Brethren in this section of the country, it may be proper to remark, that the subordinate Lodges in many of the Southern and Western States pay a stipulated annual fee to the Grand Lodge for each member on its roll; and that Entered Apprentices and Fellow-Crafts are received as members. A practice which we conceive to be radically wrong, and which, it will be seen, is disapproved by the Grand Lodge of Alabama.]—EDITOR.

THIRD DAY.—The Grand Lodge made choice of its officers for the current year, a list of which will appear in our next.

FOURTH DAY.—The Committee on Foreign Correspondence submitted their report, from which we make the following extracts:—

"Your Committee have received the annual circular of the Most Worshipful Grand Lodge of the Republic of Texas, and are pleased to say it is imbued with the benevolent spirit of our Order; that they have kept in view with scrupulous care the ancient and established land marks; they say that they have 'guarded the passes into their hallowed grounds and the doors of their temples, with sleepless vigilance, against such impostors as would gain admission by clandestine and surreptitious means.' We would say to this lonely star in the far off 'goings down of the sun, health, peace and Union,' we extend to you the right hand of fellowship, 'and we pray that future years and revolving cycles may draw the bonds of Brotherhood still more nearly and endearingly between us.

Your committee are pained to learn that some subordinate Lodges, in this and other States, have so far departed from the ancient land-marks of the Institution as to Initiate, Pass, and Raise, at the same time, in the working part of the degrees, more than one applicant. They suggest the propriety of action on the part of this Grand Lodge, decidedly discountenancing such proceedings, excepting only the 2d section of the Fellow-Craft degree. They also agree with the Grand Lodges of Missouri, Tennessee, Mississippi and New York, in disapproving and censuring the unmasonic custom and usage of performing *any work whatever* (except what directly relates to the conferring the degrees of Entered Apprentice and Fellow-Craft,) in any other than a Lodge of Master Masons."

The Committee appointed on the first day of the session, to inquire into the expediency of endowing an Academy, submitted the following report, which was adopted:

"The committee on Education, to whom the subject was referred, have had the same under consideration, and beg leave to submit the following report:—Your committee are fully impressed with the importance of education, and believe that its promotion is in perfect accordance with the genius of Masonry. They therefore recommend the following:—1st, that Masters of subordinate Lodges be instructed earnestly to recommend the subject to each of their respective Lodges throughout the State, and take up a subscription, payable in equal instalments of \$— for the purpose of establishing an Academy of a high literary character at one of the following places, ——. Location to be decided by a majority of the votes at the next communication of this Grand Lodge, when a sum sufficient shall have been subscribed to justify the undertaking. 2d, that the Master of each subordinate Lodge, be instructed to inquire what amount each Lodge

and each member will contribute annually, for the purpose of educating, clothing and boarding the children and orphans of destitute Masons; further, that the proposed Academy shall be open to the children of others who will pay the requisite fees, giving the preference in all cases to the orphans of Masons and Masons' children."

FIFTH DAY.—The following resolution was offered and adopted:

"Resolved, That in the opinion of this Grand Lodge, the subordinate Lodges under its jurisdiction should not require the payment of regular dues from Entered Apprentices or Fellow-Crafts—nor should they be considered as members of the Lodges to which they are attached.

"To the Most Worshipful Grand Lodge of the State of Alabama:—The Master, Wardens and Brethren of Mobile Lodge, No. 40, by this their memorial, hereby submit the proposal, and recommend that the Communications of the Grand Lodge be hereafter held in the city of Mobile; and they respectfully suggest the following considerations in support of their recommendation:—

The welfare of Masonry in the State of Alabama, requires that the representation of the subordinate Lodges in the G. Lodge, be as full as practicable; for it is by a general attendance of delegates in the G. Lodge, that the flame of Masonic zeal is kindled and communicated, and the light of Masonic knowledge widely diffused. That place is best adapted to the sitting of the Lodge, which will ensure the attendance of the greatest number of delegates at its Communications. Your memorialists, entertaining the kindest feelings towards their Brethren of the Lodge which convenes in Tuscaloosa, do not believe that the present location of the Grand Lodge possesses the advantages mentioned above. Although in a geographical point of view, it occupies a central position, yet this single consideration affords no great facility to Delegates from the subordinate Lodges, many of which are very remote from Tuscaloosa, where the Grand Lodge now holds its sittings. In most cases, the journeys of the Delegates to that city, must be long and expensive, and attended with great loss of time. Nor does the meeting of the General Assembly in that town offer any great additional advantage—as but a small proportion of the Senators and Representatives in that body are members of the Masonic Fraternity, it is believed that but few of the subordinate Lodges would find representatives to the Grand Lodge while the Grand Lodge convenes in Tuscaloosa: most of the subordinate Lodges will be constrained to send Delegates whose sole object in going to that town will be to represent their respective Lodges. It must very often happen that the difficulty of finding Brethren to whom it may be convenient or practicable to devote their time to that object, will prevent many subordinate Lodges from sending Delegates at all—and this cause cannot fail, unhappily to diminish the representation in the Grand Lodge, so long as its meetings shall be held in Tuscaloosa.

Your Memorialists believe that the city of Mobile possesses those essential advantages which are wanting to Tuscaloosa, being the commercial Emporium of Alabama, and situated at the mouth of a river which traverses nearly the whole length of the State; it is visited in the winter season by great numbers of the citizens from every part of the State. Enlightened Brethren from a large number of our sister Lodges annually visit our Hall, and in almost all the subordinate Lodges in the State, there are Brethren whose interests call them every winter to Mobile, and who can, with perfect convenience, attend to the transaction of their private business, and at the same time represent their respective Lodges, should the Communications of the Grand Lodge be held in Mobile. For these reasons, your Memorialists feel well assured that the representation in the Grand Lodge would be fuller in the city of Mobile, than in any other place in the State. Your Memorialists further represent that they have a suitable Hall, properly provided with all of its furniture, implements and utensils; the use of which they respectfully tender to the Grand Lodge, should its Communications be held in this city. And your Memorialists, earnestly praying that in all its deliberations, the Grand Lodge may be so illuminated and guided, as to advance the prosperity

of Masonry, humbly submit this Memorial to the consideration of your enlightened body."

The special committee to whom the above memorial was referred, submitted the following, which was concurred in:—

"The committee agree with the memorialist in this—"that the place is best adapted to the sittings of the Grand Lodge, which will insure the attendance of the greatest number of delegates at its Communications," and are of opinion that Tuscaloosa may not possess that advantage, but would not recommend its removal until the subordinate Lodges are consulted upon the subject, because they are not now represented in this Grand Lodge, with a view of its removal; but would most earnestly recommend that the Grand Lodge have the memorial spread upon its minutes and printed with the proceedings of the Grand Lodge; and that the subordinate Lodges are hereby respectfully requested and required to take the same under serious consideration; and that they send up their representatives to the next annual Communication of the Grand Lodge, instructed whether the Grand Lodge shall remain at Tuscaloosa, or whether they will prefer its removal to Mobile, or to some other place in the State."

The R. W. Wm. W. PAYNE, Esq. was elected the Delegate to represent the Grand Lodge in the proposed Masonic Convention at Washington.

MISSISSIPPI.

We observe that the Grand Lodge of Mississippi, and the Lodges under her jurisdiction, enforce with great rigidity, the ancient regulation of requiring that candidates for the second and third degrees shall have made themselves proficient in the preceding degree or degrees, as the case may be, before they are allowed to advance. The candidate petitions, and is balloted for on each degree, being first required to satisfy the Lodge, or a committee, that he is qualified for advancement—otherwise he is rejected. This is in conformity to the ancient usages of the Craft. It is not, however, we regret to say, now very generally observed. It would be better for the Institution if it were. We should have fewer nominal Masons, and more active Masonry.

Extract of a letter to the editor, dated Liberty, Miss. Dec. 21, 1841:—

"Our Brethren are well pleased with the Magazine. In your Masonic information, I do not see any account from Mississippi. If I knew that you had not received the proceedings of our Grand Lodge, I would send them to you.* The first Lodge in our State received its Charter from Kentucky, in 1805. We now number over forty Lodges. Some of them have over one hundred members. We have a Chapter and Council at Natchez."

OHIO.

The Annual Communication of the M. E. Grand Royal Arch Chapter of Ohio, was held at Lancaster, on the 21st of October last. The proceedings (for a copy of which we are indebted to Comp. Wm. J. Reese, Esq.) were mostly of a local character, and indicate Royal Arch Masonry to be in a high state of prosperity in Ohio. The committee on foreign correspondence say, they notice with pleasure, that the interests and welfare of the Masonic Institution are advancing with a rapid pace in all parts of the country. A list of the officers elected for the cur-

[* We thank our Brother, but have the proceedings for 1841. We notice a small error in his letter. He has sent us 19 names, instead of 9, exclusive of his own.]

rent year will appear next month. The ceremony of Installation was conducted by the M. E. Comp. Wm. JAS. REESE, Esq. P. G. H. Priest, and concluded with the following addresses:—

ADDRESS TO THE GRAND HIGH PRIEST.

Most Excellent Companion;

I assure you, it is with no ordinary satisfaction, I discharge the duty of inducting you into the distinguished station, which the unanimous suffrages of this Grand Chapter have again bestowed upon you; because I am fully persuaded, that the same energy and prudence which characterized your Government of the preceding year, will again be realized during that which is to come. It were unnecessary to enter upon a detail of the duties of this high office, to one who is so familiar with all their requirements as you have proved yourself to be; but I will be permitted to say, that in the present peculiar history of our Order, the responsibility of your position is one of exceeding interest and magnitude, and that consequently the influence you must of necessity exert, will operate immediately upon the welfare of this Chapter, and of the Craft over whom you preside. In every time of difficulty they will require your assistance "to make the darkness light before them, and crooked things straight"—in the time of their prosperity, the restraining influence of your station may be necessary, to guard them against self-confidence and apathy, to take care that no unhallowed hand desecrates the Ark of the Covenant of our Mysteries, and that "Holiness to the Lord" be maintained in the performance of every solemn rite of the Temple. You have accepted a most honorable and dignified trust, which will demand the exercise of constant care and the most watchful solicitude. That you will discharge every duty with zealous fidelity, I do not entertain the shadow of a doubt, and that the Great Masonic Interests committed to your keeping will be properly cared for, this Grand Chapter have the surest pledge in your administration of the past year.

But—and you will properly appreciate the motive, when I barely imagine the deplorable consequences that might result from an opposite course of conduct, in the occupant of this Chair; for it is only from such a hypothetical illustration, that the sad picture can at all be realized to the mind's eye—if by a train of disastrous circumstances, there should at any time be elevated to this exalted seat, a Companion of known profligacy and profanity—if the Sceptic, or Contemner of sacred things should get possession of this Chair—if the Mitre should be placed upon a brow which is raised against the Majesty of that awful name, which is shrouded in Holy Mystery—if the Breast-plate should cover a bosom, the seat of dishonor and of disloyalty to professed obligations—and the pure vesture of the Priesthood robe a person of decayed reputation—then will be a time for witnessing the speedy demolition of our moral Temple, and among its fallen ruins the inquiring Sojourner might not even be able to find a relic worthy of preservation. The demoralizing influence of such an example can, perhaps, be better imagined than described; like the deadly storm-wind of the desert, careering over barrenness and sand, it would wither and desolate wherever its influence extended.

Within their respective spheres, the same melancholy causes would produce the same results, among the subordinate Chapters of the State. I have sometimes thought that these high stations, so influential either for good or evil, should exact of their occupants, not only integrity of life and exemplary conduct, but something higher, more attractive, and elevating than this; a reflection in short of those holy principles, which are found only in that miraculous Volume, which as Masons, we are bound to receive as "the rule and guide of our faith;" and if I do not much misapprehend the signs of the times, the day is not far distant, when such will be considered an essential qualification, and therefore required.

To you, Most Excellent Companion, I feel that my advice in reference to the duties of your station, were a work of supererogation, and therefore I will not attempt it: you will now resume this chair, under an expression of increased con-

fidence on the part of the Grand Chapter, and I will only add my sincere desire that your life and usefulness may long be spared to them, and that all of your efforts may be so ordered and directed, as not only to insure their best interests and prosperity, but also your own temporal and prospective happiness.

ADDRESS TO THE GRAND OFFICERS.

Most Excellent Companions:

It were unnecessary for me to say to you, that the same prudence, energy and blameless integrity of life, which are so indispensable in the Presiding Officer of the Grand Chapter, are also requisite in you. Within the range of your respective influence, there is attached the same weight of responsibility, and you must all be aware that it can only be faithfully met by performing every duty, with an eye single to the honor of this Grand Body, and of the Chapters subordinate to its jurisdiction.

You have been selected to occupy very prominent positions before the Fraternity of this State. There is conferred upon you power and authority, not to rust and be dormant, but to be exercised and used, whenever opportunity and occasion shall present. As the overseers of the work, it is your province in an especial manner, to see that no material be introduced into our Moral Edifice, that is "unfit for the Builder's use."

Exert, my Companions, whatever you have of influence and authority to keep the inner apartments of the Sanctuary pure and undefiled, and for this purpose, in your own deportment, set a perfect example to all. If any one of you should unfortunately, in an hour of weakness, forget the requirements of his distinctive station,—become careless and indifferent; stepping aside from the path of rectitude and principle, we cannot readily compute the extent of the injury of such an inflection.

You will now stand out before the eyes of the world as Sentinels upon the ramparts of our Masonic Citadel—as its Watchmen, your post will be upon the outer walls, and if at any time during the term of your vigils, the cry should be raised to you, "What of the Night? Watchman, what of the Night?" be prepared to give the cheering response—The bright Light of the morning cometh; and there will be peace and quiet within; there will be confidence and security without.

Put on the whole panoply of your exalted rank; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, brotherly kindness; and to brotherly kindness, charity. Do these things, my Companions; discharge every duty with fidelity; fulfil every requirement; erect for yourselves a standard of usefulness that is lofty and elevated; illustrate it by your walk and conversation before men; and you will not only gather to yourselves their confidence and respect, but you will convince them of the eloquent reality and great excellency of our Institution.

ADDRESS TO THE GRAND CHAPTER.

Excellent Companions:

I avail myself of the position which I temporarily occupy, to address a few brief observations to you. We are soon about to separate, and go home to our respective constituents. What answer shall we make to them, when they inquire into our doings? Can we say that the blue Heavens are smiling above us, and bid them to rejoice and be glad, because of the onward movements of Masonry? If we are solemnly determined to do our own duty as men and Masons; if an impression has been fastened upon us, during our short sojourn together, that we should be more mindful of our responsibilities, than in days that are past—and we have resolved to live in closer unison with our profession in the time to come—then we are prepared to make to them such a report.

We can tell them in addition, that in every part of this broad Confederacy, there is exhibited a wonderful manifestation of interest, in behalf of our cherished

ed Institution; that Lodges and Chapters have waked up from the slumber of years, and that many a neglected altar has been rescued from the moles and the bats—we can tell them of bright imaginings for the future; and give them assurance, that if they will join with us in putting away the idols, over which so many have stumbled, that there will soon be realized the workings of the Golden Harvest, and the joyful chorus of the Reapers as they gather it in. We can tell them that the day has arrived for all of our people to be strong and work—to raise up the Tabernacle that was fallen, and to close up the breaches thereof; and that then those among us who remember its first glory, may yet gaze upon the surpassing beauty of its latter excellence.

We can tell these glad tidings unto them, and who is there present among you that will hesitate for one moment so to act, and so to co-operate, when upon his example and his influence may depend the consummation of a result like this?

My Companions, we must not, we cannot any longer stand idle at our posts. The whole world is rushing onward around us. The power of the movements that are making, is demonstrated upon every breeze that comes from the four quarters of the Heavens. In Mechanics, in Government, in Philanthropy, in Science, in the Arts, in Literature and in Morality—there are influences at work that will shake the world to its centre; the mighty current, widening and deepening as the bright waters meet and mingle together, is sweeping by our very doors. Is it not then a time of duty, of responsibility, of golden and gracious opportunity?—and can we, *dare we*, neglect the invitation and requirements it presents to our consideration? We have groped together too long among the broken columns of the Temple; we have permitted its sacred fires to go clean out, and have even sat down contentedly among the ashes and embers of its desolate hearth-stones. Such pulseless apathy will not do for the future. We must have energy, my Companions; we must have vitality; we must have decided and concerted action; the spirit of the age demands it, and our very existence as a Society, may depend upon the issue. I do not mean to say that we should contract a fanatical enthusiasm—a proselyting temper, to heap up the faggot, and kindle the fire for those who cannot agree with us in our articles of faith. Very far from this. But I do mean, that if we fail to take counsel from the movements that are making around us—if we calmly "settle down upon our lees"—if we stand all the day idle in the market place, while every where else there is bustle and activity and *work*, the present season, so propitious for effort and improvement, may pass away forever. Let us then return to our respective homes, with the immovable determination that we will, each one of us, do our duty: if there be any obstacle on the part of any, that lies in the way, beat it down at once; any impediment, let it be removed; any strange gods, to whom we have been offering sacrifice, inconsistent with our professions, let them be destroyed. If it be necessary, commence the work of reformation with the House of Levi—delay it not a week or a day, and let it be radical and complete in its operation. We will then show to our Companions and the world, that we are in earnest; and this they *must see* before we can expect effectually to secure the assistance of the one, or convince the judgment of the other. If we resolve upon this course with firmness and fixedness of mind, our present convocation will be the commencement of an era of glorious promise in the Masonic history of this State; and no one can well estimate the happy effects of its progressive operation. May we each then, separate from this communication with such purposes as these, and find in the Chapters we represent faithful coadjutors, who will enter with us upon the paths we have chosen; and at last, when the transitory scenes of time and sense are ended—when the darkness of night shall close upon our labors, may it be given to each one of us to eat of the "hidden manna," and to receive the "white stone," with the "new name written," that will ensure perfect and perpetual happiness in that celestial Chapter whose Builder and Founder is God.

MASONIC CHIT CHAT.

GRAND LODGE OF MASSACHUSETTS.—As noticed in our last, the officers of the Grand Lodge of Massachusetts were installed on the 27th Dec. A large number of Brethren were present. The ceremony of installing the Grand Master, CALEB BUTLER, Esq. of Groton, was performed by Hon. JOHN ABBOT, of Westford, P. G. Master, in a peculiarly appropriate and interesting manner. His address to the Grand Master elect was beautiful, and admirably adapted to the occasion. After handing the Grand Master into his place, a procession was formed, under the direction of R. W. JOHN R. BRADFORD, Grand Marshal, and marching three times around the hall, the Grand Honors were given, agreeably to an ancient Masonic usage, which had, of late years, fallen into disuse. Indeed we presume the ceremony was never before witnessed by a majority of the Brethren present. The effect is impressive, and always gratifying, and we trust that on all future occasions it will be observed. The remainder of the officers were then qualified and installed by R. W. SIMON W. ROBINSON, D. G. Master. After which R. W. C. GAYTON PICKMAN, delivered an address of great beauty and excellence.

The Grand Lodge was then closed. After which a procession was formed and the Brethren repaired to a lower apartment of the Temple, where refreshments had been provided by the committee of arrangements; and having here partaken of the bountiful repast spread before them, song and sentiment passed merrily around for an hour, when all retired, we trust, with gratified feelings, and warm affections for the good cause to which they, as Masons, are actively devoted.

CELEBRATIONS.—The nativity of St. John the Evangelist, was extensively celebrated, the present year, by the Fraternity in the Southern and Western States. An account of the celebration at Charleston, S. C. will be found in a preceding page. The Brethren at Lawrenceburg, Ky. noticed the day in a very appropriate manner. The oration was delivered by Rev. John C. Harrison, of the Methodist Episcopal Church. The day was also observed by St. Andrew's

Lodge, at Cynthiana, Ky., and by the Brethren in Raymond, Miss.

EXPULSIONS.—We notice that the Grand Lodge of Missouri has confirmed the expulsion of Charles C. Hamilton, by St. Louis Lodge, No. 20, for unmasonic conduct.—Robert Story, of Louisville, Ky., late of Cincinnati Encampment, has also been expelled by Louisville Encampment, "for gross unmasonic conduct."

DEDICATION.—A public Dedication of Columbus Lodge, took place at Columbus, Ohio, on the 27th December. We shall be obliged to some of our Ohio friends for an account of the ceremonies.

GENERAL GRAND LODGE.—The committee to whom the matter was referred by the Grand Lodge of Mississippi, reported in favor of the Gen. Masonic Convention to be held at Washington next month, because, as they say, "every day's experience goes to prove the necessity of a General Grand Lodge of the United States, to preserve harmony, to prevent the establishment of Grand Lodges within the jurisdiction of other Grand Lodges, as well as to preserve the ancient landmarks of the Order."

¶ We have to acknowledge the receipt of a copy of the proceedings of the Gen. G. Encampment, in which we have marked several extracts, but are under the necessity, from the crowded state of our pages, of deferring their publication until next month.

¶ Any Brother having a spare copy of the first number of this Magazine, will oblige us by forwarding it to this office. Twenty five cents will be paid for every copy of that number which may be returned. At present, we can supply all demands; but the prospect is, that in the course of the ensuing two months, the entire edition will be exhausted.

¶ The Grand Secretaries in the United States, will confer a particular favor by transmitting to our address, a copy of the CONSTITUTION and BY-LAWS of their respective Grand Lodges.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. I.]

BOSTON, MARCH 1, 1842.

[No. 5.]

THE KNIGHTS OF MALTA.

In our last number, we traced the history of the Knights of Malta, to the raising of the great siege of that Island, on the 8th of September, 1530.

After this event, they continued their naval battles with the Turks until modern times, and saved themselves from ruin, in various wars with the Porte, only by their unyielding courage. In 1760, however, they would doubtless have been overpowered but for the interposition of the French; after which, their naval expeditions were seldom anything more than mere show. The chief of the Order, which had great possessions in almost every part of Europe, was styled *Grand Master of the Holy Hospital of St. John of Jerusalem, and Guardian of the Army of Jesus Christ*. He was chosen by vote, and resided at La Valette, in the island of Malta, until 1798.¹ He was addressed by foreign powers with the title of *Altezza Eminentissima*, and received annually 6000 crowns from the treasury of the Order, together with all the revenues from the three islands,* so that his annual income may be estimated at nearly a million of gilders. The secular power was principally in his hands; but the spiritual power (that is, the immediate affairs of the Order,) was exercised by the Chapter, which consisted of eight *Ballivi Conventuali*, and in which the Grand Master presided.† The Order was classed into eight languages, or nations, viz. Provence, Auvergne, France, Italy, Arragon, Germany, Castile, and England; to which the Elector Palatin, Charles Theodore de Sultzbach, added Anglo-Bavaria, and conferred upon the Order all the estates of the suppressed society of the Jesuits, situated in Bavaria; and which, at the time of their suppression, had been united to the electoral domains. Charles Augustus, Prince of Bretzenheim, was the first Prior of this nation, or language. He was invested in 1786, and resigned the dignity in 1799, immediately upon the death of the Elector. Of the other eight languages,—which were divided into *Priories*, and they into *Bailliages*, and they again into *Commanderies*,—the German had the preference, and was called the Grand Priory. It was filled by the Grand Prior of Germany, or the Master of the Knights of St. John throughout Germany, who was a Prince of the empire, and resided at Heitersheim, a city and castle in Brisgau, now in the circle of Treisam, in Ba-

* Malta, Gozò, and Camino.

† Enclopædia Americana.

den. He had jurisdiction over Brandenburg,* Hungary, and Bohemia, but was himself subject to the Grand Master at Malta. Austria, Bohemia, and Moravia formed, besides, a separate Grand Priory of the German language. The last Grand Prior of Heitersheim was the baron Rink of Baldenstein, who, by the formation of the "Confederacy of the Rhine," in 1806, lost all his possessions in West Suabia. Of the eight languages, into which the Order was originally divided, the English became extinct in the sixteenth century; the three French languages perished during the revolution; those of Castile and Arragon were separated from Malta at the peace of Amiens, and the Italian and German languages have since either been abolished, or have fallen into disuse, in consequence of the difficulties in which the Order for the last half century has been involved.† The naval force of the Order, in 1770, consisted of four galleys, three galiots, four ships of sixty, and two frigates, of thirtysix guns, with various smaller vessels. On the 10th of June, 1798, Malta was unexpectedly attacked by Buonaparte, when on his expedition to Egypt. The Knights capitulated without resistance. And thus, after having been in the possession of the Order for a period of two hundred and sixtyeight years, during which time it had successfully defied and resisted the combined military force of the Moslem power, it fell,—as the island of Rhodes fell, through the treachery of some recreant members of the Order,—an unresisting prey before the conquering arm of the mighty leader of Christian armies.²

The island of Malta was early in the hands of the Carthaginians who were dispossessed of it by the Romans. It was occupied in the middle ages by the Saracens and Normans, and, in 1530, as we have already observed, was conferred on the Order of St. John, who had been expelled from Rhodes by the Turks. It is about twenty French leagues in length, and twelve in breadth. It contains at the present time, two cities and about fifty villages. The capital is Valette, and was founded in 1566, by La Valette, the Grand Master of the Order. It is remarkable for the magnificence of its buildings, and the position and strength of its fortifications. The church of St. John is a noble building, two hundred and forty feet long and sixty wide, and contained great riches at the time of the capture of the island by Buonaparte. The hotels of the Knights, corresponding to the eight languages into which the Order was divided, are now occupied by the English officers.‡ The palace of the Grand Master is an extensive pile, and contains a magnificent armory, of ancient and modern weapons. The great hospital afforded accommodations for two thousand patients, who were attended by the Knights. The vessels used in the hospital service were of solid silver. Immense graneries, cut out of the rock, were stored with corn sufficient to maintain

* The Bailwick of Brandenburg, now an appendage of the royal family of Prussia, is a branch of this Order, which, at the time of the reformation, was dismembered. It was confirmed to the Elector of Brandenburg by the treaty of Westphalia, in 1614. His R. H. Prince Ferdinand of Prussia, was, in 1833, invested with the dignity of Grand Master.

† Grand Priors, however, were continued to be appointed for most of the languages, so late as 1784. This was then the case with regard to England.

‡ The French garrison having been obliged, by famine, to capitulate in 1800, to a British force. In 1814, the possession of it was confirmed to Great Britain by the treaty of Paris.

the garrison twenty years. They were hermetically closed, and the grain has been preserved in them so as to be fit for use after a hundred years. The fortifications are the strongest in the world. Besides five ports, commanding the most important points, there are lines of vast strength, enclosing the various quarters, and forming works of such extent as to require twentyfive thousand men to man them, and a hundred thousand to invest the place completely. Valette is protected on three sides by the water, and on the fourth by five lines of fortifications. The ditches are in some places fifty feet deep, hewn out of the rock; and the ramparts are mostly formed in the same manner. A thousand pieces of cannon were formerly mounted on the works.*

Such was the island of Malta in the hands of the Knights of St. John. In 1800, the English reduced it, and in their possession it still remains.

The Order, on the 24th November, 1798, chose for their Grand Master, the Russian Emperor, Paul I. who declared the capitulation of the 8th June previous, an act of treachery, and took the Knights under his protection. This choice met with much opposition even from the Pope himself; who, after the death of Paul in 1805, appointed Tommasi, an Italian, Grand Master; and, on his decease, the Grand Chapter chose Caracciolo. The chief seat of the Order had been, hitherto, Catania, in Sicily; but in 1826, the Pope permitted the Chapter and the Government to remove their seat to Ferrara.

In peace, as we have before observed, the Knights wore a long black mantle; and a gold cross of eight points, enamelled white.† In war, they wore a red jacket or tabard, charged with a full white cross. Only in spiritual concerns was the Order subject to the Pope. In all temporal ones, they enjoyed unlimited sovereignty. Before the French revolution, the number of Knights, under the immediate jurisdiction of the Grand Master at Malta, was estimated at three thousand.

The last reception of the Order, took place at Sonnenburg, in the year 1800, when several Knights were created. Among them were Leopold, the present King of the Belgians, and Prince Ernest of Hesse Philipsthal Barchfeld. The following decree was issued on the 5th January, 1841; from which it will be seen, that the Order in Italy has been formally recognized and restored by the Emperor of Austria. We are indebted to our London correspondent for a copy of it. We believe it has never before been published in this country:—

“ D E C R E E

“ For the Foundation of the Restored Order of St. John, of Jerusalem, in Italy.

“ We, Ferdinand the First, by the grace of God, Emperor of Austria, King of Hungary, Bohemia, Lombardy and Venice, Galicia, &c. &c., do hereby declare for ourselves, our heirs, and successors—

“ That whereas it was an object of constant care to our late father, of illustrious memory, to protect, and as far as possible, to preserve undiminished the Christian Order of the Knights of St. John of Jerusalem, which did such good service to a large portion of Europe, and which suffered so much by the course of

* Encyclopædia Americana.

† As the Order was composed of different languages, or nations, the badge was decorated so as to distinguish the country to which the bearer belonged: thus, if to Germany, by an imperial Crown and Eagle; if to France, by a Crown and the Fleur-de-lis, &c.

events. We, being animated with the same desire, and being convinced that the establishment of the said Order must be serviceable and desirable to the nobility of our Lombardo-Venetian Kingdom, have been pleased to grant the prayer addressed to us by the Deputy Grand Master, Bailli Carlo Candida, and to allow of the erection of a special Priory of the Order of St. John, in the Lombardo, Venetian Kingdom. It being, therefore, our gracious will to give effect to the foundation of this Priory, we hereby decree and ordain as follows :—Firstly, We appropriate as an endowment for the aforesaid Priory, the *former* church of the Order of St. John, together with the *former* Priory, situated in the parish of St. Francesco della Vigna, in the district of St. Antonio (Nos. 3,772, 3,200, and 9,204 of the provisory land-tax register,) at Venice, to become the property of the Order, and that the sinking fund of the Lombardo-Venetian Monte shall be indemnified for the same from the State Treasury. Secondly, It is our gracious pleasure that every Grand Prior, from the day of his approval by ourselves and our successors, and as long as he holds the office of Prior, shall receive a yearly allowance of 2,000 florins, to be paid in monthly rates against receipts, in the usual form. Thirdly, We allow all such noble families in our Lombardo-Venetian Kingdom, as may be so disposed, to make foundations in this Order, and to confer respecting the conditions attached to them, with the superiors of this Order, promising that, without special reasons, we will not refuse our gracious assent to the said stipulations, that the Priory thus founded by us may acquire by degrees a suitable extension. Fourthly, We ordain that only Austrian subjects shall be elected as Priors of the Order, and reserve to ourselves and our successors the especial right of approving and rejecting, the persons chosen, in which latter case the new election is equally dependent on our approval. It is understood as a matter of course, that the regulations issued by us for the Order of St. John, or which may hereafter be issued by us or our successors, must be punctually observed. Fifthly, It is our gracious will and pleasure that the Order of St. John, as proprietor of the aforesaid Church and Priory, do affix this Foundation Charter to the common books of registry of its immoveable possessions, and that all the conditions herein expressed may be inviolably maintained. We have affixed our sign manual to two original and similar documents, one of which is to be deposited in the registry office of the Lombardo-Venetian Kingdom, and one to be handed, according to our gracious pleasure, to the Grand Prior of the Order of St. John.

“Signed and published by our beloved and faithful Count A. F. Mittrowski, Knight of the Order of the Golden Fleece, Grand Cross, and Chancellor of the Order of St. Leopold, Honorary Bailli and Grand Prior of the Sovereign Order of St. John of Jerusalem, our Priory Councillor, and Court Chancellor at our capital at Vienna.

“5th January, 1841.

“(Signed)

“FERDINAND.

“Count A. F. MITTROWSKI, &c. &c.”

The annexed cut represents a Professed Knight of Malta, in the *HABIT* worn at his reception. We have not room for a very particular account of the ceremonies observed on the occasion. They were strikingly simple, impressive, and religious. The novitiate was made to understand that he was “about to put off the old man, and to be regenerated ;” and having received absolution, was required to present himself in a secular habit, without a girdle, in order to appear perfectly free on entering into so sacred an engagement, and with a burning taper in his hand, representing Charity. He then received the holy communion, and afterwards presented himself “most respectfully before the person who was to perform the ceremony, and requested to be received into the company of Brothers, and into the Holy Order of the Hospital of Jerusalem.” The rules of the Order, the ob-



ligations he was about to take upon himself, and the duties that would be required of him, being explained, an open missal was then presented to him, on which he placed both of his hands, and made his profession in the following terms :

*Io N. faccio voto e prometto a Dio onnipotente, ed a San Giovanni Battista di osservare perpetuamente, con l'aiuta di Dio, vera obediencia a qualunque superiore che mi sarà dato da Dio, e dalla nostra religione, e di più vivere senz proprio e d'osservar castità.**

Having taken his hands from the book, the Brother who received him said as follows : " We acknowledge you as the servant of the poor and sick, and as having consecrated yourself to the defence of the Church." To which he answered : " I acknowledge myself as such." He then kissed the missal, and returned it to the Brother who received him, in token of perfect obedience. He was then invested with the mantle of the Order, in such a manner as that the cross fell on the left breast. A variety of other minor ceremonies followed, and the whole was concluded with a series of appropriate and solemn prayers.

For the information of our Masonic readers, who have not taken the degree of the Order of Malta, and may, therefore, be presumed not to understand the precise relation which the Order bears to Freemasonry, we would observe, in conclusion, that the Knights of Malta, like the Knights Templars, existed in the double capacity of Knights and Freemasons. Mr. Wm. L. Stone, in one of his letters to Hon. John Quincy Adams, states that he was, on one occasion, present at the conferring of the degree in the presence of a foreign gentleman, who was a member of the actual Order, and that he assured him the ceremonies were, in every essential particular, the same. Preston informs us, that " during the short reigns of Edward V. and Richard III. Masonry was on the decline ; but on the accession of Henry VII. A. D. 1485, it rose again in esteem, under the patronage of the Master and Fellows of the Order of St. John at Rhodes, who assembled their Grand Lodge in 1500, and chose Henry their Protector." And the author of a " Journal of a young Naval Officer," published in 1837, says, under date of Malta, June 25, 1835, " I visited the palace of the Governor. The building is quite extensive and ancient. The apartments are hung round with mouldering portraits of the Grand Masters of Malta, in *Masonic dresses*." The degree of the Order is conferred in this country, as appendant to the Order of Knights Templars, a branch of the Masonic Fraternity, of which we shall take occasion to speak in our next.

* I, N. do vow and promise to Almighty God, to the holy eternal Virgin Mary, mother of God, and to St. John the Baptist, to render henceforward, by the grace of God, perfect obedience to the Superior placed over me by the choice of the Order, to live without personal property, and to preserve my chastity.

¹ According to Clark, the election of Grand Master is conducted in the following manner : " The several seminaries name two Knights each, allowing also two for the English, and those sixteen from among themselves choose eight ; those eight choose a Knight, a priest, and a serving-brother ; and they three out of the sixteen great crosses, elect the Grand Master." The Grand Master and the Cardinals enjoy the title of *Eminence*. The other grand officers as follows : The Grand Commander, is the oldest member of the language of Provence ; the Marshal, of that of Auvergne ; the Hospitaller, of that of France ; the

Grand Admiral, of that of Italy ; the Grand Conservator, of that of Arragon ; the Grand Bailiff, of that of Germany ; the Grand Chancellor, of that of Castile ; and the Turcopolier, or Captain-General of the Cavalry, of that of Anglo-Bavaria. [The term turcopolier, previous to the reformation, was the title of the chief of the language of England. It signified anciently, in the Levant, a light-horseman, or kind of dragoon. The turcopolier had, in this quality, the command of the cavalry, and of the English marine guards of the Order.] The ordinary dress of the Grand Master consists of a cassock, or sourcoat of black tobine, or cloth ; it is open before, and is girt about his body with a belt, from which hangs a purse, to indicate that he is the treasurer of the poor and needy ; over this he wears a garment of black velvet, upon the left side of which the cross of the Order appears.

² It is, perhaps, true that the Knights in whose possession the island then was, were no longer, those hardy and devout soldiers of the Cross, who for ages inspired terror among the Mussulmans, and who were justly considered the heroic outguards of Christendom ; and it may be true, as Lockhart says, that they had sunk deep in indolence and pleasure ; yet, had not Buonaparte successfully tampered with, corrupted, and secured a party among those Knights who were his own countrymen,—and thus produced division of counsel and distraction in the garrison, it may be safely assumed that Caffarelli would not have had occasion to say to him, as he did, on entering the rocky barriers of La Valette, " It is well, General, that there was *some one within to open the gates for us*. Had there been no garrison at all, the business, might have been less easy." In this instance, French treachery did what French valor might not have been able to effect.

MASONIC SONG.

TUNE:—"The Fine Old English Gentleman."

I WILL sing you a new song, that was made by a young pate,
Of a free accepted Mason, who had a small estate :—
He kept a conscience clear, and avoided all debate,
And submissively he bowed to the laws of Craft and State,
Like a free accepted Mason, one of the olden time.

His house so neat, was not bedecked with pikes, or guns, or bows,
But PRECEPTS good that had been proved to stand against all foes,
And such was his domestic peace nought could him discompose,
For FAITH and HOPE joined hand in hand to strengthen the repose
Of this free and accepted Mason, &c.

Nor wind, nor rain, nor frost, nor cold, e'er chill'd his glowing breast,
For CHARITY, fair maid of old, he made a welcome guest ;
'T was there the orphan, widowed fair, soon found a balmy rest :
For soothing all the *real* griefs gave to the labor zest
Of this free accepted Mason, &c.

He oft had felt for other's woes, and oft their wants relieved,—
His friends relied upon his word, and none were e'er deceived ;—
They knew the honest heart he bore, was open, generous, free,—
And none the orphan boy loved more, or he more loved could be
Than by this free accepted Mason, &c.

Like Phœbus, with his golden train, in eastern splendor drest,
He rose majestic in the morn—with virtue for his crest;
Meridian glory he attained,—then sinking in the west,
Th' horizon beamed with rosey hue, and told the brighter rest
Of this free accepted Mason, &c.

Though times and seasons circling change, and customs pass away,
Yet Masons' hands and Masons' hearts are still the same to-day—
All honest men unite with us, and kindly seem to say,
Go on and prosper in your *work*, and act in the same way
As this free and accepted Mason, &c.

BEN-HADAD, KING OF SYRIA, AND AHAB, KING OF ISRAEL.

(A MASONIC INFERENCE.)

THAT the sacred writings abound with the strongest proofs of a Masonic character, may not easily be questioned by the most sceptical, neither will it be difficult for him who shall so interest himself in their examination, to bring before the intelligent reader the most probable evidence of Masonic types and figures, as developed by incidents.

In the book of Kings, for example, there is a very marked chapter, strikingly corroborative of the hypothesis,* and offering to the Freemason a most interesting subject of reflection.

Ben-hadad, the King of Syria, with no less than thirtytwo other monarchs, lay siege to Samaria, wherein dwelt Ahab, King of Israel. Ben-hadad insults the Israelitish king by his message, and menaces to pillage the city. The Elders, however, advise Ahab not to succumb, and a refusal in very mild terms is returned. Ben-hadad, enraged in consequence, determines upon revenge, and, indeed, so great was his host, that the seven thousand Israelites seemed to him an easy prey; but the prophet came to Ahab and encouraged him in the name of the Lord.

The first intimation that we have that Ben-hadad, must have been early acquainted with Masonic principles, however he may afterwards have defaulted, is in verses 17 and 18, when, on being told, that "There are men come out of Samaria," and he said, "whether they be come out for peace take them alive, or whether they be come out for war take them alive." One of the ablest commentators on the sacred Law, Dr. Adam Clarke, thus observes on this verse:—"He was confident of victory—do not slay them; bring them to me—they may give us some useful information."

This is certainly a politic mode of reasoning, but not in accordance with the character of Ben-hadad, who was *enraged*, and vowed vengeance, and therefore, as will be soon proved, it may be more truly inferred, that the King of Syria was withheld by a secret motive, and became conscious of some important duty.

The battle was not with the strong; Ahab prevailed; carnage ensued; Ben-hadad fled, and escaped.

* 1st Kings, chap. xx.

In a year, however, he again attacked Ahab, and was again defeated, with an immense slaughter. In the 30th verse it is thus written:—"And Ben-hadad fled, and came into the city, *into an inner chamber.*"

This verse emphatically alludes to those secret places where the initiated only could assemble, and here in Masonic council did the fallen king deliberate with his followers, and they came to the determination so painfully expressed in the next verses:

"And his servants said unto him, 'behold, now we have heard that the kings of the house of Israel are merciful kings—let us, I pray thee, put sackcloth on our loins and ropes upon our heads, and go out to the King of Israel, peradventure HE WILL SAVE THY LIFE.'"

Dr. Clarke observes, with great force, upon this mode of appropriating, by humility, the kindness of the conqueror, and illustrates his position by the unfortunate but brave defenders of Calais, who in after times appeared thus humbled before Edward the Third, whose arms they had so nobly withstood.

The *Freemason*, however, who will take the trouble to examine into the *past*, and the *Hebrew brother*, who will reflect upon some peculiar customs, will see in this a peculiar illustration: and even in our own day have not signs of distress, made in the act of imploring mercy, arrested the impending sword!—and are not these signs differently given, according to the custom of the country in which we may chance to reside? But to continue:

"So they girded sackcloth on their loins, and put ropes on their heads, and came to the King of Israel, and said, 'thy *servant* Ben-hadad, saith, I pray thee, let me live;' and he said, 'is he yet alive?—He is my *BROTHER.*'"

Now let the private feelings, the secret motives of the two kings, be considered. In the 18th verse, Ben-hadad, even when he has been compassing vengeance against Ahab and his troops, hesitates, and announces his will that they shall be taken alive.

Ahab, on seeing the messengers from Ben-hadad *so garbed*, first inquires if he is alive, and then says, "*he is my Brother.*"

At this moment the interest increases, and assumes its most important character:

"Now the men did diligently observe whether *any thing would come from him*, and DID HASTILY CATCH IT; and they said, 'THY BROTHER, Ben-hadad!' Then he said, 'Go ye, bring him.' Then Ben-hadad came forth to him, and he caused him to come up into the chariot."

Dr. Clarke here simply observes, that they were watching for something by which they might draw a favorable omen, and that the term *Brother* gave them encouragement.

But, had the words no other import than that of hopeful encouragement, would the men have brought their king from his concealment into peril? The words were an ASSURANCE of protection; the men had most intently *watched* what came from Ahab; they CAUGHT them, and Ben-hadad *freely* came forth. The kings then conferred together, and Ahab said to Ben-hadad:

"I will send thee away with the *covenant*; so he made a *covenant* with him, and sent him away."

That Ahab was afterwards reproved for his clemency, does not impugn the validity of the construction of this passage. It merely proves the fallibility of human nature.

FINIS.

LIFE OF THE HON. MRS. ALDWORTH.*

AN EMINENT FREEMASON!

"THE Hon. Mrs. Aldworth, the amiable subject of the present memoir, was second daughter of Arthur St. Leger, Lord V. Doneraile, and Baron Kilmeaden, by Eliza Hayes, daughter of John Hayes, of Winchelsea, in the county of Sussex, Esq. The family is very ancient and honorable. Her ancestor, Sir Anthony St. Leger, of the county of Kent, Knight of the Garter, "*unus nobilium secretioris Camera Regis*," succeeded Sir William Brereton, as Lord Deputy of Ireland, in the reign of Henry VIII. and was sworn July 25, 1540, at Christ Church, Dublin, in the form following: as it appears in Borlace's Reduction of Ireland,† and was five times Lord Deputy, or Lieutenant, during that and the succeeding reigns, and died in the reign of Queen Mary, on March 12th, 1569, at Ulcomb, in Kent, the ancient seat of the family. Before this Sir Anthony, was held the Parliament at Dublin, June 13, and 23d Henry VIII. in which the king and his successors were declared kings, and not lords of Ireland, which title was confirmed the 7th of the ides of June, 1555, by Paul IV. Pope of Rome.‡ His son Sir Wareham, and grandson, Sir William, were both Lords Presidents of Munster. Sir William's eldest son William, was slain at Newbury, in the service of King Charles I. his second son John was married to Lady Mary, daughter of Arthur, Earl of Donegal, whose eldest son Arthur was married to Elizabeth, daughter of John Hayes, Esq. as before stated; he was the first Lord V. Doneraile, and father to the Hon. Mrs. Aldworth. The ancient name of the family appears to have been *De sancto Leodegario*, corruptly St. Leger, and Sellenger,§ but names are of little importance, where true nobility of heart dignifies the race, and while hereditary worth confers on the descendants of St. Leger more valuable and lasting honors than the Herald's officers can bestow. Eliza, our present subject, was married to Richard Aldworth, of Newmarket, in the county of Cork, Esq. a highly respectable and ancient family, long celebrated for their hospitality and other virtues, and now deriving additional honor from this lady's having been the only female who was ever initiated in the Ancient and Honorable mystery of Free Masonry. How she attained this honor, we shall now lay before our readers, having, from

* In the second number of this Magazine we had occasion incidentally to allude to this lady as a distinguished Freemason. The allusion has caused a little excitement in the minds of some of our Brethren, and created an interest to know who she was, and how she came to be a member of the Fraternity. To satisfy this very proper curiosity, the present paper is published, and we trust it will prove acceptable and satisfactory.

† You shall swear that you shall faithfully and truly to your power, serve our Sovereign Lord the King's Majesty, in the room and authority of Lord Deputy and Chief Governor of this his Realm of Ireland, you shall maintain and defend the laws of God and the Christian faith; you shall to your power not only keep his Majesty's peace amongst his people, but also maintain his officers and ministers in the execution and administration of justice—you shall defend his Majesty's castles, garrisons, dominions, people and subjects of this Realm, and repress his rebels and enemies—you shall not consent to the damage and disherizen of his majesty, his heirs or successors; neither shall you suffer the right of the crown to be destroyed by any way, but shall let it to your power; and if you cannot let the same, you shall certify his majesty clearly and expressly thereof; you shall give your true and faithful council for the king's majesty's profit; and his highness' council you shall conceal and keep; all other things for the preservation of his majesty's Realm of Ireland, the peace among his people, the execution of his justice, according to his majesty's laws, usages and customs of this his highness' realm, you shall perform and do to your power.

So God you help and the contents of this book.

‡ Council of Trent, folio 392.

§ Clarke, the famous officious man, was the son of a soldier in Sir Richard Aldworth's corps, and was one of the many unfortunates who sought refuge in the mansion of Newmarket. His skeleton is now in the anatomy room in the College of Dublin.

unceasing application to the best sources, obtained the only genuine information that has been laid before the public. That duty performed, we shall return with pleasure to the more grateful task, an endeavor to draw the character of a woman whose life was a model of virtue, sweetened and adorned by all the amiable qualities that grace and dignify the female character. Lord Doneraile, Mrs. Aldworth's father, who was a very zealous Mason, held a warrant in his own hands, and occasionally opened a lodge at Doneraile House, his sons and some intimate friends in the neighborhood assisting, and it is said that never were the Masonic duties more rigidly performed, or the business of the Craft more sincerely pursued, than by the Brethren of No. 150, the number of their warrant.

It appears that previous to the initiation of a gentleman to the first steps of Masonry, Mrs. Aldworth, who was then a young girl, happened to be in an apartment adjoining the room, usually used as a Lodge Room, this room at the time undergoing some repair and alteration—amongst other things the wall was considerably reduced in one part, for the purpose of making a saloon—the young woman having distinctly heard the voices, and prompted by the curiosity natural to all, to see somewhat of this mystery, so long and so secretly locked up from the public view—she had the courage with scissors to pick a brick from the wall, and actually witnessed the awful and mysterious ceremony through the two first steps; curiosity gratified, fear at once took possession of her mind, and those who understand this passage, well know what the feelings must be, of any person who could have the same opportunity of unlawfully beholding that ceremony, let them then judge what must be the feelings of a young girl; she saw no mode of escape but through the very room where the concluding part of the second step was still performing, and that being at the far end, and the room a very large one, she had again resolution sufficient to attempt her escape that way, and with light but trembling step and almost suspended breath, she glided along unobserved by the Lodge, laid her hand on the handle, and softly opening the door, before her stood a grim and surly Tyler, with his long rusty sword; her shriek alarmed the Lodge, who all rushing to the door, were informed by the Tyler that she had been in the room during the ceremony. It was then immediately proposed that she should be regularly initiated; this she agreed to, and they conducted the beautiful and terrified young creature through those trials which are sometimes more than enough for masculine resolution, little thinking they were taking into the bosom of the craft a member that would afterwards reflect a lustre on the annals of Masonry.

Mrs. Aldworth is said to have possessed that construction of countenance which may not claim the appellation of beautiful; a certain air of dignity, to which the benevolence of her heart and sweetness of her disposition gave a character irresistibly attractive, more than compensated the deficiency. It was a countenance that gave encouragement to the unfortunate to put in their petitions, and assurance that their distresses would be alleviated; having however, obtained the foregoing particulars, from persons who only knew this lady in the last years of her life, what she might have been in her youth, we can only collect from the portrait, which though taken at an advanced period, still retains, if not the resemblance of beauty, the traits and lineaments of a fine countenance, only a little shaken and defaced by time.

Though the memory of Mrs. Aldworth's beauty may have passed away, which in a long life of 80 years, is no improbable conjecture, though the bloom and charms of the young St. Leger, may be sought for in vain in the countenance of our benevolent sister, the almost divine character which it pleased heaven to stamp upon her uncommon mind, has left so many memorials behind, that no doubt this part of her history must indeed be blind incredulity.

The truth is, her heart and hand, ever open to the sufferings and to the claims of sorrow and distress, almost prevented supplication by their promptitude to relieve, nor let it be supposed that this spirit of beneficence circumscribed a circle round its action, or confined its influence—no; for though her brethren in distress had the first claims on her liberality, it was not the less open or less bountiful to

the unenlightened. Best of women, mother to the motherless, friend to the friendless, benignant and generous soul, who from the bosom of affluence didst hear the wretches cry, and fly from the table of luxury, bear comfort to the hovel of wretchedness, wipe the unobtrusive tear from the eye of retired misery. In the active gratification of her hospitable and benevolent heart, she did not neglect the other duties of the Craft, she was, as far as she went, a most exemplary Mason, and has presided as Master of her Lodge, which she headed frequently in Masonic order of procession, and it was her custom on those occasions to precede the Lodge in an open phaeton. Her liberality to Masons it is unnecessary to dwell upon, one of whom in distress, never turned his back upon her magnificent and hospitable dwelling unrelieved. One circumstance before we conclude, deserves notice, as it is a handsome lesson to those who boast the superiority of manly discretion and understanding, yet err in this particular. Mrs. A. had such a veneration for Masonry, that she would never suffer it to be spoken lightly of in her hearing, nor would she touch on the subject, but with the greatest caution, in company even with her most intimate friends, whom she did not know to be Masons, and when she did, it was under evident embarrassment, and a trembling apprehension, lest she should, in a moment of inadvertence, commit a breach of Masonic duty. Thus lived this pattern of female excellence, we had almost said of human perfection, dispensing, like a principal of good, comfort and happiness to all around her, till He that gave, thought proper to call her to participate in the joys of His eternal kingdom. Her death, it is said, was occasioned by the imprudent administration of laudanum in a slight indisposition. We cannot conclude this sketch better than by giving a paragraph which appeared in a print of the day, on occasion of her death.

"On Monday last, died at Newmarket in this county, the Hon. Mrs. Aldworth, the wife of Richard Aldworth, Esq. M. P.—she lived to the age of 80, and such were the effects of her early education, under the good Lord Doneraile, her father, and her own happy disposition, that from her infancy perhaps there passed not a day which might not have been distinguished by some one act of her benevolence or charity. She lived for the most part of her time in the country, in the midst of tenants to whom her house afforded the most cheerful hospitality; the meanest of them, when their wants required it, had access to her, and when the indigent or sick called on her, she never failed to dispense her favors with bounty and humanity, which a large fortune enabled her, and a still larger soul induced her to bestow; indeed, Heaven seemed to have appointed her guardian of the poor, whom she relieved without ostentation. She possessed the fairest sentiments of religion, and as if the manner of the death was meant, as an anticipation of that happiness which awaited her, she spent in slumbers her last hours, those hours so very dreadful in the general, without the least pain or opposition; her mind quite disengaged from a world in which she did her own duty, whilst the tears and lamentations of thousands about her, expressed their feelings for their kind benefactress."

PROSPER THE ART.

A NEW MASONIC SONG, BY BR. JAMES STOREHOUSE, OF LONDON.

When the Temple's first stone was slowly descending,
A stillness like death the scene reign'd around,
There thousands of gazers in silence were bending,
Till rested the pond'rous mass on the ground.
Then shouts fill'd the air, and joy was like madness,
The founder alone weeping meekly apart,
Until from his lips burst, flowing with gladness,
The wish that forever might "Prosper the Art."

When the Temple had rear'd its magnificent crest,
And the wealth of the world embellished its walls,
The nations drew near it from the east and the west,
Their homage to pay in its beautiful halls;
They paused at the porch, with feelings delighted,
Bestowing fond looks e'er they turn'd to depart;
Then homeward they trod, with voices united,
Joined in full chorus, "Prosper the Art."

ADDRESS

Delivered on the occasion of the Consecration of the New Masonic Hall, Charleston, S. C. Sept. 22, 1841. By REV. ALBERT CASE, Grand Chaplain of the Grand Lodge of South Carolina.

BRETHREN OF THE CRAFT—

We have assembled this day to perform a pleasing, a most delightful duty. To dedicate the Hall you have erected, to universal philanthropy—to give a local habitation to that *altar*, around which an assembled world of the Fraternity may unite in the practice of the sublime virtues.

"It matters not to what form of government a Prother is subject—whether under the most despotic, or the most free; around this altar he will always meet with a friend, protector and brother. Nor does it matter whether he has bowed down to idols, or false gods, with the Pagan—performed a pilgrimage to Mecca with the Mahometan—acknowledged no Divine laws but the Mosaic—or kneels with the Christian to his Father in heaven, in thankfulness for the revelation of his Son, "sent to turn away every one from his iniquities." At this altar he will be received with outstretched arms, and every thrill of his heart will be met with a responsive throe of sympathy from each and all.

Although our doors are guarded from the intrusions of the curious and the idle, as well as the malicious assaults of those who are ignorant of our tenets, yet the instant the most humble and destitute of the Fraternity approach the hall, the drawn sword of the Tyler is the ægis of his protection, and the swift revolving door exhibits to his ravished eyes—friends and Brothers, ready to receive, and swift to administer to his every want.

It has been matter of astonishment to many, how any society, consisting of such apparently discordant materials as compose the Masonic Fraternity, has lasted so long, and gives such evidence of continued future existence.

When they are told that the passions engendered by the bickerings of party, and the more cruel denunciations of theological sects, can never find admittance here, they will then see much of the fruitful sources of discord at once dried up and removed. But, when they are informed that the Mason bows at an altar, where Brotherly Love, Truth, Temperance, Fortitude, Prudence, Justice, and Charity, unbounded reign; where

"Friendship, on wing ethereal flying round,
Stretches her arm to bless the hallowed ground,
Humanity well-pleased, there takes her stand,
Holding her daughter Pity in her hand:
Here Charity, which soothes the Widow's sigh,
And wipes the dew-drop from the Orphan's eye;
There stands Benevolence, whose large embrace
Uncircumscribed, takes in the human race;
She sees each narrow tie, each private end
Indignant—virtue's universal friend,
Scorning each frantic zealot tool,
She stamps on Mason's breasts her golden rule."

I say when they are thus informed, there will be no more astonishment that our Society has stood—stands—and will continue to stand, when selfishness, hatred, and all base principles, shall dissolve and die. Surely there is nothing surprising in seeing every nation, sect and caste, paying a deep regard and reverence for those sublime virtues, which are universally admitted and admired. Oh, no! It is a matter of more surprise that all who know so much of our Institution as we are permitted to reveal, do not rush to our Lodges, to know what other virtues we teach, and what are our incentives to the performance of the highest moral duties.

My Brethren and Friends—

I will not detain you a moment with the antiquity and origin of our Society. It matters not whether the fanciful idea of Preston, that it dates from creation, or the more rational deduction of others, that it was instituted at the building of Solomon's Temple, be correct or otherwise; we know that it is of human origin, resting upon pillars, without which Heaven itself would fall. We know that it ranks among the most honored of human institutions; it has withstood the assaults of European despotic tyrants, and the Spanish Inquisition; and in our own free and happy country, the unbridled fury of the ignorant, and the more artful falsehoods and subtle insinuations of the demagogue have passed by, without scathing a pillar, or dimming the lustre of our smallest light!

The antiquity of the Institution affords abundant evidence to the reflecting mind, that the principles of eternal truth abide with it; and the great and good that have been its eulogists, entitle it to the respect of all.

No other system of ethics or philosophy has endured the test of time, and the finger of decay, like that inculcated within the veil of the Masonic Temple.

The palaces of kings have been left desolate; whole cities have crumbled into ruin, fertile fields have been laid waste; nations have gone to oblivion, and are numbered with the things that were. Even the noblest memorials of the skill of ancient craftsmen have been laid in ashes. The land of Palestine is the land of the turbaned Moslem—the glory of Moriah, the mount of God's own temple, hath passed away; the throne of Solomon, so long the wonder of the world, has fallen down; the beauty of its diadem has faded, its coronal is withered. The seat of Tyre's earthly glory—that "crowning city, whose merchants were princes, and whose traffickers were the honorable of the earth;" the birth place of the "widow's son," is made a place whereon the fishermen spread their nets. Babylon, too, "the glory of the kingdoms, the beauty of Chaldee's excellency," is overthrown—its banquetting halls are the abode of reptiles, and wild beasts howl in her desolate places. Yet amid all this and greater desolation, Masonry still lives! In the language of a daughter of song,*

"Crowns have grown play-things, since first we united,
 Glory's frail fabrics have fallen to nought;
 Nations have risen, like lamps newly lighted,
 Then in oppression's dark mantle been caught,
 While like a sunny rill,
 Silent, yet gaining still,
 Deeper and wider our influence has spread;
 Soothing the widow's fears,
 Wiping the orphan's tears,
 Strength to the weak—to the fatherless bread."

How idle, and how impotent are, and ever will be the puny efforts of malice, or the strong arm of power against the inculcation and practice of the sublime virtues, which have a common God for their origin, and an unbounded universe for their temple!

* Miss M. E. Lee, of Charleston, S. C.

Those who are ignorant of the use to which we apply the ordinary implements of handicraftsmen, cannot be fully informed of their usefulness without initiation. But we all know that the most impressive mode of communicating knowledge, is by the language of symbols. The square and the compasses which are used by operative Masons convey no moral information to the ordinary observer, but resting as they are upon that sacred volume, which is never closed in our Lodges, they at once teach the most important and salutary lessons of our duties to ourselves, our fellow-men, our country, and our God.

The Bible teaches us to honor and adore the Almighty maker, of heaven and earth, and the existence of the great Architect of the Universe is solemnly acknowledged, and his blessing invoked in every lawful convocation of the Brotherhood.

The truth of the sacred page which informs us that the eye of the Omniscient never slumbers nor sleeps, is forcibly impressed upon our minds by a prominent emblem of our Order, which instructs that the "all seeing eye" is upon us and we cannot elude its vigils.

By one of the implements which rests on the open book, we are taught to *Square* our lives by the principles of morality and virtue, and to let our conduct be in accordance with the immutable principles of God.

By the other, we are taught to *compass* our desires within due bounds, to circumscribe our wants and expenditures within the circle of reasonable duty.

Who does not see in the *level* the equality of our nature, the guardian care of our common Parent, and that all are equally destined to the grave! By it we are instructed to meet upon the *level*, to acknowledge no distinctions save those of merit, and to allow no external inequality to conflict with the obligations of Brotherly love.

Who does not see in the *Plumb-Line*, the symbol of an upright man, and thereby receive instruction to walk uprightly before God and man; in the *pot of incense*, purity of conduct, and in the *Bee-hive*, industry?

The *sword* pointed to the naked heart, immediately below the "all seeing eye," cautions us to avoid transgression and sin, or certain punishment will follow our demerits.

The *Anchor* and the *Ark*, the *Hour-glass* and the *Scythe*, teach the Mason lessons of instruction, that are all important to his happiness.

But I will not fatigue you with a further recital of our symbolical nomenclature, which stands first in the philosophy of language, and is familiar to every Mason.

Most Worshipful Grand Master, and Officers of the Grand Lodge:

The edifice which here has risen under your inspection—the Hall, set apart for Masonic purposes, and hereafter to be the seat of all the sublime virtues which ennoble and adorn the character of man, is now entrusted to your faithful guardianship.

Your former zeal and diligence affords a sure guaranty that your duties for the future will not be neglected. I know they will be done, and well done; and I trust that the "all-seeing eye" which pervades the inmost recesses of the heart, may look with benignity upon your labors.

Brethren, Officers, and Members of the Subordinate Lodges:

Your Lodges are the pillars upon which the Grand Lodge rests. It is by your prosperity and assistance they flourish and rise to eminence. By your aid we are provided with this stately Hall for our future convenience and comfort.

But above all it is by your good conduct that Masonry is to be of good report. Already has it been viewed in an unfavorable light by some. They have been so uncharitable as to charge home upon Freemasonry, every thing reprehensible in the conduct of Masons; thus pretending that if there be a bad Mason, the principles of the Institution must have base tendencies.

But this is manifestly an unjust mode of reasoning—it is unfair to pronounce every system base, which may have some unworthy men attached to it. Bad

men may, and do, occasionally gain admission into our Lodges, but if they are not rendered better thereby, they are not worthy to be retained. Better to apply the pruning knife occasionally, than that the whole body suffer from the bad conduct of those, who are unworthy to be called Masons. If our Order has been disgraced by some, so likewise has it been honored by many great and virtuous men, who reflect lustre on any Society—whose actions even prejudice cannot censure, and whose virtues, malignity itself dare not impeach. Though our Institution has suffered from the conduct of its professed friends, though it has been retarded in its movements by enemies from without, the night of its sorrow is well nigh spent, the morning has dawned, and great will be the light of the day.

Masonry is now rising from her apparent slumbers, removing the rubbish in the way of her progress,—the cloud that lowered o'er her brightness is disappearing, and she will stand forth fair as the sun in the heavens!

I congratulate you, my brethren, on the prospects of our beloved Order. Throughout our common country an increasing interest is manifested in her behalf—and here, where your former temple was destroyed,* another has arisen, a monument of your devotion to Freemasonry, and an ornament to your city. I trust the glory of this latter temple shall be greater and more permanent than the glory of the former.

The opposition has nearly ceased, and the desire of the community is, that here you may cultivate and extend the principles you hold dear.

You have advocates aside from the members of the craft—advocates whose intercessions will be heard and answered, for they are the pleadings of the widows and orphans, who have been succoured by the hands of Freemasons, and who gratefully acknowledge the beneficial influence of Masonry.

I charge you, my Brethren, that you neglect not the practice of the principles enjoined upon you.

The interest of the Craft is in some measure in your hands. Be not indifferent thereto; sully it not by dissipation or vice; but let *caution* guard you from applying the means of your Lodges to other than Masonic purposes. Regulated by the precepts of *wisdom*, supported by the *strength* of virtue, and adorned with the *beauty* of benevolence, your actions will escape censure, and receive the approbation of the wise and good.

Live within the bounds of prudence; control the passions; keep a tongue of good report; maintain truth, and practice charity; and you will not only display the principles of the Order, but do more to commend Freemasonry, than all the arguments you can wield, or all the eloquence of verbal panegyric.

It is said, that when Alexander the Conqueror, was informed that a man, in his army bearing his name, was a coward, he summoned him to his presence, and inquired if the charge was true. The soldier confessed his cowardice; whereupon, Alexander ordered him to banish his cowardice or change his name; "for," said he, "the name Alexander signifies a brave man, and it is not proper for a coward to tarnish it." So we say, the name Freemason signifies a good man, and if there are those calling themselves Freemasons, who are not influenced by the principles of Masonry—who constantly practice that she condemns—they should alter their conduct, or cease to call themselves Masons, for it is not proper for men to remain with us who will not practice in some degree, the precepts of the Institution.

Let me entreat you, my Brethren, to persevere in the diligent exercise of those virtues which you are taught in your Lodges. Masonry is calculated to make a good man better; and none can reach in an equal degree the highest point of human perfection, without being a Mason.

May God give you strength to do all its reasonable requirements.

Fellow-Citizens—

Not of the Order of Masonry, permit me to render to you our thanks for honoring us with your attendance at this time.

To the Ladies, more especially, is it incumbent on me to speak. In behalf of the Fraternity, I thank you for your presence and attention. It is true, that the rules of admission forbid the conferring of the degrees of Masonry on woman; not, however, from a want of esteem for her sex, or regard for her influence, nor by reason of the absurd and libellous assertion, that "no woman can keep a secret"—but from *one*, among other reasons, that at the building of the Temple they did not labor with the Craft—nor are they required to do so at this day, or to enter the lists in Legislative halls, or go to the field of carnage and slaughter, in defence of their country. No; where Masonry is cherished by the other sex, there females are saved from these, and the sterner duties of active life, and instead of being the laborers and defenders, they are protected.

But there is a higher and a better reason why they are not admitted. They do not require the incentives, *namely*, the obligations of Masonry, to induce them to practise the virtues I have spoken of. What Mason is there, who practises more eminently that love which forgives injuries, or returns good for evil, than woman? Where can the repository of truth so readily be found as in woman? Temperance, which is taught and enforced upon man, is her habit. In fortitude, *that* which bears the ills of life without repining and undergoes every privation without a murmur—what man, nay, what Mason, can equal woman? Where will you seek prudence, but in the modest refinements of woman? Justice is wisely represented by a female figure, and an even balance; and Charity could not be personified, but in the character of helpless children clustering round, and hanging upon the angelic eyes of woman. I have said she does not require the incentives that man does to induce to the practise of the noble virtues, or enlist her energies in the cause of humanity. If more proof of this fact were needed, we have it in the testimony of the intelligent LEDYARD, who had visited every quarter of the globe, and carefully observed the disposition and habits of both sexes. He says: "In all countries, civil and savage, I have found men rude, cruel, and inhospitable; but in no country, savage or civilized, have I ever addressed woman in the language of decency and politeness, but I was responded to with kindness and attention." Who then can see the necessity or propriety of woman's taking upon herself the obligations of Masonry? Who does not rather say, that man, the *rough ashler*, should submit to artificial bonds, and such moral influences as Masonry exerts, that he may become strong in moral principle and the virtues, and active in deeds of kindness and charity, as is woman!

Respecting the secrecy of our Order. The great Architect of the Universe reveals not all his plans to us, but many secrets are known only to him. We are permitted to know what infinite Wisdom sees best for us to understand, yet we know not his design for the morrow, or what shall happen next month or next year. Consequently, God not only possesses secrets, but approbates secrecy. And as Freemasonry is an imitation of the creation, Masons should imitate the great Builder, by keeping some things secret; and they have the high sanction of the Creator for the secrecy they require and observe! God has revealed sufficient respecting his plans, to convince us that they are founded in infinite wisdom, for the promotion of the happiness of his children, and his own glory; and enough of Masonry is divulged to satisfy the candid mind that the system is one of wisdom, benevolence and philanthropy, which promotes the purity and felicity, whilst it does honor to human nature.

My Brethren—

Let us renewedly engage at the altar, that our lives shall be in accordance with our declared principles. Let us fulfil this engagement, that "our light may shine before others," until we are "called from labor to refreshment," and an entrance is given us within the portals of the "Grand Lodge" above, which hath no need of the sun, neither of the moon to shine in it, for it is lighted by the glory of God!

Go on, my Brethren, in imitation of Him, who completed the temple of the universe! Go on to further conquests in the work of purity and benevolence, until the great moral temple shall have arisen in all its glory, and the *head-stone thereof shall be brought forth with shoutings, crying grace, grace, unto it.*

* The Masonic Hall was destroyed by the great fire in 1833.

MASONIC INTELLIGENCE.

ENGLAND.

WE perceive that the R. W. Br. THOMAS MOORE, Esq.—the distinguished Poet,—for many years, Treasurer of the London Masonic Institution for Boys, has returned from the Continent, and is now in London, contributing of his splendid talents and great influence in advancing the interests of the Craft.

The London Standard of Dec. 1st, has the following:—"His Royal Highness the DUKE OF SUSSEX, it is said, is about to resign the Grand Mastership of the ancient Order of Freemasonry, and it is rumored that his Royal Highness Prince ALBERT will be offered that distinguished honorary appointment." Prince Albert is not yet a Mason, but is about to be initiated into the Fraternity. It is not probable, however, that the Duke of Sussex will resign during the present year, if at all.

On the 20th October last, His Royal Highness, attended by the Earl of Zetland, and other distinguished members of the Fraternity, paid a visit to the ancient city of York. Extensive preparations had been making for some days, in anticipation of the visit, and the reception was grand and imposing. It was a gala-day to all classes of the citizens. The bells were rung, flags hoisted, processions formed, and addresses of welcome presented. The Prov. Grand Lodge, through the kindness of the Lord Mayor of the city, assembled in the spacious State-room of the Mansion House. The dinner was served up in the Guildhall. The walls of the State room were enriched with full length likenesses of many noble and eminent Masons, including the late Earl of Zetland, and one of the brothers of the Duke of Sussex. The banqueting hall was tastefully arranged, and decorated with flags, Masonic emblems, mottos, and other devices. The Earl of Zetland presided, having the Royal Duke on his right. The bells of St. Martin rung merrily during the repast.

The annual meeting of the Provincial Grand Lodge for the western division of Lancashire, was held at Liverpool on the 21st October, and was numerously and respectably attended. We notice nothing in their proceedings of general interest, except the determination to commence a strict *Masonic Fund of Benevolence*. After the Grand Lodge was closed, the Brethren, to the number of 120, sat down to a banquet served up in excellent style by Br. Radley. A great variety of sentiments were proposed, and a number of excellent speeches made, but they were generally of a local character. The Rev. B. Dawson, Prov. Grand Chaplain for the eastern district, in reply to a complimentary toast, said, that the favorable opinion he had entertained of the Order, previous to his becoming a member, had, after twenty-six years' experience as a Mason, been confirmed and considerably increased. They were well aware that the most pure and genuine piety and virtue were taught by their emblems, and in their mysteries; and from what he had seen of the good conduct of Masons in general, they appeared to act up to their professions. The whole meeting concluded with much harmony, and each Brother retired to his home highly delighted with the proceedings of the day.

A Prov. Grand Lodge was held in the Sir Knights' Chapel, at Bristol, on the 28th of Oct., on which occasion the ceremony of the presentation of a Portrait of Richard Smith, Esq., the P. D. G. M. took place, in the presence of a large assemblage of the Brethren. The hall was richly and beautifully decorated, and after

the business of the meeting was through, it was thrown open to the ladies, who were said to be highly delighted,—particularly with the picture of the Hon. Mrs. Aldworth, the female Freemason, a biographical sketch of whom will be found in a preceding page. The state of Masonry in this Province appears to be highly satisfactory.

A Prov. Grand Lodge was also held at Bath, on the 27th Oct., but no business of particular interest was transacted.

SCOTLAND.

On Tuesday the 30th November, being St. Andrew's Day, the members of the Grand Lodge assembled at two o'clock, in the great Waterloo-room, Regent's-bridge, for the purpose of the annual election of Office-bearers, which, this year created an unusual interest, from its being known that MAJOR-GEN. LORD FREDERICK FITZ-CLARENCE, G. C. H., &c. &c. and LORD GLENLYON, were amongst the list of those to be installed, and that the ceremony upon the occasion was to be gone through in a style different from that of former years, and with a similar pomp and circumstance to that usually attendant upon the installation of Knights of the Garter.

The number assembled in the Great Hall, previous to the chair being taken, greatly exceeded in number that of any former occasion, and all seemed anxious to catch a near view of the Illustrious Grand Master elect.

On account of the demise of the Earl of Rothes, Grand Master, the chair was taken by Past Grand Master, Sir James Forrest, bart., assisted by the Grand Wardens, BRS. Whyte Melville and Craigie Halkett, and the other Office-bearers, together with a numerous retinue of distinguished Brethren.

The Past Grand Master having opened the Lodge in ample form, after an eloquent address, proposed, in accordance with a unanimous nomination previously made, that Lord Frederick Fitz-Clarence should be elected to the office of Grand Master Mason of Scotland, and requested that he should be introduced by the proper officers, and with the usual formalities.

A procession having been formed in an adjoining apartment, proceeded to the Great Hall in order.

On the entrance of the procession, and their Illustrious Grand Master elect, the Brethren testified, by the most enthusiastic plaudits, their gratification at the selection of a nobleman who seemed to give so much promise for the due performance of the duties he was about to undertake.

The procession having arrived at the foot of the throne, the Grand Director of the Ceremonies presented the Grand Master elect to the M. W. in the chair, by the following announcement:—"Most Worshipful Grand Master, by the unanimous suffrages of the Brethren of this Grand Lodge, they have duly nominated our trusty and well-beloved Brother, Maj. Gen. Lord Frederick Fitz-Clarence, Knight Grand Cross of the Royal Hanoverian Guelphic Order, to be the Most Worshipful Grand Master of Scotland for the ensuing year. He has been found to be of good morals, of great skill in our noble Science and Royal Art, and a lover of the whole Fraternity, wheresoever dispersed over the habitable earth. I doubt not, therefore, that he will discharge the duties of his office with fidelity and truth."

He was then conducted to the altar, and laying his hand upon the Sacred Law, took the usual obligations. After a suitable address from the Past Grand Master, and the reading of the Charges by the Grand Secretary, the Grand Master was invested by the Past Grand Master with the collar and jewel. The Grand Director next presented the riband and badge of the Order, and the Past Grand Master proceeded to invest the Grand Master with them, and delivered to him his other insignia of office, and duly installed him, amidst the unanimous plaudits of the Brethren present, followed by the usual salute.

His Lordship, the Grand Master, having, in a most feeling and eloquent speech, thanked the Grand Lodge for the distinguished honor conferred upon him, proceeded with the election of his Office-bearers, when Brs. Lord Glenlyon, as Deputy Grand Master, Sir David Baird, bart., as Substitute Grand Master, Whyte Melville and Craigie Halkett, as Grand Wardens, were by the Grand Director of Ceremonies ushered in with the like formalities, and, after suitable instructions, duly invested with their insignia, and installed into office; after which the Grand Secretary enumerated the various implements or working tools of the Craft, with the moral observations thereon; and, after a short address, the Grand Lodge was duly closed.

The following is a list of the officers, as chosen:

Major-General Lord FREDERICK FITZ-CLARENCE, Most Worshipful Grand Master Mason of Scotland; the Right Hon. Sir James Forrest, of Comiston, bart., Lord Provost of the city of Edinburgh, R. W. Past Grand Master; the Right Hon. George Lord Glenlyon, R. W. Deputy Grand Master; Sir David Baird, of Newlyth, bart., R. W. Substitute Grand Master; John Whyte Melville, Esq., of Mount Melville, R. W. Senior Grand Warden; Charles Craigie Halkett, Esq., of Dumbarrie, R. W. Junior Grand Warden; Sir William Forbes & Co., Grand Treasurers; Wm. Alex. Lawrie, Esq., R. W. Gr. Sec'y; John Maitland, Esq., R. W. Gr. Clerk; the Rev. Alexander Stewart, Minister of Douglas, R. W. Gr. Chaplain; Edward Harsman, Esq., M. P., V. W. S. G. Deacon; James Blair, Esq., R. W. Master of Canongate Kilwinning Lodge, V. W. J. G. Deacon; Wm. Burn, Esq., Architect; Wm. Cunningham, Esq., G. Jeweller; Robert Gillfillan, Esq., G. Bard; Mr. John Lorimer, G. Bible-Bearer; Alex. Menzies, G. Marshal; John Tinsley, Assistant G. Marshal; Donald Ross, G. Tyler; Wm. Petrie, As. G. Tyler.

THE DINNER.

At about six o'clock, a party of about sixty, consisting of the Grand Master, and other distinguished Brethren, sat down to an excellent dinner at the Waterloo Hotel. The usual toasts were given with peculiar elegance by the noble Chairman, and the Band of the 17th Lancers attended during dinner, and performed many beautiful and select airs. The party which was strictly of a private nature, was carried on with great spirit, until 9 o'clock, when the whole preceded the Grand Master, and adjourned to the Great Hall, to join the Brethren there assembled, in celebrating the Festival of St. Andrew.

THE BANQUET.

Here a new scene presented itself. Upwards of three hundred of the Craft, in their gay decorations, filled six rows of tables, running the length of the room, at the east end of which was the *dais*, filled with the superb chairs of the Grand Officers, the back-ground splendidly decorated with several sets of regimental colors and flags, festooned over two full length portraits of Her Majesty the Queen and Prince Albert. The Hall was brilliantly illuminated, and the *tout ensemble* was beautiful and imposing.

The Grand Master again displayed his usual elegance and grace in proposing the numerous toasts, particularly those of the Queen, the Duke of Rothsay and Prince of Scotland, the Queen Dowager, &c., all of which were received with great enthusiasm. In proposing the memory of the late Grand Master, the Earl of Rothes, the Chairman displayed most deep and generous feelings in a retrospect of the life of that nobleman, with whom he was for sometime a Companion in Arms. The healths of the new Office-bearers were responded to in many excellent speeches.

The Masonic version of the National Anthem was sung by the whole company standing, after the health of Her Majesty, assisted by both the vocal and instrumental bands, and produced a fine effect. The following two verses were introduced:—

"Oh! God, bless thou the day,
That Prince was born to sway,
Great Britain's throne;
Triumph his steps attend,
Sweet Peace her blessings lend,
Make him the people's friend,
God bless our Prince!

"Oh, Lord, in hourly shed,
Joys round the Infant's head;
Shield him from harm.
Hear now the Mason's prayer,
Guard Britain's youthful heir,
Make him thy special care,—
God save the Queen."

This grand and united vocal display kindled the greatest enthusiasm in the meeting, which never appeared to flag during the whole evening.

The vocal department performed many beautiful anthems, choruses, and glees, and, assisted by the fine band of the Lancers, contributed much to the pleasures of the evening, the festivities of which were prolonged to the hour of twelve. Many of the old Masons assembled on this "interesting and merrie occasion," declared that, since the days of the Marquis of Hastings, when Masonry was in the meridian of its glory, there had not been a meeting that afforded more general gratification, from the extremely bland, elegant, and prepossessing manners of the new Grand Master, who diffused a general feeling of pleasure around him; and the very spirited, splendid, and well-ordered manner in which the whole proceedings were arranged and conducted by the Grand Secretary, and the Board of Stewards.

IRELAND.

DUBLIN.—His Grace the DUKE OF LEINSTER has been unanimously re-elected Grand Master. The appointments in Grand Lodge remain the same as last year. His Grace has also been elected "Most Eminent and Supreme Grand Master" of the "Supreme Grand Encampment of High Knights Templars, Knights of the Sword, Knights of the East, and Knights of the East and West, commonly called Knights of the Red Cross." He is likewise President of the Supreme Grand Council of Rites for Ireland.

NAAS.—A new Lodge has recently been established in this town. An Irish Brother writes as follows :—"The most ancient and honorable Craft of Masonry is spreading throughout the length and breadth of the land, and another pillar of the gorgeous and heaven-based temple has been raised by the good men of Naas, who have followed the praiseworthy example just set them by our Brethren of Athy and Menagh. Masonry is an Order to which no man of impure principles, immoderate disposition, or dishonorable intent, can gain access. All who are enrolled in the Brotherhood must be men professing Christian virtues—prudent, temperate, and frugal—"brotherly love" predominating over every other necessary attribute. Masonry looks upon vice as a soul-destroying pestilence, and turns with an instinctive chill of horror from debauchery and licentious revelling; it emancipates the feelings from sectarian animosity; it expands the narrow mind of party bigotry; clasps each fellow-being by the hand, and calls him "BROTHER." A warrant (No. 205) having been issued by the Grand Lodge of Ireland, on the 25th Oct., with the kind aid of several of the *elite* of the metropolitan and provincial Brethren, a Masonic Lodge was opened and consecrated in the town of Naas, county Kildare, in the Grand Jury-Room of the Court House, which was appropriately decorated with tasteful banners, bearing the mystic symbols of the Craft. The usual prayers and charges were delivered in a solemn and impressive manner, by Br. Fowler, Prince Mason and Deputy Grand Secretary. After the ceremonies were over, the Brethren dined together; and the fraternal feeling that reigned throughout the evening, lent a bright and happy lustre to the felicitous scene, where "peace, love, and harmony," combined to lure all present into a forgetfulness of the hours that were passing, and bringing them towards morning."

CORK.—On the 31st Nov. the High Knights Templars and Knights of Malta, met in Encampment, under the charter attached to Lodge No. 1. The honor of the degree was conferred on a Companion, and the general subject of the efficient working of this Order in the South of Ireland, was taken up and discussed, and some new regulations were adopted. It was also determined to give a Masonic ball and supper on the 1st February, to commemorate the birth of the heir-apparent. The proceeds are to be appropriated to the funds of the Masonic Orphan Asylum.

FRANCE.

The building of the new Masonic Hall at Paris is progressing, and will soon be completed. Extensive arrangements are making for its consecration. The Supreme Council recently held a convocation, at which Brother the Compté Roger delivered an eloquent oration on the death of the late Compté Guillemnot, Lt.

Ge. Com. du Rit Ecossais Ancien et Accepté, &c. &c. After which "la Chambre Ardente" was constituted, and certain formalities observed, and full honors rendered. Full honors were also rendered to the Duc de Cases, the Grand Master, which were acknowledged by his son and Brother, Louis de Cases, the Duc de Glucksbierg.

The Secretariat is at No. 164, Rue Montmortre, and is open daily. We state the fact for the information of any of our Brethren who may visit Paris the ensuing season.

SWEDEN.

Freemasonry in this kingdom is, perhaps, more in the ascendant than in any other. All classes, from the King himself, to the humble peasant, look on the Institution with great veneration. In no part of Europe is its power so great, perhaps from its being more fully understood.

Charles XIII. (formerly duke of Sudermania,) before his adoption of Berdanne, now Earl John the King, created an Order of Knighthood. One of the qualifications in the candidate was, that he must be a Freemason of merit, and this qualification is still the most stringent. It happens at the present moment, that some most excellent Masons, not otherwise of gentle blood, but even exercising honest vocations, by virtue of their being members of this particular Order, take precedence at Court, of some who, on other occasions, would look on them with disdain.

EAST INDIES.

CALCUTTA, Oct. 15.—Our excellent Grand Master, Dr. GRANT, is, if possible, more beloved every time he meets the Brethren; his kind, affable, and conciliating disposition endears him to every one. His Deputy, Br. Robert Neave, is performing his high and important duties in Upper India, and is scarcely less loved and respected than his principal; while the ever ready Grand Secretary, Br. A. Grant, by his assiduous exertions, gives an increased impetus to the value and force of the directions entrusted to him. Never was the Grand Lodge of Bengal in the state it now is,—order, regularity, and discipline tend to harmony and social friendship; and, in the advent of time, the Brethren congratulate themselves on the prospect of enduring success. We have a beautiful Hall, replete with every convenience, and a splendid and powerful ORGAN has lately been added, which pealed forth its sacred music on the 22d of September, when there was such a gathering of the faithful, as has rarely been witnessed. It is expected that the foundation-stones of the new alms-houses will be laid with Masonic honors in November next. Many country Lodges suffer as usual by the unsettled state of the political horizon, more especially the military. On the frontier it is particularly difficult to hold a Chapter just now; but as the season advances—say about October—we hope to do better.

WEST INDIES.

GRENADA.—A meeting of the Grenada Priory of the Order of Knights Templars, was held on the 25th Oct., when an exaltation took place. It is gratifying to perceive that this Order, which has been for some time in abeyance, is likely

to be resuscitated in the West India Islands. A Provincial Grand Conclave is soon to be constituted.

The following table will show the Masonic regulations, under the Grand Lodge of Scotland, for the District of Grenada.

MILITIA TEMPLI.

Prov. Grand Prior, Hon. WM. STEPHENSON, Grenada.

PRIORIES IN THE PROVINCE.

Trinidad Priory, ... Trinidad. | Grenada Priory, ... Grenada,

PROVINCIAL GRAND ROYAL ARCH CHAPTER.

Prov. Grand Z., Hon. WM. STEPHENSON.

CHAPTERS WITHIN THE PROVINCE.

Jerusalem Chapter, . . . Trinidad. | Mount Herodian Chapter, . . Grenada.

PROVINCIAL GRAND LODGE.

Prov. Grand Master, Hon. WM. STEPHENSON.

LODGES WITHIN THE PROVINCE.

Scotia, ... Barbadoes.	Caledonia, ... Grenada.
Turks Island, ... Turks Island.	Mount of Olives, . . St. Christophers.
United Brothers, ... Trinidad.	

TRINIDAD.—*Port of Spain, June 24.*—The Lodge United Brothers, met at Mount Moriah, at 12 o'clock, and chose their officers for the ensuing year. Br. Simon Agostini was chosen M., and Br. Juan M. Valdez, Secretary. The meeting was numerously attended. At 6 o'clock in the evening, the front of the Lodge Room was splendidly illuminated, and the Brethren sat down to a sumptuous and elegant banquet, and spent the remaining part of the evening in such a convivial way as accords with the character of good Masons.

The cloth being removed, the R. W. M. proposed the health of the Queen, which was enthusiastically responded to, and twentyone guns were fired in honor thereof.

The health of Prince Albert was next proposed, and received as cheerfully as that of his amiable consort; twentyone guns were fired in honor thereof.

He next proposed the Grand Lodge of Scotland, and twentyone guns were fired.

The Grand Lodge of England, and His Royal Highness, the Duke of Sussex, were then proposed, which was received with applause, and twentyone guns were fired. A like compliment was paid to the Grand Lodge of Ireland, and His Grace the Duke of Leinster.

A variety of other sentiments were proposed, and at a late period of the evening, Br. Henry Louis Jobite gave as a parting toast, "All distressed Masons, wheresoever dispersed," which was received with profound respect, and drunk in solemn silence.

The Lodge was then closed, and the Brethren retired, apparently well satisfied with the proceedings of the day.

UNITED STATES.

PROCEEDINGS OF THE GRAND ENCAMPMENT

OF THE

THE UNITED STATES,

At Its Triennial Meeting in the city of New York, Sept, 14, 1841.

The following Report from M. E. Sir Wm. J. Reese, G. G. Capt. Gen. was referred to the Committee on the doings of the G. G. Officers:—

To the Most Eminent the General Grand Encampment of the United States:

In presenting this statement of my official doings, I avail myself of the occasion to express my profound regrets, that I cannot be present at the triennial meeting to be held in the city of New York, on Tuesday, the 14th day of September next. Nothing short of imperative duty to Masonic interests, over which I have the honor to preside in Ohio, could possibly operate to prevent my personal attendance; which I have always anticipated with much pleasure and gratification.

It will not, I hope, be deemed irrelevant, also to express to you, my high sense of the honor you conferred, in selecting me for the office I have held in your body, for the last three years. It was conferred under circumstances particularly gratifying to my feelings, being then, as now, personally, an entire stranger to you all. This circumstance alone, would induce me to sacrifice every mere selfish consideration, to meet with, and participate in your deliberations; and I would hazard no apology whatsoever for not doing so, short of what I consider a commanding Masonic duty.

A short time after I had been installed into my present office, I made an official visit to the Encampment at Wheeling, Virginia, now working under the immediate jurisdiction of the General Grand Encampment. I presided at the creation of several Sir Knights, ranking among them some of the most respectable gentlemen in the city.

During my intercourse with the members of this Encampment, I found all things conducted with the strictest propriety. I left them strongly impressed with the conviction that the solemnities of the Order were confided to proper hands; and that the Encampment would necessarily exercise that high moral influence, which under such circumstances, must always be the result of our beautiful ceremonies.

In November, 1839, I received a petition from the requisite number of Sir Knights, of the city of Cincinnati, in the State of Ohio, duly avouched by Lancaster Encampment of said State, praying for a dispensation to institute an Encampment of Knights Templars and the appendant Orders in said city. Believing that the welfare of the Institution would be subserved by the establishment of an Encampment at that place, I issued a dispensation; and in the month of December following, I went to Cincinnati, organized the Encampment, installed the officers, and presided at the creation of some eight or ten Sir Knights.

This city has always been distinguished for the intelligence and reputation of her Masonic family, comprising within its folds some of her most respectable and influential citizens.

It is perhaps needless to say, that such persons sought and obtained admission into the Encampment:

The establishment of an Encampment of our Order in this place, I regard as a very important measure gained to the Masonic interests of this State, as it fills up a vacuum that has long been felt. The zealous and honest Mason, pushing his inquiries after light and truth, in this and neighboring States, will not now be obliged to prosecute a journey of a hundred miles to enter the asylum, and participate in the sublime mysteries of the Temple.

Heretofore these degrees have been almost inaccessible to many worthy Masons,

who would have been ornaments to our Order, simply because of the difficulties and embarrassments that lay in the way of procuring them. This should never be the case.

I regard the Masonic Institution as a powerful auxiliary in promoting the cause of sound morals, and of course, thereby advancing human happiness. Most especially do the solemnities of the Templar's Degree, exercise a restraining and elevating influence over the minds and actions of men. I feel well satisfied that such will be the effects consequent upon the establishment of the Encampment in the city of Cincinnati.

In the latter part of December, of the same year, application was made to me by a constitutional number of Sir Knights, residents of Louisville, in the State of Kentucky, which was properly vouched, asking for a dispensation to Institute an Encampment in that city. The applicants having complied with all the necessary requirements, I issued a dispensation accordingly, bearing date January 2d, 1840. I appointed the M. E. Sir John H. Hall, my proxy, to organize the said Encampment; and I have received satisfactory assurances that the business and proceedings of the Encampment are conducted with strict propriety, both with reference to the admission of members, and the observance of ancient formula.

In March, 1841, I received a communication in behalf of the Encampment of Knights Templars, established in Lexington, Kentucky, under the jurisdiction of the General Grand Encampment, asking authority to meet, and again resume its Masonic business or labors. Owing to peculiar circumstances, which are detailed at length in a paper accompanying this Report, the Encampment at Lexington had ceased to meet for several years past. I considered the application as coming legitimately within the scope of my authority; and deeming it a proper subject matter for its exercise, I issued a dispensation on the 20th March, 1841, granting the power asked for. I also appointed the M. E. Sir Knight, John Tildon, my proxy, to preside over and organize this Encampment. During the past summer I issued a summons requiring the members of the Encampment at Worthington, Ohio, to assemble in their Hall, elect Officers, and again proceed to business. This was the first Encampment established in Ohio, and perhaps, the first in the Western States. It had not been opened for a number of years past, and it is not probable that it would have been re-organized for years to come, unless under such summary process as I issued. It is unnecessary here to enter into a detail of the various reasons which had operated to render this Encampment useless and unavailing to many worthy Masons, who desired the degrees of Knighthood. I became satisfied that the material was abundant in its neighborhood to make the Encampment again useful and respectable. At the request of some of its members, I exercised my authority as before stated, and I am happy to add, that the M. E. Sir John Barney is the elected presiding Officer. He is favorably known to the General Grand Encampment, and I have no doubt, that under his influence and energetic government, the Encampment will soon again acquire its former reputation.

Lancaster Encampment, Ohio, is under my immediate supervision; an abstract of its proceedings will be presented by the General Grand Recorder, to whom I have also directed the other Encampments, herein mentioned, to forward their returns, dispensations, grand dues, &c.

I feel that I ought not to conclude this paper without communicating some information in regard to the state of Masonry in this section of the Union. Within the last three years, especially during the latter part of the term, there has appeared a remarkable manifestation of interest on all Masonic subjects.

Lodges and Chapters have been created under the most favorable auspices. The sleepers have been awakened from their slumbers. Masonic bodies have been resuscitated; and a general and deep feeling elicited for the welfare of the Order. The dawning of the day of Masonic light has fairly broken upon us, and I can see nothing to interpose, with the exercise of prudence and firmness, until there shall be consummated the meridian brightness of the full and perfect day of Masonry. Men of the highest virtue and character, are again seen in our

processions, and are active working members of the Lodge Rooms. This is a most flattering demonstration that a great change has taken place in public opinion. I am happy that I have it in my power to present you with these interesting facts: of course I speak now only for the West. The Masonic field of labor here, like our own luxuriant soil, requires only that the weeds be rooted out; and the golden grain will ripen to the harvest. I feel that I now address an elevated body, of wide and extended jurisdiction, that will rejoice at the happiness of any event which goes to establish the common interest, and to perpetuate the common weal.

I will not assume to make any suggestions to the General Grand Encampment, in reference to its action, at this interesting juncture in the Masonic history of the country; perhaps, were I present, I might consider it within my province respectfully to recommend some measures, which my own experience and observation have taught me to appreciate. I presume, however, that it will not be deemed derogatory even in the presence of this enlightened body, to express the opinion, that the energetic and wholesome government adopted by many of the State Grand Bodies, especially the dignified and elevated position of the Grand Lodge of New York, has contributed very much to influence the happy condition of things that is now witnessed.

That the deliberations of the General Grand Encampment may conduce to the building up of all the best interests of the Temple—that it may tread a loftier march, as its responsibilities deepen around it, and that all its members may enjoy a full portion of Masonic and social happiness, is my sincere and most affectionate desire.

(Signed)

WM. J. REESE,

G. G. Capt. Gen., G. G. Encampment U. S.

Lancaster, Ohio, September 1, 1841.

Sir Charles W. Moore proposed an amendment to the second section of the second article of the Constitution.

On motion, the matter was referred to a Committee, consisting of Sir Kts. C. W. Moore, Wm. H. Ellis and R. Smith.

The following Resolution was offered by Sir C. W. Moore, and adopted:

Resolved, That this General Grand Encampment approve of the appropriate and beautiful Diploma, published by the Boston Encampment, under the sanction of the Grand Encampment of Massachusetts and Rhode Island; and that it is recommended as worthy of adoption by the several State Grand Encampments under this jurisdiction.

The Committee on the doings of the G. G. Officers made the following report which was accepted, and the recommendations therein mentioned, adopted:

REPORT.

That from the report submitted by the Gen. Grand Master, it appears, that nothing has required his official action; and that during the recess, he has issued no dispensations, either for the constitution of new Encampments or the revival of old ones. The General Grand Master adds, "he is happy to state, that so far as he is informed, nothing has occurred to impair the usefulness of the Order; but that on the contrary, an increasing zeal and interest are manifested in the prosperity of the Masonic Institution generally, and especially in the Order of Knighthood, in the Western States."

No returns of the doings of the Deputy G. G. Master, nor of the Gen. Grand Generalissimo have been received.

The General Grand Capt. General has forwarded an able and interesting report of his doings during the recess, which your Committee recommend to be published with the proceedings of this Gen. Grand Encampment.

Your Committee have examined the proceedings, by-laws and returns of Cincinnati Encampment, No. —, held at Cincinnati, in the State of Ohio, by virtue

of a dispensation from Sir Wm. J. Reese, G. G. C. G., and find them to be in all respects in conformity with the requisitions of this G. G. Encampment.

The Committee have also examined the returns, proceedings and by-laws of Louisville Encampment, at Louisville, Ky., acting under the same authority as the above, and find them correct.

It will further be seen, by reference to the report of the Gen. Grand Capt. Gen., that he has resuscitated the Encampments at Worthington, Ohio, and Lexington, Ky. which had been laying dormant for a long series of years.

All of which is respectfully submitted.

(Signed)

CHAS. W. MOORE,
JNO. B. HAMMATT,
ROBT. PUNSHON.

The Committee to whom was referred the proposed amendment of the Constitution, made the following report, which was accepted, and the amendment adopted.

The Committee to whom was referred the verbal communication from the G. Encampment of Massachusetts and Rhode Island, asking for an alteration of the second section of the 2nd article of the General Grand Constitution, with a view to exclude the Past Grand Commanders of disbanded subordinate Encampments from holding permanent membership in State Grand Encampments, have attended to the duty of their appointment, and recommend that the words "so long as they shall continue in active existence," be inserted after the words "of such Encampments," in the 14th line of said 2d section of said article, in the printed copies of the Constitution.*

All of which is respectfully submitted.

(Signed)

CHS. W. MOORE,
WH. H. ELLIS,
ROBERT SMITH.

The M. E. and Rev. Sir Robert Punshon, on the part of the Encampments in the State of Ohio, applied for leave to constitute a Grand Encampment; and it appearing that there are the requisite constitutional number of Encampments for such purpose within that State, the petition was granted, and the G. G. Recorder directed to issue the proper document under his hand and the seal of the G. G. Encampment.

T E N N E S S E E .

Extract of a letter to the Editor, dated La Grange, Tenn., Nov. 22, 1841.

"It makes my heart glad to see the good work prospering so rapidly. I rejoice to see that the portentous cloud which so recently overshadowed our Order and threatened its destruction, is fast receding, and ere long must seek some climate more congenial with its false pretensions and professions. Antimasonry is a stranger in this country. It has long since been covered with shame and confusion, and

* The section as amended, now reads—The State Grand Encampments shall severally consist of a Grand Master, Deputy Grand Master, Grand Generalissimo, Grand Captain General, Grand Prelate, Grand Senior Warden, Grand Junior Warden, Grand Treasurer, Grand Recorder, Grand Warder, Grand Standard Bearer, Grand Sword Bearer, all Past Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals of any State Grand Encampment, wheresoever they may reside, the Grand Commanders, Generalissimos, and Captain Generals, for the time being of the Encampments over which they shall respectively preside, and all Past Grand Commanders of such Encampments, so long as they shall continue in active existence, and their said enumerated officers, or their proxies, shall be the only members and voters of the said State Grand Encampments respectively.

compelled to quit our borders and seek a country where the people are more credulous, more ignorant, and more corrupt; where self-evident falsehoods will be received and tolerated, instead of pure and unalloyed truth, justice, and virtue. Press on in your glorious undertaking, and soon it will not find a resting place in the whole civilized world. Press on,—the arm of the Illustrious Grand Master of the Universe will protect, defend, and assist you.

W. D. J."

I L L I N O I S .

Carlyle, Clinton County, Ill. Dec. 20, 1841.

"BROTHER MOORE,—Your admirable Magazine has safely arrived to the subscribers residing here, and I presume ere this, has been received by the other subscribers composing the small list I forwarded you. I am inclined to believe our list will increase, notwithstanding the hardness of the times. All are desirous of receiving light, and permit me to assure you, dear Brother, I esteem the Magazine you edit, a valuable Jewel. It pleases me better than any other publication I have seen and read for many a day. I notice that our enemies seize it with avidity and almost devour its contents, without time for digestion, and turn aside their faces with shame for their past hostility to the Institution. Go on in your good undertaking,—your reward is at hand, and the blessings of your Brethren in the Valley of the "Great Father of Waters," will attend you,—and, when enfeebled by age, they will aid you with strong hands and warm hearts. The united powers of enmity cannot sever the tie. The cowans will ere long behold the hidden deformity they present, in perpetual light. Let us all rejoice, that the light of TRUTH and JUSTICE has opened upon the dark and guilty,—that peace, unity and plenty, are perched in full view before a betrayed and deceived people,—and that the right hand of fellowship is extending its warm and genial influences over every part of the country, gladdening the hearts, dispelling the gloom, and cheering the widow and orphan, amid the vicissitudes of seasons, in soft and melodious whispers of kind relief. The LIGHT is as a ray, yet, in the far West, and it has performed wonders,—the dark recesses of misery and wo, have changed to be the abodes of virtue and innocence,—where once stalked the barbarous and ruthless savage, now stands the upright man,—here once the prowling wolf and wild buffalo were tenants without number,—now is seen the handy workmanship of the Craft, and the concord of sweet sounds is heard, inviting the worthy, protecting the forsaken, and supporting the poor and distressed,—where once ignorance, bigotry and superstition ruled with unrivaled sway, now stands the Temple erected to God, the scholar, statesman, and sage,—the red man's path has become the milky-way of Science and intelligence,—the footsteps of the bold and fearless chief are now followed by the modest, retiring applicant, seeking after LIGHT and ETERNAL TRUTH.

M I C H I G A N .

We are gratified to be able to state that the Masonic Institution is rapidly reviving in this young and thriving State, where, since the year 1826, it has been in abeyance. In that year, a Grand Lodge was regularly organized and opened; but the antimasonic persecution commencing soon after, and the excitement

having extended to that part of the country, it was deemed expedient to suspend its meetings; and the subordinate Lodges following the example of the Grand Lodge, Masonry ceased to have an organized existence in the Territory. It has recently, however, been resuscitated, by the reorganization of the Grand Lodge and several of the subordinate Lodges. In our next, we shall publish the official report of the Grand Lodge on the subject.

Obituary.

In this city, on the 10th of January, Br. JOHN CHADWICK, aged 73. The deceased had been an active and efficient Mason for nearly half a century, during which time he had filled many arduous and responsible offices, both in Lodge and Chapter, to the entire acceptance of his Brethren. At the time of his decease, he was Secretary of St. Andrew's R. A. Chapter, and of Massachusetts Lodge, of this city. He was always punctual in his attendance and faithful in the discharge of his duties; and was highly esteemed by his Brethren as a worthy Mason and an honest man.

In Dorchester, Mass. Br. CYRUS BALKCOM, Past Master of Union Lodge, at that place. He was an active Mason, and at the time of his decease held the office of 3d Steward of the Grand Lodge of Massachusetts.

At Grenada, on the 16th August, Br. Maj. THOS. MCPHERSON, late of Her Majesty's 1st West India Regiment, and Barrack-Master of that garrison.

At Brighton, (Eng.) on the 7th Oct., Lord FREDERICK JOHN MONSON, aged 33. The deceased was initiated in the Prince of Wales' Lodge, to which he afterwards presented a set of very elegant silver gavel; he was also a member of the Emulation Lodge of Improvement, London. He was exalted at an especial Grand Chapter, with the Marquis of Abercorne and the Marquis of Salisbury; and was installed a Knight Templar in the Chapter of Observance, and attained the full rank of E. C., and also received other high degrees. He was the first Master of Reigate Lodge, and Provincial Grand Master for Surrey. His Masonic as well as his literary attainments were considerable, and had he lived he would have been a prominent Masonic character.

At Bermola, on Sunday evening, Miss LOUISA PARKINSON, aged 20. She was interred at the Rock Gate, near the remains of her father, late of the Masonic Society. She was borne to the grave on the shoulders of Masons' sons, and her pall-bearers were six Masons' daughters, robed in white, with hoods appropriate to the purpose, and all under the age of twenty. The funeral was respectfully attended, and had a solemn, imposing, and most interesting appearance.—*Malta Times, of Nov. 10.*

At Genoa, on the 28th November, the COUNTESS OF DURHAM, lady of the late Earl of Durham, formerly Deputy Grand Master for England, and more recently Governor-General of Canada.

REGISTER OF OFFICERS.

GRAND LODGE OF SOUTH CAROLINA.

M. W. Edward H. Edwards, G. Master.
R. W. Wm. B. Foster, D. G. M.
V. " Thomas A. Hayden, S. G. W.
" John W. Bruen, J. G. W.
M. Rev. Albert Case, Grand Chaplain.
W. John H. Honour, G. Treasurer.
" Alex. McDonald, C. G. Sec.
" F. C. Barber, R' G. Secretary.
" J. E. Odena, } S. G. Deacons.
" W. C. Gatewood, }
" J. A. Wagener, } Jr. G. Deacons.
" F. Mertens, }
" S. Moses, G. Marshal.
" Thos. R. Saltar, G. Pursuivant.
" Samuel Seyle, G. Tyler.

In connection with the G. Lodge Officers, I will mention that Br. F. C. Barber, P. M. of Lodge No. 10, is the Representative of the M. W. Grand Lodge of New York near this Grand Lodge. He appeared on the 27th in the Regalia of that Grand Lodge.

GRAND LODGE OF ALABAMA.

M. W. Edward Herndon, G. Master.
R. W. Nath. W. Fletcher, Dep. G. Master.
" Felix G. Norman, S. G. Warden.
" D. H. Valliant, J. G. Warden.
" Rev. Wm. Leigh, G. Chaplain.
" Rev. J. H. Thomason, G. Lecturer.
" Amand P. Pfister, G. Sec.
" L. S. Skinner, G. Treas.
W. James Key, S. G. Deacon.
" Wm. Hyde, J. G. Deacon.
Joseph W. Pierce, G. Tyler.

GRAND R. A. CHAPTER, TENNESSEE.

M. E. Ed Dillahunty, G. H. P.
" Joseph Norvell, D. G. H. P.
" Micajah Bullock, G. King.
" P. T. Scruggs, G. Scribe.
" John S. Dashiell, G. Sec.
" Jas. W. McCombs, G. Treas.
" Wm. T. Leacock, G. Chaplain.
" A. A. Adams, G. M.
Comp. John N. Todd, G. C. G.
" M. E. DeGrove, G. Steward.
" Francis Campbell, G. Tyler.

GRAND ROYAL ARCH CHAPTER, OHIO.

M. E. Oliver M. Spencer, G. H. Priest.
" Geo. D. Hine, D. G. H. P.
" Arthur C. Davis, Grand King.
" Geo. W. Edgerle, Grand Scribe.
" George Myers, Grand Treasurer.
" Jas. D. Caldwell, Grand Sec.
" Rufus F. Spalding, Grand Marshal.
" Rev. Jas. T. Donahoo, G. C.
" John Barney, Grand Lecturer.
" Geo. W. Claspill, Grand Guard.
E. Comp. C. F. Hanselmann, G. C. H.
" M. M. Laughlin, G. P. S.
" A. Peters, G. R. A. C.
" E. Hoffman, G. M. 3d Veil.
" John M. Barrier, G. M. 2d Veil.
" Joseph Black, G. M. 1st Veil.

GRAND R. A. CHAPTER SOUTH CAROLINA.

Horatio G. Street, M. E. G. H. Priest.
John Honour, Dep. G. H. P.
Albert Case, G. King.
John McKee, G. Scribe.
James C. Norris, G. Treasurer.
J. W. Bruen, G. Secretary.
A. J. Davids, G. Marshal.

SOUTH CAROLINA ENCAMPMENT.

Sir James L. Burgess, M. E. G. Com.
" Albert Case, Generalissimo.
" James C. Norris, Capt. General.
" John H. Honour, Prelate.
" Alexander McDonald, S. W.
" A. J. Davids, J. W.
" F. Mertens, Treasurer.
" F. A. Beecher, Recorder.
" J. W. Bruen, Standard Bearer.
" Wm. Herwig, Sword Bearer.
" James Moorehead, Warder.
" Samuel Seyle, Sentinel.

THE COUNCIL OF THE ORDER OF HIGH PRIESTHOOD, OHIO.

M. E. William James Reese, President.
" O. M. Spencer, Vice President.
" Joseph A. Roof, Chaplain.
" B. F. Raleigh, Treasurer.
" James D. Caldwell, Recorder.
" Wm. B. Thrall, M. C.
" Geo. D. Hine, Conductor.
" John Sayre, Herald.
" John Barney, Lecturer.
" Isaac C. Copelen, Steward.

CLINTON LODGE, CARLYLE, ILLINOIS.

Joshua T. Bradley, W. M.
Zophar Case, S. W.
Henry Scott, J. W.
Christopher N. Halstead, Secy.
Oliver H. P. Maxey, Treas.
Wm. Kelly, S. D.
Thos. Wilten, J. D.
Franklin Henly, Tyler.

MASONIC MEETINGS, BOSTON.

St. John's Lodge, - - - 1st Monday.
St. Andrew's, - - - 2d Thursday.
Columbian, - - - 1st Thursday.
Mount Lebanon, - - - last Monday.
Massachusetts, - - - last Friday.
Boston Encampment, - - 3d Wednesday.
St. Andrew's Chapter, - 1st Wednesday.
St. Paul's Chapter, - - 3d Tuesday.
Council, R. & S. M. - - last Tuesday.
Grand Lodge, 2d Wednesday in December,
March, June and September.
Grand Chapter, 2d Tuesday in March and
September.
Grand Encampment, Oct. annually.
Board of Relief, 1st Monday in each month
through the year.
King Solomon's Lodge, Charlestown, last
Wednesday.

MASONIC CHIT CHAT.

RHODE ISLAND.—*Repeal of the Anti-masonic Law.*—The Legislature of Rhode Island, at its recent session, repealed the obnoxious portions of the act "Concerning Masonic Societies," passed January 22d, 1835. This is right. In the heat of an unnatural political excitement, the Legislature of that State, inflicted a deep wrong on a highly respectable and numerous class of citizens; but the excitement having passed away, the earliest opportunity has been taken to repair that wrong. And though this be no more than an act of simple justice, yet the promptness and unanimity with which it has been rendered, are worthy of all commendation. A similar attempt was made about the same time, to disparage the character and interest of the Masonic Institution in this State, and though it failed in its object, the evidence of the attempt still remains a blot upon the Statute-Book of the Commonwealth. How long it will so remain must of course depend upon the honor and justice of some future Legislature.

Our esteemed Brother and correspondent (F. C. B.) at Charleston, S. C. is respectfully informed that the Grand Lodge of Massachusetts has once decided not to come into the arrangement to which he refers. Should she hereafter see cause to change that determination, it will afford us great pleasure to present the request he makes, and we entertain no doubt that it will be most cheerfully acceded to. There is much weight in the considerations he advances, and we shall take care that they are placed where they will receive due attention.

The Grand Lodge of Michigan have resolved, that "it is inexpedient and injudicious to organize any General Grand Lodge in the United States, with the view of exercising jurisdiction over the different independent Grand Lodges within the same."

We have not received the proceedings of the Grand Lodge of Missouri. Have they been forwarded? We wrote our esteemed friend and agent, at St. Louis, sometime since, but have received no answer. Has he written?

We find the following paragraph in the London Quarterly Review for December. It appears among the notices to correspondents, and is sufficiently explicit to excite our curiosity, but quite too ambiguous to satisfy it. If there be no particular objection to the contrary, the talented editor of the Review would lay us under a special obligation, by stating the character of the "required examination."

"Dr. MORRISON, of Paris; the Ven. Archdeacon MANT, of Down; Dr. THOMAS WRIGHT, of Dublin; Mr. AVTOUN, Mr. DEUCHAR, or Mr. W. PRINGLE, of Edinburgh; Mr. NASH, of Bristol; Mr. C. W. MOORE, of Boston, U. S., are all Templar Masons of considerable attainments, and competent to assist in the required examination. If we do not name any London authorities, it is for obvious reasons; but we ought not to omit the Rev. Dr. OLIVER, as perhaps the most competent to decide."

We have to request that our Agents would bear in mind, that the postage on letters containing remittances, is computed by the number of bills enclosed in them. We received the other day a letter from Columbus, Mo., the postage on which was one dollar! The amount enclosed was \$13, viz: one ten and three one dollar bills. Now, had a ten and a three dollar bill been enclosed, one half the postage would have been saved. Cases of this kind are frequently occurring; and we are thereby compelled to pay a considerable sum in postage, which might, in most cases, without any additional trouble, be saved to us. There may be cases, where current bills of the required denomination cannot be obtained, when it would be preferable to incur the additional postage. But they constitute exceptions to the rule.

By reference to our "Bank Table," it will be seen that the bills of the Southern and Western Banks, have greatly depreciated within the last three months. South Carolina notes are the best that can be forwarded, when New York Safety Bank funds cannot be obtained, or bills on Banks North of Virginia.

ERRATA.—Life of Mrs. Aldworth, p. 138, 24th line from top, for "Elza," read *Eliza*; p. 140, line 20, for "principal" read *principle*; line 40, same page, for "opposition," read *oppression*.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. I.]

BOSTON, APRIL 1, 1842.

[No. 6.]

THE KNIGHTS TEMPLARS, AND THEIR CONNECTION WITH FREEMASONRY.

IN pursuance of the plan indicated in the first of this series of articles, we come now to speak of the Knights Templars and their connection with Freemasonry.

The general reader has learned from his books, that the Order of Templars was abolished by papal authority, with the concurrent assent of the sovereign powers of Europe, in the beginning of the fourteenth century; and the fact may be new to him, that, though at that period it became politically extinct, yet, as a confraternity, it has continued to the present time, to maintain a direct and uninterrupted existence.

The founders of the Order were HUGH DE PAYENS, (or Pajens, Paganis,) and GEOFFREY DE ST. OMER, (or Uldemar,) who had both signalized themselves in the religious wars. In connection with seven other gentlemen of France, they formed the chivalrous project of giving a regular escort to the numerous companies of Palmers, who were perpetually passing through the "Holy Land." To render this voluntarily imposed duty the more binding and fraternal, they agreed to unite Monkhood and Knighthood, in honor of the "sweet mother of God." Before they had fixed on any permanent place of residence, Baldwin II. of Jerusalem, assigned them an abode in that city, on the east of the site of the Jewish Temple. From this circumstance they were ever after called Knights Templars, or Knights of the Temple. They took the vows of chastity, obedience, and poverty; and during the nine years which followed their institution, they were distinguished by no particular garb; wearing the secular habit of the day, which was furnished to them by charity alone.

The Order was originally so poor that the two leaders could boast of only one battle-charger between them, which they rode in common. But, combining the two qualities, the most popular in that age, devotion and valor, and exercising both in the most popular of all enterprises, the defence of the "Holy Land," it soon acquired, from the piety of the faithful, ample possessions in every country in Europe. The clergy of the Temple at Jerusalem, conferred on them a space of ground between that building and the palace, for the purpose of military exercises; and various other benefices speedily followed. At the Council of Troyes,

in 1127, Pope Honorius II. confirmed the Order, imposed on it rules drawn from those of the Benedictine monks, and a *white* garment was designated for their dress. Their numbers rapidly increased; the fame of their exploits spread throughout Palestine; and possessions and riches flowed in upon them, as their services became extended and general. The Order was soon divided into the various classes of servants of arms, squires, and Knights, to which were added, in 1172, some spiritual members, who officiated as priests, chaplains, and clerks. They all wore a girdle of linen thread, to denote their vows of chastity; the clerical members had white, the servants of arms gray or black gowns, and the Knights, besides their armor, wore plain white cloaks, over a kind of cassock of the same color, with a red Patriarchal Cross, on the left side, as represented in the annexed cut.* In addition to their great standard, which was white, with the red-cross,—symbolical, like their dress, of purity of life, and courage, even unto death,—they bore to battle a banner composed of white and black stripes, intended to typify their tenderness to their friends and implacability towards their enemies.† Their valor, says James, became so noted, that, like the famous tenth legion, it was a support to itself; and, according to James of Vitry, any Templar, on hearing the cry to arms, would have been ashamed to have asked the number of the enemy:—the only question was, “*Where are they?*”

Notwithstanding the vast annual expenditures consequent on its extensive military and eleemosinary establishments, we find that in 1244, the Order possessed 9000 Bailiwicks, Commandaries, Priors, and Preceptories, independent of the jurisdiction of the sovereigns of the countries in which they were situated. At a subsequent period it had in all the provinces of Europe, its subordinate governors and 20,000 manors. Its revenues were immense.

If we except the contemporaneous Order of the Knights of St. John, the Templars were the best lances that the Chivalry of Europe ever produced. During the second and subsequent Crusades, the Orders of the Temple and of St. John, were regarded as the bulwarks of the Latin kingdom of Jerusalem. Nor was their moral courage less dignified, than their martial valor was chivalric. To illustrate. At the battle of Tiberias, the Grand Master of the Temple was taken alive and carried prisoner to the tent of Saladin. That monarch commanded that the Knights of St. John and of the Temple, who had fallen into his hands, should instantly embrace Islamism, or undergo the fate of the scimitar. At the hour of trial, *not one Knight could be brought to renounce his creed!* They died with that calm resolution which is in itself a glory. Of the members of both Orders engaged in this desperate encounter, the Grand Master of the Order of St. John was the only Knight who escaped alive from the field of battle. After the victory had settled on the Paynim banners, he clove his way through the ranks of the enemy, and reached Ascalon that night; but died on the following day of the wounds he had received!

* Dugdale tells us they wore linen coifs, and “red caps close over them; on their bodies shirts of mail, and swords girded on with a broad belt; over all they had a white cloak reaching to the ground, with a red cross on their left shoulder; they used to wear their beards of a great length, whereas most other Orders shaved.”

† “Signifying white and fair to Christians, but black and terrible to their enemies.”—Clark.



When the Latins had madly broken the ten years' truce, concluded by Edward of England, and that Prince had left the Christians of Palestine to profit by the advantages which it offered to them, and Margat and Tripoli had fallen before the justly excited revenge of Keladun, the Sultan of Cairo, two hundred thousand Mahommedans planted themselves under the walls of the city of Acre,—the last possession of the Christians. The Grand Master of St. John had collected together a small body of Italian mercenaries, but no serviceable support could be won from the Kings of Europe. The Grand Master of the Temple, however, with the rest of the military orders, and about twelve thousand men, being joined by the king of Cyprus, resolved to undergo a siege. The greater part of the useless inhabitants were sent away by sea, and the garrison prepared to defend themselves to the last. This was the final blaze of chivalric valor that shone on the Holy Land. The numbers of the Moslems were overpowering, and after a breach had been made in the walls by the fall of what was called the *Cursed Tower*, a general assault took place. The king of Cyprus made a dastardly flight, but the Templars and the Teutonic Knights died where they stood, and the Knights of St. John only left the city to attack the rear of the besieging army. Here they met with infinite odds against them, and fell man by man, till the news came that the Grand Master of the Temple was killed and that the city was taken. They then, reduced to seven in number, reached a ship, and quitted the shores of Palestine. About an equal number of Templars fled to the interior, and thence fought their way through the land, till they gained the means of reaching Cyprus. The inhabitants of the city, who had not before departed, fled to the sea; but the elements themselves seemed to war against them, and ere they could escape, the Saracen sword dyed the sands with their blood. The Moslems then set fire to the devoted town, and the last vestige of the Christian power in Syria, was swept from the face of the earth.*

It were easy to cite instances, to an almost indefinite extent, of the moral and physical courage, and chivalric deeds of these Orders. But the space assigned to this article will not allow of it. Nor is it essential. Let it suffice, that, for two centuries, they were unrivalled for power and renown. Our present business is with the history of the Templars, which we cannot better further illustrate than by reference to the distinguished chevaliers who, through a long succession of ages, have continued to preside over the destinies of the Order.

HUGH DE PAYENS, the first Grand Master, was a scion of the illustrious family of the Counts of Champagne. His command was coeval with the origin of the Order. He died about the year 1134; and was succeeded by ROBERT OF BURGUNDY, third son of Renard the 2d, of Eraon, in the Comte of Anjou. He was formally betrothed to a lady named Jourdain Eskirat, daughter and heiress of the Lord of Chabanes, but being disappointed, and, (as a matter of course,) disgusted with the world, he renounced all its attractions, and took refuge in the house of the Brotherhood of the Temple.

EVERARD DE BARRI, the third Grand Master, was elected in 1147, having previously filled the high office of Prior of France. He was one of the one hundred and fifty mantled Knights who constituted the famous Chapter at Paris, held

*History of the Crusades.

by desire of Louis VII. of France, and Pope Eugene II., at which those potentates were present, and which was distinguished by the devotion of a certain Knight named *Bernard de Balliol*, who made a presentation of his possessions and lands in England, to the Order.

BERNARD DE TRENELLAPE was appointed to the magisterial office in 1151. He was the son of Hunbert, Lord of Trenellape, in the territory of Lyons; and was succeeded by Bertrand de Blanchefort, son of Godfrey, Lord of Guienne.

ANDREW DE MONTBAR succeeded the latter in 1165. He was the son of Bernard de Montbar and Humberga, who was a relative of the famous St. Bernard, a devoted friend and zealous patron of the Templars. He was one of the nine who first collected under de Payens and St. Omer, the founders of the Order.

PHILIP, surnamed of Naplus, was born at Naplus in Syria, but was descended from a family of Picardy. He was chosen Grand Master in 1169, and was a Templar at the time of the siege of Damascus in 1148. He was an intimate and confidential friend of Almeric, King of Jerusalem.

ODO DE ST. AMAND filled the office in 1171. He was at one time Mareschal to King Almeric, by whom he was commissioned, with Hernesius, Archbishop of Cesaræ, to proceed to Constantinople and treat with the Emperor Manuel concerning a wife for the King. As a Templar he is said to have been of a fierce disposition.

ARNOLD DE TROYE first bore the staff of power in 1180. He was Preceptor of Spain in 1167, and died at Verora, in 1184.

In fine, a succession of the most illustrious leaders of the Chivalry of Europe, governed the Order from its institution to the Grand Mastership of JACQUES DE MOLAY. That valiant Templar was descended from a noble family of Burgundy, and was the last Grand Master recognized by the rulers of Christendom. History recounts his persecution and cruel death, and the political dissolution of his chivalric Order. A variety of circumstances led to that result. The inordinate aspirations of many of its members for political influence, but more especially its power and wealth, drew upon it the suspicions and excited the avarice of the Princes of Europe, whose coffers had been nearly exhausted by the Crusades. The immediate cause of its suppression, however, is to be traced to the circumstance that, in the quarrels between Philip the Fair and Pope Boniface VIII. the Order took part against the King. From this hour, Philip, who was at once a revengeful and rapacious prince, exerted himself to compass its destruction. The death of Boniface, the brief pontificate of his immediate successor, and the elevation to the vacancy, by Philip and his Transmontaine Priests, of Bertrand de Got, Archbishop of Bordeaux,—a prelate of whom history has nothing good to record,—paved the way for the accomplishment of this design. The Grand Master of the Templars, (then at Cyprus,) was immediately summoned to France, under the pretence of concerting a new Crusade for the recovery of the Holy Land. He unhesitatingly obeyed the mandate. In his train were sixty experienced and influential Knights, who carried with them a treasure of 150,000 florins of gold, and a vast quantity of silver money. The whole, according to Sutherland, required twelve horses to carry it. This was deposited in the house of the Temple at Paris; and it was probably the intention of the Grand Master ultimately to establish the chief seat of the Order in that city. The Knights at first met with a

gracious reception, not only from the King, but from the Pope. This hypocrisy of appearance, however, was of short duration. They were soon after seized and thrown into prison; and having been subjected, in the most cruel manner, to the tortures of the rack, and the not less cruel mockery of a trial, they were falsely convicted, and barbarously condemned to be burned to death by a slow fire!¹⁸

THEY fell—but not in the open fight,
Where man contends with man in his might—
Where with dauntless breasts and iron hand,
They level the lance or grasp the brand;
As they rushed to meet the paynim foe,
And strike for the Cross the knightly blow.

They fell—but not in the battle field,
Each mail-clad Knight on his Red-Cross shield;
Nor in the foe-beleaguered wall,
Did the Temple's sworn defenders fall;
Nor in ambush wild nor foray rude,
Or 'mid the lone desert's solitude.

They died on the rack, in pain and shame,
At the martyr's stake with blighted fame:
Slander and avarice worked their spell
From the regal hall and cloister cell;
A Christian priest, and a crowned king,
Accomplished this most unholy thing.

In battle oft had they stemmed the tide,
And turned the fierce Moslem's savage pride;
Their swords and their lives they freely gave,
To guard the blest Redeemer's grave.
In Palestine yet, from sire to son,
They tell the bold deeds the Templars have done,

Vain their past fame: their judge, he was bound,
Pontiff and priest in thrall like a hound;
Hard as a rock—their groans—their prayer,
Tortures and chains availed them not there—
Deaf as the cliff to ocean's wild roar,
Blood was the price of the mitre he wore.†

The dark pile was reared—De Molay was there,
Fettered his limbs—his white locks bare;
Life he rejected to purchase with shame,‡

* Tradition informs us that while in the midst of the flames, the Grand Master, MOLAY, cited Philip and Clement to appear before the judgment seat of God within a year. The Pope died April 19th, in the same year, and the King in November!

† Before Philip would suffer the ambitious Clement to be elevated to the papal throne, he bound him to grant five conditions, four of which were explained to him previously, but the fifth was to be kept in secrecy till after his elevation. Clement pledged himself to all these terms; and as soon as he had received the tripple crown, was informed that the last dreadful condition was the destruction of the Order of the Temple.—*Hist. Chiv.*

‡ Philip offered de Molay his life, if he would confess the truth of the charges alledged against his Order,—so desirous was he for the shadow even, of a justification for his crime.

Too costly the gift, if bought with his fame;
In tortures and fire he yielded his breath,
As pure in his life—as constant in death.

His voice, ere he died, was heard 'mid the flames,
He called on his perjured judge's names;
At God's dread bar, he bade them appear
To answer their crimes ere the fall of the year;
The year had not passed o'er the martyr's doom,
Ere Pontiff and King were cold in their tomb!

It would be a useless and to us a painful task to dwell upon all the particulars connected with this horrible transaction.* De Molay protested his own and the innocence of his Order to the last; and finally met his cruel death in a manner worthy of his fame. He was executed on the very spot where now stands the statue of Henry the Fourth. "The tears of the people watered the warrior's ashes, which were carefully gathered up and treasured as a martyr's dust." The large possessions of the Order in France were of course confiscated. Similar proscription and confiscation, but under more humane circumstances, overtook them in every corner of Europe.

The German historians relate, that Clement having sent his bull for abolishing the Order, to the Archbishop of Metey, for him to enforce, that prelate summoned all his clergy together, in order that the publication might be made with greater solemnity; and that they were suddenly surprised by the entry of Wallgruffor, Count Sauvage, one of the principals of the Order, attended by twenty Templars, armed, and in their regular habits. The Count declared that he had not come to do violence to any body, but having heard of the bull against his Order, came to insist that the appeal which they made from that decree to the next council and successor of Clement, should be received, read and published. This he pressed with so much warmth and energy, that the Archbishop, not thinking it proper to refuse men whom he saw armed, complied with their demand. He afterwards sent the appeal to the Pope, who ordered him to have it examined in a Council of his Province. A synod was accordingly called, and after a long trial, and various formalities, which were then observed, the Templars of that Province were declared innocent of the crimes charged upon them. It does not appear, however, that either their possessions or their government were restored; but that their estates in the German empire, were divided between the Knights of St. John and the Teutonic Knights. The Order, however, maintained itself, as a distinct body, longer in this country, than in any of the other Provinces, and was treated, after

* The Order was accused of entertaining ambitious plans for the overthrow of all the Thrones of Europe, for the establishment of a republic of the nobility, and of harboring opinions at variance with the Catholic faith. They were also charged with worshipping the devil, of practising sorcery and unnatural vices, and adoring an image called Baphomet; all of which were malicious misrepresentations and absurd calumnies. Their principal accusers were one Nasody, an Italian, whom the Grand Master had condemned to perpetual imprisonment for his moral offences, and the Prior of Montfaucon, who had been sentenced by the Provost of Paris, to suffer rigorous pains for his disorderly life. They were vile instruments in the hands of Philip.

this occurrence, with justice and mildness. At Storititz, they retained their distinctive character so late as 1319. In Portugal a shield was thrown over them. In Spain, their aid against the Moors, who still retained the sovereignty of Grenada, was too necessary to permit of severe measures, and they were generally acquitted in that country. In England, Edward II. made an attempt to save them. This called forth a new edict from the Pope, and the King was forced to submit.

The final blow to the existence of the Order, was given by the Council held at Vienna, by order of Philip and Clement. "All the bishops who attended it," says Sutherland, "with the exception of *THREE French prelates*, entreated, but in vain, that an illustrious Order, which had for nearly two centuries, been one of the bulwarks of Christendom, should not be utterly swept away, without its principal functionaries being heard in their defence. But the votes of *three hundred mitred Priests* were of no avail against the unjust decision of a triple-crowned dotard, and the rapacity and implacability of a merciless King. After six months of procrastination, the Pope, finding the prelates firm in their opinion, rose suddenly in the midst of them, and exclaimed, that, since they would not gratify his *dear son*, the King of France, by passing a judicial sentence on the Templars, without a tedious and improper formality, *the plenitude of the Papal authority should supply every defect!* This decided the fate of the Templars." Their estates were generally confiscated; and such of them as neither Philip nor Clement could lay their rapacious hands upon, were adjudged to the Knights of St. John.

Thus fell the Templars, whose banner had for two centuries been foremost in Paynim war, and who, had they not been caught, as Fuller says, like lions in a net, would, instead of being tamely hunted down, have made good their part against all the power of France.*

But the Order was not annihilated. DE MOLAY, in anticipation of his own fate, appointed as his successor in power and dignity, JOHANNES MARCUS LAMINIUS, of Jerusalem; and from that time to the present, *there has been a regular and uninterrupted succession of Grand Masters.* The CHARTER, by which the supreme power has been transmitted, is judicial and conclusive evidence of the continued existence of the Order. This *Charter of transmission*, with the signatures of the various Grand Masters of the Temple, is preserved at Paris, with the ancient statutes of the Order, the rituals, the records, the seals, the standards, and other memorials of the ancient Templars.† And it is further in evidence, that since the murder of De Molay and his companions, the Order has been headed by the bravest cavaliers of France—by men who have thought that the shield of their

* The Templars in vain demanded their knightly privilege, to prove their innocence by their lances.

† Mr. Sutherland has the following remark:—"The Order of the Temple is still in *rigorous existence* in the chief cities of Europe; but the modern Templars affect no titular rank. Their bond of union is, like that of the Freemasons, mystical, and unrecognized as that of a legalized fraternity; and the prodigious changes that have occurred in the state of society, since the political annihilation of the Order, renders it almost impossible that it, or any other Military Brotherhood, can ever again attain princely independence."—*History of the Knights of Malta.* London, 1830.

nobility was enriched by the impression of the Red-Cross of the Templars.‡ This will fully appear from an examination of the following

CHRONOLOGICAL TABLE

OF THE GRAND MASTERS OF THE KNIGHTS TEMPLARS.*

Elected A. D.	Elected A. D.
1. Hugh de Payens, 1118	29. John de Claremont, 1349
2. Robert of Burgundy, 1139	30. Bertrand du Guesclin, 1357
3. Everard de Barri, 1147	31. John Arminiacus, 1381
4. Bernard de Trenellape, 1151	32. Bernard Arminiacus, 1392
5. Bertrand de Blanchefort, 1154	33. John Arminiacus, 1419
6. Andrew de Montbar, 1165	34. John de Croy, 1451
7. Philip of Naplus, 1169	35. Bernard Imbault, (Regent,) 1472
8. Odo de St. Amand, 1171	36. Robert de Senoncourt, 1478
9. Arnold de Troye, 1180	37. Galeatus de Salazar, 1497
10. John Terricus, 1185	38. Philip Chabot, 1516
11. Gerard Ridefort, 1187	39. Gaspard de Jaltiac Tavan- ensis, 1544
12. Robert Sablaeus, 1191	40. Henry de Montmorenci, 1574
13. Gilbert Gralius, 1196	41. Charles de Valois, 1615
14. Philip de Plessis, 1201	42. James Ruxellius de Granceio, 1651
15. William de Carnota, 1217	43. James Henry de Durefort, Duc de Duras, 1681
16. Peter de Montagu, 1218	44. Philip, Duke of Orleans, 1705
17. Arnaud de Petragrossa, 1229	45. Louis de Bourbon, Duc de Maine, 1724
18. Herman de Petragrorius, 1237	46. Louis Henry Bourbon, (Conde,) 1737
19. William de Rupefort, (Re- gent,) 1244	47. Louis Francois Bourbon, (Conti,) 1741
20. William de Sonnac, 1247	48. Louis Henry Timoleon, Duc de Cosse Brissac, 1776
21. Reginald Vichierius, 1250	49. Claude Matthew Radix de Chevillon, (Regent,) 1792
22. Thomas Beraud, 1257	50. Bernard Raymond Fabre Pal- aprat, 1804
23. William de Beaujeau, 1274	51. Sydney Smith, 1838
24. Theobald Gaudinius, 1291	
25. Jaques de Molai, 1298	
26. John Mark Lamienius, (Order suppressed,) 1314	
27. Thomas Theobald Alexan- drinus, 1324	
28. Arnold de Braque, 1340	

BERTRAND DU GUESCLIN, it will be seen, was the fifth Grand Master after De Molay. He came into office in 1357, and died in 1380. He was the only French commander who prevailed over the chivalry of Edward III.

ROBERT SENONCOURT, who presided over the Order from 1478 to 1497, was a Cavalier of one of the most ancient families of Lorraine.

PHILIP CHABOT, a renowned Captain in the reign of Francis I. wielded the staff of power from 1516 to 1543. The illustrious family of MONTMORENCY appear as Templars; and Henry, the first Duke, was Chief of the Order from 1574 to 1614.

At the close of the 17th century, the Grand Master was JAMES HENRY DE DUREFORT, Duc de Duras, a Marshal of France, and one of the most skilful soldiers

‡ Unpublished Memoirs of the Templars, by the late Charles Mills, author of the History of the Crusades.

* Several of the names are Latinized.

of Louis XIV. His successor was PHILIP, Duke of Orleans, grandfather of the present King of France.

The Grand Masters from 1724 to 1776, were three Princes of the BOURBON race, viz : Louis de Bourbon (Duke of Maine,) Louis Henry (Conde,) and Louis Francois (Conti.) Their successor was LOUIS HENRY TIMOLEON, Duke de Cosse Brissac, the descendant of an ancient family, long celebrated in French history for loyalty and gallant bearing.

About the commencement of the French revolution, the Order was under the Regency of CLAUDE MATHIEU RADIX DE CHEVILLON, which continued until 1804—in which year BERNARD DE RAYMOND, was elevated to the Grand Mastership. At his death, in 1839, he, by will, appointed for his successor, the celebrated Sir SYDNEY SMITH, of the British Navy—Admiral of the White, and Lieut. General of Marines. The London United Service Journal, of that year, remarks, that of all the numerous Orders conferred upon Admiral Smith, the most distinguished of which are Knight Commander of the Most Honorable Military Order of the Bath, Knight Grand Cross of the Royal Swedish Order of the Sword, and of the Neapolitan Order of St. Bernard and of Merit, Knight of the Ottoman Order of the Crescent, Doctor of Civil Law, Master of Arts, Fellow of the Royal Society, &c. &c.—that of the TEMPLAR CROSS is the most remarkable and interesting. *It is the self-same ornament which hung suspended from the neck of the chivalrous and adventurous RICHARD, the Lion-hearted, during his crusades against the Infidels in the Holy Land.* The form of the Cross is Latin. “It is of pure gold, and ornamented with large rubies and emeralds; an emerald of superior size in the centre, on one side and at each end, and in the centre of the reverse, carbuncles of great magnitude. Above is a crown, the upper part resembling the English Ducal coronets; and the whole is fastened to an oval frame of the same metal, set all round with precious stones, by curious filagree workmanship, and also studded with gems. At the bottom hangs a row of emeralds and other stones, bored through and secured by gold hoops to rings in the frame, much in the same fashion as the glass drops of chandeliers.” Admiral Smith, after the manner of Richard, wore it pendant to a gold chain.*

The Order in France at the present time, includes among its members many of the most distinguished noblemen and cavaliers of that nation. Montalivet, (late Minister of the Interior,) Montebello, Barthe, and others of equal eminence, are Templars. In 1826, a Templar troop was sent out from France to Greece to fight against the Turks as in the days of yore.

We have already intimated that in Portugal the Templars escaped the general persecution instituted against them by Philip and Clement. This is to be attributed to the influence, firmness, and policy of Prince DENIS, who had just before taken the Order under his special protection. With a view to its preservation, he resorted to the nominal fiction of changing its name to that of the “ORDER OF CHRIST,” and declared the supremacy thenceforth to be vested in the crown. The change was not a violent one, nor was it new. We frequently find the soldiery of the Temple indiscriminately and sometimes conjointly styled, in ancient

* Sir Sydney Smith died a year or two since. We are not able to give the name of the present Grand Master.

documents, *Militia Templi* and *Militia Christi*. It however greatly offended the See of Rome, which refused to sanction the society. But in the succeeding pontificate of John XXII. the Order was formally recognized. Its former possessions were secured to it under the new name, and it has continued to flourish, undisturbed, to the present time, with the exception of the effect which the frequent political contests in that country must have had upon it. During the last century, the Cross of the Order has been repeatedly conferred by the government of Portugal, as a reward for distinguished public services. In 1826, the Grand Prior of the Order was LOUIS ANTONIO DE FONTADO, of the house of Barbacena, a gentleman of distinguished talents and influence. He continued in office until his death in 1832. The name of his successor is unknown to us. In the spring of 1837, the Queen of Portugal directed the Cross of the Order to be conferred upon Dr. BOWRING, of London, a gentleman extensively known for his eminent literary and scientific attainments.

Nor was the Order extinguished in England. It has there however continued to occupy, if not a less distinguished, a more quiet position, than in France or Portugal. Bristol was the resting-place of a great number of the Templars and Knights of St. John, who returned with Richard the First, after the taking of Jerusalem from the Saracens. They there built what to the present time has been known as the Temple Church, and were lords of all the neighboring lands. They likewise formed the “Encampment of Baldwin,” which from that day has continued to hold regular assemblages; and which, it is believed, has faithfully preserved the ancient costume, form, ceremonies and usages of the Order. A second Encampment was at Bath, and a third at York, being the three great original Encampments in England. From these emanated the existing Encampments in London and other parts of the United Kingdom; all of which are under the Grand Mastership of the Duke of Sussex. To this source, also, is to be traced the origin of the Encampments in the United States.

It now only remains for us, in pursuance of our original purpose, to show the connection existing between the Orders of Knights Templars and Freemasonry.

According to Mr Lawrie, (an author entitled to great credit,) the Templars, like the Knights of Malta, existed in a double capacity,—as Freemasons and Knights,—and he contends that it must be evident to all who study their history, that their Masonic character chiefly predominated; that they deduced the name of their institution, and their external observances, from the usages of Chivalry, to conceal from the Roman Pontiff the primary object of their Order, and to hold their secret meetings free from suspicion. About this time, indeed, the Church of Rome sanctioned the fraternity of operative Masons, and permitted them to perform their ceremonies without molestation or fear. But this clemency was the offspring of necessity. The same interested motive, however, which prompted his Holiness to patronize that travelling association, could never influence him to countenance the duplicity of the Templars, or allow them to exist in their Masonic capacity. Indeed it was the discovery that they practised ceremonies from which all but the regularly initiated were excluded, that occasioned, in a great degree, the unhappy difficulties in which they were subsequently involved. It may appear surprising, that such zealous defenders of the Catholic religion, as were the Templars, should practise the observances of an institution which the

church of Rome has, with but a single exception, always persecuted with the bitterest hostility. But let it be remembered that about the middle of the 18th century, when Freemasonry was prohibited in the Ecclesiastical States by a papal bull, the members of the Romish church in Germany, adopted the same rule of action. They were so attached to the principles and practices of the Fraternity, that they formed what they called a new association, into which they professed to admit none but the firm friends of the Papal Hierachy. In this manner, by flattering the pride of the Church, they eluded its vigilance, and preserved the spirit of Freemasonry, by simply changing its name.*

It may be proper here to inquire, how the Templars became the depositaries of Freemasonry? In Syria and the adjacent countries, either originated or flourished, nearly all the ancient secret associations, of which we have any knowledge. It was here that the Dyonisian artists, the Essenes, and the Kasideans arose. From this country also came that travelling association of Masons, to which we have just alluded. And we are assured that there existed, so late as the year 1794, on Mount Libanus, one of the ancient Syriac fraternities.† As the Order of the Templars, therefore, was originally formed in Syria, and existed there for a considerable length of time, it would be no improbable supposition that, if the founders were not originally Masons, the Order received the Masonic knowledge of which they are known to have been in possession, from the Lodges in that quarter. But in this particular we are not left to conjecture. We are expressly informed by a foreign author,‡ who was well read in the history and customs of Syria, that the Knights Templars were actually members of the Syriac fraternities. Besides, one of the most learned and powerful Antimasons—powerful because of his learning—who ever wrote (we refer to the Abbe Barruel,) maintains that the Knights Templars were a branch of Freemasonry; and he reproaches the Masons in terms of the bitterest invective, as being connected with an Order of Knighthood, which, in his opinion, was guilty of unparalleled wickedness and profanation. But this point is so obvious, and so readily conceded by all writers on the subject—not excepting our enemies—that to pursue it further would be a work of supererogation. Enough, we think, has been said to show that the Templars formed the intermediate link in the chain which connected Chivalry with Freemasonry.

* The members of the new association alluded to, were denominated *Mopses*, from the German word *mops*, signifying young mastiff, which was deemed a proper representative of the mutual fidelity and attachment of the Brethren. It was instituted about 1740, by several German Masons of distinction, who, though steady friends to the church of Rome, disapproved of its proscriptive proceedings against the Fraternity, and determined to preserve it from the ruin with which it was threatened. The association was patronized by many of the most illustrious characters in Germany; the Lodges consisted of the most respectable members of the community; and several Princes of the empire were Grand Masters of the Order.

† Anthologia Hibernica, 1794.

‡ Adler de Drusis Montis Libani. Rome, 1786.

ALL'S RIGHT.

A MASONIC DUET.

PROTECTED by a master power,
In life's high noon, or final hour,
Our one GRAND LODGE, the world, is found,
And all mankind as Brothers bound;
Our SECRETS form a moral store,
The Tyler, conscience, guards the door.
Who comes here?—A stranger seeks the light!
The sign—your hand—the word—all's right.

Depending on Masonic aid,
By line and compass level made,
The Master draws the social plan,
To labor calls on every man;
While Truth her great foundation lays,
And by degrees we merit raise.
Who comes here?—A Brother claims the light!
The sign—your hand—the word—all's right.

Supported by Faith, Hope and Love,
Till rolling years shall cease to move;
Strong in our FAITH, HOPE cheers our hearts,
And LOVE to God and man imparts.
Our Lodge thus built, for ages past
Has lasted, and shall ever last.
Who comes here?—A Brother claims the light!
The sign—your hand—the word—all's right.

UTILITY OF PRIMITIVE MASONRY.

AN EXTRACT.

WERE it possible to awaken the departed nations of the earth, and, giving to the Egyptian, the Syrian, and the Chaldean a tongue, bid them declare the vast benefits that have accrued to mankind from the silent but powerful operations of Freemasonry, how would the cynic and sceptical philosopher start to find that the sciences, whose pursuit had strengthened their mental powers—the learning, whose possession had made them proud—the refinements of civilization, which habit had rendered necessary to their existence—were the vigorous offspring of that venerable parent, whose claims they had so scornfully rejected. Eternal as the benefits conferred, would be the gratitude of the whole human race to those early Brethren, who devoted their time and energies to improve the condition of mankind, could they but trace the progress of the Order through the persecutions of cruelty, the opposition of bigotry, and the equally fatal darkness of ignorance and prejudice. To encounter these enemies to human happiness, to destroy this hydra, the good, the enlightened, and benevolent, of all nations, enlisted under the sacred banner of Masonry; lessening by their inventive genius, the wants and miseries of savage life, and gradually adorning it with those social charms which form the great bond of union throughout the world.

CHARACTER OF THE MASONIC INSTITUTION.

An Address delivered at Yazoo, Miss. Dec. 27, 1841.

BY HAYDEN LEAVEL, M. D.

It is not our purpose on this occasion, to go into an account of the origin of Masonry, or to trace its history through the several thousand years of its existence.

We are ever disposed to venerate Institutions of antiquated origin, and when it is seen that an Institution survives the revolution of empires, the wreck of governments, and Time's mouldering influence, still remaining unchanged, stamped with its primitive identity, unharmed in its strength, its beauty and its proportions, we are at once impressed with the conviction that it bears the hallowed preservation of the Supreme Ruler of the Universe.

These distinguished characteristics of Divine protection encircle Masonry in every step of its existence,—but we ask not your favorable estimation of this Institution simply because it has been thus sustained in by-gone days, or in consequence of its first principles being clearly communicated in the Book of Genesis, or from its unnumbered honorable votaries in every period of its history.

Assuredly it were a delightful engagement to call into recollection the tender concern our Heavenly Father has condescendingly manifested in preserving the Institution of Masonry, and also to dwell on its influence over the human mind in all the different ages of the world; but more especially during those dark times when it stood as a spot of verdure amid the wide expanse of sterile desolation, sublimely raising man to the elevated observance of social duties and moral obligations, when governments of a civil character proved powerless and ineffectual in subjecting man to a regard for the rights of his fellows.

In these particulars, Masonry might be presented with very imposing influence, at once exciting the admiration, and winning upon the feelings.

We are, however, persuaded that the principles on which Masonry is founded, are so firmly fixed in the constitution of the human mind, and its adaptation to supply an important link in the chain of relations existing between man and man, are so clearly obvious when examined into, that we prefer reverting directly to first principles, in order to impress the community with the conviction that men really need such an Institution as Masonry.

We come then to the inquiry, what need have we of Masonry in a land like ours, where the light of revelation reaches almost every mind, and where Christian Churches are organized, and the hallowed precepts of Gospel Truth taught and enforced from the pulpit; inculcated in our seminaries, academies and colleges; ingrafted in our domestic discipline, and where civil government has attained to such high perfection in protecting our individual rights, and in pressing upon man the obligations he owes to his fellows?

Were the precepts of Christianity innately found in every heart, and were all mankind under the protection of the same civil government, and that government moulded in the pure and perfect light of this sacred volume, [the Bible] or the whole human family restored to that communion Adam enjoyed with his Maker in Paradise, then would we cease to feel a necessity for such an Institution as Masonry. As long, however, as Christianity continues divided into sects, and its boundaries are confined to certain districts, and portions of the community fail to come into subordination to its doctrines and ordinances, and as long as mankind are separated into different civil governments, such an Institution as Masonry will continue to exert a salutary influence in promoting the happiness of mankind.

In civil governments, we view a community surrendering certain privileges and coming under obligations of mutual protection, and much is thereby accomplished in a well regulated and a well administered government, conducing to the comfort, the well-being, the safety and happiness of man.

Were we, however, to rely on civil government to direct and constrain us to

attend to all the tender and varied relations of life,—of social, moral and religious duties to our fellows, how inadequate would the arm of civil power prove to raise us to that high standard of moral obligation, which shall bring our hearts to enter warmly, affectionately and feelingly into the distresses, afflictions and sufferings of the human family.

It will at once be conceded by every observing and candid mind, that notwithstanding the lessons of religious instruction received in the nursery, in our schools, and from the faithful preaching of God's word by the able and talented ministers in the different branches of the Christian Church, that a large portion of the community are not thereby brought into a covenant, or an engagement, to be governed by its commands, or to practise its precepts.

Among that portion of the community who are not reached by the regularly instituted exercises of the Christian Church, there are thousands and thousands who, by the Masonic Fraternity, are indirectly brought under the influence of many of the leading duties enjoined upon us in the Bible.

Masonry does not pretend to teach any thing in the relations of man to man, and of man to his *Creator*, but what we find communicated in Divine Revelation.

The whole Masonic Fraternity may therefore be considered as *an association of individuals engaging to practise CERTAIN duties enjoined upon man in the WORD OF GOD.*

We will glance at what Masonry aims to accomplish, and every Bible-reader will readily perceive the source from whence our lessons are derived.

And, 1st—Our Order regards man as a degenerate and fallen being, under the influence of various evil passions and corrupt appetites; his mind darkened by sin, and his energies enfeebled by indulgence in transgression. We also consider him as a moral agent, not as a mere automaton or puppet, moving under laws of necessity; but as possessing a will, a self-choosing, a self-selecting power, which all the created intelligences in the wide expanse of universal being, cannot force, and which the Supreme Ruler of the Universe, condescendingly allows us to exercise without *forcing* us into subjection, even unto himself.

Thus viewing man, we are led to inquire where can he learn what is right, and from what source can he receive strength to perform it?

This brings us directly to contemplate the character and the attributes of the Supreme Being. And here the teachings of Masonry begin. And although "the Heavens declare the glory of God, and the firmament showeth forth His handy work," yet we turn not to the dim light of Nature, in order, as the Poet would say,

"To look through Nature up to Nature's God,"

but we turn to the precious gift of God's word, the Revelation He has made to us of his own will, for the regulation of our lives, instruction in the great duties of morality, and to bring us into an acquaintance with the principles of *justice* and of *truth*.

Mark the majesty and the grandeur with which the instructions of Masonry begin.

There is the conception of the God of Revelation, the First Cause of all things; existing "from eternity to eternity," without variableness or shadow of turning; infinite in wisdom and might; filling heaven and earth with his presence; essentially holy, just and true; yet delighting in the exercise of mercy and benevolence. The Judge of men, their lawgiver, with his all-seeing eye on every transgression, and the Sword of Justice unsheathed and ready to punish. Yet in the plenitude of his compassion to our race, he gives his son to redeem us, and his Spirit to renew our nature.

What thoughts are these! apprehended by the most unlettered Masons, can they fail to elevate and transform the mind? Here, Brethren of the mystic tie, it is the privilege of "us all to behold as in a glass the Glory of the Lord, and to be changed into the same image from Glory to Glory!"

In our Lodges the volume of nature is viewed in the light of revelation, and

thus seen, it assumes a new appearance. It is then no longer an effect without a known cause, nor a means without any visible tendency to an end ; but it is recognized as the work of an intelligent Being, displaying, upon a grand and extensive scale, his infinite wisdom and unbounded beneficence.

Masonry teaches that two leading purposes appear to have been in the view of the Almighty, in the creation of the globe. One of these was to provide for the natural wants of the creatures which he designed to inhabit it ; consequently, we assert, that the earth, as the habitation of man, is furnished with every accommodation for his convenience and comfort. The other purpose we regard as having been in the view of the Almighty in the creation of our earth, as of a moral character. We labor in our Masonic instructions, to impress every mind with the conviction that Jehovah designed man to mark His wisdom and goodness in the constitution of the world, and the means by which He, as our universal *Parent*, supplies the wants of his dependent family, in order to bring every man to yield a sincere and hearty obedience to God, "and give him the glory due unto his name :"—believing that such views are calculated to awaken not only his admiration, but his devotion ; and that they will not only excite his wonder, but his gratitude. And in our Lodges every thing is well calculated to accomplish these ends. There, every object we behold leads us up to our Almighty Creator, and declares His glory. The invisible things of God are revealed to the pious Mason, "by things which do appear." There, in those sacred retreats, shut out from the tumultuous cares of life, he reflects upon himself, looks at the constitution of his own frame, sees the marks of the most exquisite skill, and of Almighty power ! Our thoughts are carried over the surface of the earth we inhabit, its continents and oceans ; its varying climes and changing seasons ; its numerous productions and its myriads of inhabitants ; we behold the regularity of the laws by which our earth is governed, the harmony of every operation of that energy by which it is supported. In all these we discover the works of the Lord, and the operations of His hand, and are often brought to cry out under the inspiration of these lofty and ennobling sentiments, in the language of David, "O Lord, how manifold are thy works ! in wisdom hast thou made them all !" "the earth is full of thy riches ; so is the great and wide sea, wherein are things innumerable. These all wait upon thee, and thou givest them their meat in due season ; thou openest thine hand and they are filled with good." With what reverential emotions every truly Masonic heart has been filled in viewing the covering of our Lodges, as no less than a clouded canopy, or a starry-decked heaven. Lifting up his eyes to the celestial expanse above him, viewing the wonders which this interior part of the temple of the universe discloses ; these lofty sentiments and these enlarged conceptions are confirmed, and in the fulness of his enraptured soul, he exclaims, "when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; what is man, that thou art mindful of him ? and the son of man, that thou visitest him ?"

Thus it is that Masonry takes hold of the volume of nature, and unfolds it and illuminates the characters in which the Divine glories are therein depicted. What is thus seen, must be felt by every heart but that of adamant. Knowledge is thereby enlarged, and we may justly expect that devotion will be enkindled, and the soul melted into Brotherly love.

We stop not to dwell on the moral effects of Masonry in detail ; nor will we speak of many of those moral triumphs that surround our Institution with a glory which neither philosophy, nor legislation, nor arts can pretend to equal ;—the cruel customs it has abrogated, the barbarous nations it has civilized, the superstitions and idolatries it has destroyed, and the kindly influence it has shed upon the laws and the manners of nations. We shall not emphasize upon its opposition to slavery and to war, and the influence it has had in regulating the relations of sovereign and subject, master and servant,—I do not say master and slave,—for no Mason will hold a Mason in bondage ; or upon its no less glorious triumphs over the selfishness of man, in the thousand charities it has brought him to perform, and which continue to be performed in our own day and time. The

benevolence of our Order, notwithstanding our guarded movements to keep the exhibition of our alms-giving, and our watchfulness to alleviate the sufferings of the human family from the public eye, have become proverbial. There are things our Order have ever been enabled to keep the world from discovering, but the happy families we have created, the eyes of age we have lighted up, the beds of sickness we have softened, has produced such gladness and rejoicing in the hearts of the children of men, that the songs of praise have gone forth upon the wings of the wind, and have been sung by "every land and by every tongue."

What heart that assembles here will not join with us in saying of such an Institution as this, prosperity be within thy walls ;—for my brethren and my companions sake, I will say, "Peace be within thee !" "If I forget thee, O Jerusalem,"—O, Masonry "let my right hand forget her cunning." Institution of light, may thy glory brighten ;—Institution of liberty, may thy freedom be immortal ;—Institution of charity, may thy hand never lack what thou hast a heart to give ;—may thy character be as the spotless sun ;—thy temple never to be trodden with hostile feet ;—may wasting and destruction be removed far away from thee. May God, even thine own God, bless thee ! But should the time ever roll on, when our sins shall cause God to be angry with us, and should he allow some insulting foe to domineer over us, and deprive us of the liberty of assembling in our Lodges, and should any of us as Masons be brought to groan in the captivity of some despotic monarch ; yet, even then, we have one resource ; we will go to our God in prayer, we will stand between the living and the dead ; we will say, "Be not angry against us forever, draw not out thy wrath to all generations." Then, O God, remember the prayer we offer this day, and when thy grace is sought for our Order, "hear thou in heaven, and when thou hearest forgive and save thy people."

Masonry brings before the mind the amiableness and loveliness of virtue. How virtue feeds the soul we may judge by contrast. Vice enfeebles. The strongest minds held under the power of sin, are slow to understand. They have but little strength of will ; or if they have that, they have but little power to execute. See the mightiest intellects captivated and enslaved by passion, the conquerors of the world held in chains ; the most profound philosophers, the loftiest genius, dragged along by the petty feelings of pride, envy, and the grosser vices,—then view our Institution as inculcating that holiness which is strength,—the strength of angels,—the strength of glorified human spirits. We are strong in proportion to its increase, because, as we are made partakers of the Divine nature, we are more vitally united to God ! "Brethren of the Mystic Tie," are your minds stamped with the seal of virtue ? If they are not, it is in vain that lessons of instruction have been given you ; it is in vain that you approve of and admire Masonry ; that you speak of and delight in its beauties ; that you feel the force of its doctrines intellectually. Masonry is operative, and its precepts must be reduced to practice. There is such a thing as being nominal Masons. He that governs not his appetites, his passions, is not imbued with the true spirit of Masonry, and till the appetites and the passions are conquered, you must remain as a standing mockery of the majesty of the very Institution of which you bear the name.

There is such a thing as acknowledging the height, the depth, the glory, the excellency of our time-honored Institution ; as being convinced that it bears the impress of God ; the seal and sanction of our Heavenly Father ; and its beauties may be a matter of endless wonder, and it may excite all that is powerful and move all that is tender in the soul ; knowledge may increase its stores ; genius light its fires ; poetry drink its inspiration ; intellect send down its deepest lines and find the depths still unfathomable ! But if wonder only be gratified ; if genius only be excited ; if sentiment only be stirred ; if knowledge only be fed,—"wo" be to me that I ever beheld in Masonic light the obligations of BROTHERLY LOVE, of TRUTH, of TEMPERANCE, FORTITUDE, PRUDENCE and JUSTICE ! If I have converted into speculation that which should have been reduced to practice ; if I have merely admired that which should have

urged me on to duty ; if I have talked and not acted ; if I have inculcated lessons to others and not come under their influence myself ; if I have only gazed in the outer courts on the majesty of the Temple, forgetful that it is the "secret place of thunder," and that the bolt which has been laying passive in the hands of a righteous God, must at length be hurled by inexorable Justice on my faithless and guilty soul ; then, O then, how will those emblems which have pointed me to duty, which have been redolent and charged in so many varied ways with such hallowed and precious instruction, increase my guilt.

Every lesson in Masonry, tends to plant in the soul of man true and genuine courage. "That noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice;" and when fully imbedded in the heart, becomes a spring of action arousing to every duty, enabling us to consecrate health and life to this blessed service. Be armed, Brethren, in the panoply of this virtue ; you may be travelling with a Brother, through the pestilential ravages of the "yellow tyrant of the tropics," and he may be seized with the disease ; stamped with this virtue, and Brotherly love burning warm in your hearts, you will brave the risk of contagion and fever, and will stand by his bed, and with a heart burning with affection, will alleviate his sufferings and comfort him in his afflictions. And some of us may be even called to suffer martyrdom in the cause of Masonic truth. Yes ; even this may be put among the possibilities which lie before you. Some rude attack may be made to extort from us those inestimable "secrets" with which we have been so solemnly entrusted, and which were emblematically represented in our first admission into the Lodge, and we may be called upon, in truth, to represent our illustrious Grand Master. My Brethren, should any of us be called upon in our uncertain travels through life, to lay down our lives in this sacred cause, never, O never, let the thought of shrinking into its betrayal find an entrance into our minds. Stand as firm as the beaten anvil. Our Masonic fathers have been banished into exile, as was the illustrious patron of our Craft, whose virtues we this day celebrate. Others have had to mark the track of service with their life's blood, and by these heroic examples the purity of our Institution has remained unsullied, and its benefits been handed down to us and to our children. Shall we not with equal fidelity preserve it, in order to hand it down to future generations ? From this steady and determined purpose, never let death in its most terrific form turn us.

We come now to the consideration of that leading, prominent and distinguished characteristic of our "Order," *Brotherly Love*. This is that mighty principle which kindles coldness into ardor, and transforms the affections of the apathetic, and the rugged temperament, as well as those of a bland, mild, and compassionate disposition, into its own unbounded, enlarged and expanded fullness. O ! the strength of this heaven-born principle ! And how rapturously can we dwell on our success in writing this principle on the inmost soul of all who are "raised" to the third degree in Masonry. And how it encourages when we find it requisite to leave our domestic firesides ; to go away from the pleasures of the social circle, and to turn aside from the alluring pursuits of fortune, in order in the silence of the dews of night, to go into the sacred retreats of our Order ; there to work, and strive, and lecture, long after surrounding nature shall have been mantled in repose, that we may bring some insubordinate heart into a reception of this glowing love ; and then, O then, when we find that from all past experience, this principle of love will take such deep root, that it entwines itself so thoroughly around every cord and tendril of his heart, as still to abide with him while the pulse of life shall beat ; O, how it encourages and urges us zealously onward in the communication of this soul-moving principle. We have alluded to the indestructibility of this principle. Members of our Order may give way to the frailties of nature ; may be drawn into the whirlpool of intemperance, and all our tears, efforts and entreaties may prove ineffectual in keeping them from being engulfed therein ; yet at the very moment when the surges of intemperance shall be dashing their last waves against his frail bark, and when that hideous mass of deformity shall have attained the acme of their debasing influence upon his na-

ture, still this precious gem, this sparkling jewel, is living in his soul. His eye still beams with Brotherly love, his heart is still stirred with the emotions of Fraternal affection, and as long as the hand can express the feelings, he seeks in the cordial shake of a Brother's hand, as he bids the world adieu, to communicate to the whole Brotherhood the abiding strength of this principle.

This principle of love has laid hold of the wrinkled, the deformed and the withered heart of envy, and triumphed over it. It has been brought to bear in its influence over the sepulchral rottenness of the heart, of the offensive and foul-tongued slanderer, and has gained its trophies.

"By the exercise of Brotherly love, we are taught to regard the whole human species as one family ; the high and low, the rich and poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise remain at a perpetual distance."

Christians and fellow-citizens, oppose not this venerable Institution. It meets important requisites of fallen and degenerate man. It has nothing in it of the spirit of opposition to our civil Institutions, but sustains them ; inculcates the precepts of religion, and is ready to extend its usefulness to all the children of men. We know not on what ground any set of men, or any religious body, can say we have no right to do all the good we can to the community among whom we live, and to object that we shall ourselves be aided in buffeting the storms of life by this Fraternal association.

"Brethren of the Mystic Tie,"—in coming to the close of my address, allow me to inquire, are you ready to enter into "that spiritual temple—that house not made with hands, eternal in the heavens ?" It is to be greatly feared that some of you have looked at Masonry only in connection with the present existence. If this be the case, I beg you to come up to a nobler estimate of its worth. Shall you have been so often pointed in our Lodges to the emblematic hour glass, to impress on you the shortness of life and the unceasing approaches of death, and shall you therein so often have viewed man as standing under the scythe of Time, and that scythe ready to cut him down, and still stand in the outer courts of the temple, unclothed in the garments of salvation ? O, be aroused to a sense of your soul's value. In that pot of incense, ever burning with fervent heat, which stands before you in your Masonic Chart, you are faithfully admonished that supreme love to God must burn in your hearts, in order that you may see his face in peace. That very Bible whose precepts we so much revere, and from which we derive all our lessons of instruction, urges you to receive all the strength and beauty of holiness into your hearts. The Holy Spirit is continually engaged by his secret calls, his powerful influences, inspiring you with holy feelings, pressing you by urgent motives, contending against your obstinacy, and proposing if you will yield to its direction, to dwell in you and guard you from danger, and to shed abroad in your hearts those hallowing and refreshing influences which shall complete the work of eternal salvation to your souls.

Brethren, look within the veil and behold the fulness of the blessings laid up for you in heavenly places. And now receive into your understandings and consciences, that heavenly renewal which spreads an intensity of light and of heat into every recess of the soul. Press onward, till you have that love which kindles and feeds the secret fires of devotion ; and which, like the warmth of summer, converts the dark and sterile soul into life, and verdure, and fruitfulness ; animating every affection, invigorating every service, giving vital pulses to the courage, strengthening for all conflicts, and continuing its sacred operations till the heart is purged from all sin, and its grovelling alloy of earthliness, and rendered meet for high fellowship with God forever and ever. Brethren, thousands of the most excellent of our Order have gone to heaven ; yea, a number which no man can number, are now keeping their eternal Sabbath in that sanctuary above ; then let our hope fix her steady gaze on this scene, and shall we not be charmed by the songs sung there, and be encouraged to lose sight of the transient cares of life, in order to enter into the society of "the just made perfect" All who have

gone before us are men of like passions to our own ; they also abode on this low earth—this world of troubles—and the same ship of Zion in which they passed over the great gulf between sinful man and the residence of a holy God, stands ready to carry us ; and the same shining pathway they travelled, shall continue till the drama of time draws to a close ; and as all who seek this way of peace shall find it, so shall all who travel by it to the end of life, be joined with the redeemed on earth in the great Lodge above. Some of that throng were the guiltiest of men. View a Paul imbruing his hands in Christian blood ; yet his stains of deep crimson were washed away in that same fountain, which still stands open to us. They were once in the midst of the business of life, just as we are, undergoing the same labors, incident to the same sufferings and sorrows, through which we may now be passing ; they were once as distant as we from glory, honor and immortality, and yet they are now within the veil. All this is made known to us to inspire our hope, and bring us into a lively exercise of faith and confidence in the same gracious scheme of redemption. Brethren, if we shall press on to conquest, we shall then see that our spiritual conflicts, our sorrows, our snares, our temptations and dangers, have worked out unto us a more abundant entrance into the kingdom of glory. Our hearts may sometimes be wounded by our unfaithfulness ; our startling fears may sometimes gather around us ; we at times may shudder at the thought of the gloom of the shadow of death ; but then let our ears catch “ the song of the redeemed as the voice of many waters,” and our souls will be inspired with renewed ardor and quenchless zeal, till with the Royal Arch Mason, “ Holiness unto the Lord” shall be written on our breastplate and our shield.

Brethren, let us press onward unto holiness—then shall our Order stand forth, beauteous in their architecture, and ample as the earth in their sweep. Ere long, Brethren, the top stone of the spiritual temple shall be brought with shouting, and then God and man shall there meet in constant worship, shouting forth the praises of Him who hath brought them out of darkness into this marvellous light.

Come, Brethren, come into the spiritual temple ! then shall the countenance of God shine upon us ; then shall we unite with them who have already gone into this spiritual building, in their ascriptions of praises to Him that sitteth upon the Throne, and with them sing, “ Worthy is the Lamb that is in the midst of the Throne.” O, for a brighter view ! a nearer approach ! Blessed Saviour, teach us all to follow thee ! Bring our spirits ever to abide where thou art ! So mote it be ! So mote it be ! —AMEN !

SONG.

MASONIC SYMBOLS.

BELIEVE me if ev'ry strange symbol and sign
Which we gaze on so fondly tonight,
Convey'd not some moral—some lesson divine,
We would banish them all from our sight ;
As this moment they are, they shall be adored,
Though the world unmasonic, condemn,
While to us they such precepts of virtue afford
Or our actions are measured by them.

'Tis not the mere form of the COMPASS and SQUARE
That to us can such pleasures impart,
No ! it is the deep MORAL inculcated there
Which is stamp'd on each true Mason's heart.
Oh ! a Lodge of Freemasons, where'er it may be,
Is the dwelling of FRIENDSHIP and LOVE,
For there's none who in thought or in action can flee
From the ALL-SEEING EYE that's above.

PRACTICAL ADVANTAGES OF MASONRY.

AN ANECDOTE.

THE following anecdote, originally published in a London periodical, is vouched by authenticity from the Royal Somerset House, and Inverness Lodge, No. 4.

On the 27th November, 1812, a large and valuable fleet sailed from Spithead for the West Indies, under the convoy of the *Queen*, man-of-war. A very short time after their sailing, a most violent tempest arose, and this valuable convoy was so much dispersed, that only forty sail remained under the protection of the “Consort.” At this untoward crisis, it happened that the *Gloire*, French frigate of fortyfour guns, was cruising betwixt the Western Islands and Ferrol, and fell in with the numerous stragglers of this ill-fated convoy. After this calamitous dispersion, this powerful frigate, amongst the dispersed and unarmed, made many captures and valuable prizes, and amongst the rest, the ship *Princess Royal*, Capt. Alexander Foster, a fine ship of 400 tons, laden with plantation stores for the Island of Jamaica. Capt. Foster, on being taken on board the French frigate *Gloire*, to deliver his papers, took the opportunity of making himself known as a *Mason*, to the brave and chivalrous commander of that frigate, and was thereupon ordered into the commander's cabin. He was politely informed that the “mystic tie” was recognized ; that the duty which he owed to his Emperor and the country he served, was paramount, and consequently his first care, and that his next duty was that which he owed as a man and as a Mason—“To serve a Brother in the hour of need.” Feeling himself encumbered by his numerous captives, and wishing to continue a cruise destructive to the English commerce, as strictly compatible with his duty, he deemed that with honor he could show his respect for the Craft, by making “Brother Captain Foster” a present of his ship the *Princess Royal* and her cargo, as *cartel* to receive from the said frigate all the prisoners by whom he was then encumbered ; a condition most gratefully and most fraternally accepted. Thus liberated, the *Princess Royal* proceeded on her course, and landed and set at liberty the numerous captives at Barbadoes, and then proceeded on to her ultimate destination, Jamaica, where she delivered her cargo of supplies, and loaded back for the port of London, where she soon after arrived in safety.

The peculiar circumstances of this case, led Captain Foster, advisedly, to apply to the Admiralty Court for salvage ; and after very deliberate investigation and proof, if my memory serves right, a sum of 500*l.* was awarded. But, nevertheless, so romantic and doubtful was this occurrence deemed, that on information said to have been communicated by the Collector of the Customs in Jamaica, the said ship *Princess Royal* was seized in London, upon the presumption that she had been ransomed, and consequently had forfeited her privileges as a British ship. After a most searching and diligent inquiry, and an appeal to the Privy Council, the ship was liberated from this unworthy restraint.

The narrator of this incident was the acting party to procure the release, and to preserve the privileges of this ship to her British owner. He was cognizant of every fact, and it produced upon his mind the desire of knowing more of a science which displayed Brotherly love and affection in *reality*, and without show or affectation. He became one amongst Masons immediately thereafter, and now labors as a Mason to do good within his sphere.

MASONRY AMONG THE ARABS.

In our third number we took occasion to refer to the existence of Masonry among the Arabs, and to recite an anecdote illustrative of its influence over the wild passions of that uncivilized portion of the human race. We also took occasion to speak of the benefits its introduction among them, afforded to travellers whom business or curiosity might lead into the desert: In further illustration of this we give the following, which we find in the London Review for December, 1841:—

"It is now some twenty years since, that Capt. E. late a member of one of our University Lodges, was travelling in Egypt. The present liberal ruler, Mehemet Ali, had not at the time the power he now possesses, and the English character was not then so well understood in that country. The captain was accompanied by his servant, an active and intelligent young man; they were attacked in the desert by the Arabs; the captain made a very resolute stand, and slew two of the robbers. He was with his servant soon overpowered, and they were conveyed to the robbers' retreat, when they were separated. It was settled so that the captain's life should be forfeited, and he awaited his cruel destiny with as much fortitude as a brave man could feel. Instead of this awful sentence, he was, however, agreeably surprised in the morning by his servant's approach, with the joyful intelligence that his sentence was not only remitted, but that he was at liberty to resume his journey, and this retributive justice was accompanied by the restoration of every article of the property of which he had been previously plundered! Is it to be wondered at, that his gratitude to his servant ended in his taking early steps to claim a nearer association to him as a Brother in the Craft? for by the exchange of the mysterious secret, the robber of the desert kept faith with a Brother Mason."

MASONIC INTELLIGENCE.

INDIA.

DESCRIPTION OF THAT PART OF THE NEW MASONIC HALL, AT CALCUTTA, KNOWN AS THE TEMPLE.

The temple is sixty feet in length and twentyseven in breadth. At the east, or throne end, there is a dais sixteen feet in length, extending across the whole breadth of the Temple. This dais is ascended by three steps, and is painted to represent marble tiles. On the extreme east is the throne, supported by three semicircular steps, over which hangs a canopy of purple velvet, approaching in shape, as near as possible, to the beautiful canopy in the Temple of Freemasons' Hall, London. The drapery of this canopy, is of purple velvet, lined with crimson taffeta, and ornamented with broad gold lace, and gold fringe and tassels. On the right and left of the throne are two elegant Masonic chairs, upholstered with crimson velvet and gilt nails, for the Deputy and Past Deputy Grand Masters. These rest on platforms, covered with fine purple cloth, edged with gold lace. The standard of the Grand Lodge of Bengal is on the right, and the banner of the Grand Master on the left, of the throne. Round the dais are arranged seats for the Grand Officers, Past Grand Officers, and Grand Stewards. The

front of the dais is ornamented with a light rail, upholstered with purple velvet, and gilt nails, supported by gilded pillars two and a half feet in height. Between these pillars are emblems of the Grand Master's Office, the square and compasses united, done in clear gold. Over the front of the dais is a drapery of azure-colored silk, hung in festoons, trimmed with gold lace and fringe. Round the remaining portion of the Temple runs a dais of two steps, the upper one three feet in breadth. This dais is also painted to represent marble tiles, and on it are placed seats for the accommodation of the members of the Grand Lodge. On the west and south are platforms slightly elevated above the dais, for the Grand Wardens, whose chairs are of carved mahogany, the backs upholstered with crimson velvet, and supported each by four columns, representing the Doric and Ionic orders. The Treasurer and Secretary have their seats raised a little, and their table is covered with velvet and gold lace. Round the back of the dais runs a light rail supported by eight round gilded pillars, and eighteen pilasters, at equal distances. The rail is covered with purple velvet, and ornamented with gilt nails. Between the pillars and pilasters are Masonic emblems in gold, which give a finished and elegant appearance to the whole. The floor is covered with oil-cloth, representing the mosaic pavement, surrounded by a tessellated border. The Temple is lighted by two elegant chandeliers, each having six argand lights, with a number of small and hanging lights. Round the walls are tastefully arranged the warrants of the different Lodges, with framed scripture prints, referring to occurrences celebrated in Masonry. The Temple is kept cool by two punkahs, running nearly the whole length on either side, with two smaller ones at each end; these are Masonically ornamented, and rather add to, than detract from, the general appearance. In fact, we have seldom seen, says the writer of this description, any thing more unique and elegant in appearance than this Masonic Temple; and it is not probably surpassed by any thing of the kind even in England.

The decorations and improvements were designed by the R. W. Br. A. Grant, the Prov. G. Secretary, and were executed under his directions.

SCOTLAND.

St. Andrew's Day—30th November—was very generally celebrated by the Fraternity, throughout Scotland. In our last we gave an account of the Installation of Lord Fitz-Clarence, as Grand Master, and of the ceremonies and festivities consequent on the occasion. The R. W. Br. N. C. Loyd, was appointed Prov. Grand Master for New Zealand, and the R. W. Br. John Melville, of Bennoch, for Fife.

EDINBURGH.—The ancient Canongate Kilwinning Lodge held its annual meeting on the same day, and chose the R. W. James Blair, of Glentfoot, for their Master,—the R. W. Br. Aytoun, (one of the most skilful Masons in Scotland,) having declined a re-election. The Brethren then joined in the festivities of the day.

GREENOCK.—St. John's Lodge held their annual meeting and chose their officers; after which 85*l*. were bestowed in charity, for the relief of widows and aged Brethren, and the distressed operatives of Paisely.

PERTH.—Royal Arch and St. Andrew's Lodges both held their annual meetings this day. The latter chose the Right Hon. the Earl of Mansfield for its Master, and afterwards united in the festivities of the day.

BANUFF.—St. Andrew's Lodge made choice of the Right Hon. Earl of Fife as Hon. G. Master, and at 5 o'clock sat down to an excellent dinner. "The evening was spent in true Masonic harmony."

ABERDEEN.—The Lodge at this place, which ranks among its members many of the most respectable gentlemen of the town and country, attained its 300th anniversary on the 30th November! The members have it in contemplation to celebrate at an early day, the *third centenary* of their formation, by a splendid banquet.

The day was also observed by the Lodges at Dumfries, Elgin, Montrose, &c. &c.

WEST INDIES.

TRINIDAD.—A new Masonic Hall, at the corner of Lower Prince and Edward streets, was dedicated and consecrated on the 6th July last, for the use of Philanthropic Lodge. The Rev. David Evans, chaplain of the forces in the island, officiated on the occasion.

BARBADOES.—The new Masonic Hall at Barbadoes was opened on the 13th Sept. last. In consequence of the absence of the Prov. Grand Master from the Island, the dedication and consecration were deferred. The chair was taken by the R. W. Br. John G. Lewis, P. M., who having explained the nature of the meeting, the Chairman of the building committee, R. W. J. W. Onderson, addressed the Lodge as follows :—

BRETHREN,—As the patriarch of your society (for so I designate myself, being the oldest Mason in Barbadoes,) I congratulate you on the completion of this your splendid saloon. As chairman of your committee superintending the work, having with my brother associates, fulfilled the duty confided to us, we now render up to you *the most splendid Lodge-Room in the West Indies*; and it is our earnest hope, that while its embellishments and arrangements shall give satisfaction to the Craft, it may derive its greatest lustre from the Brotherly love and harmony that shall pervade its precincts."

[The R. W. Brother then entered into some local detail, in relation to the fitting up of the Hall, and concluded as follows] :—

"These, however, are matters we leave to your consideration and judgment; but there is another point to which we must be permitted to call your attention—and in our minds it is of the first importance—drawn from the sacred volume on which Freemasonry is founded; namely, that "except the Lord build the house, their labor is but lost who build it." Let us, therefore, invoke a blessing of the Grand Architect of the Universe on our labors, that He, the Great Lord God, will bless this work, the work of our hands, and sanctify our hearts, to the honor and praise of His Holy Name; and that this, and all other works, begun, continued, and ended in Brotherly fellowship and love, may, like lights, shine before the face of all people, and, magnifying the fame of the Craft, spread its sacred influences of Faith, Hope, and Charity, throughout all the ends of the earth! Amen."

[REPORTED BY THE EDITOR.]

UNITED STATES MASONIC CONVENTION,

AT WASHINGTON CITY, MARCH 7, 1842.

FIRST DAY'S PROCEEDINGS.

THE Convention of Delegates from the several Grand Lodges of the United States, was convened in the Masonic Hall, at Washington, D. C. on Monday the 7th day of March, A. D. 1842, at 4 o'clock, P. M. The Delegates present will appear from the Report of the Committee on Credentials given in the second day's proceedings.

The Convention having been called to order, R. W. CHARLES GILMAN, Esq. of Baltimore, Md. was appointed to the Chair. The R. W. Brs. James Herring, of New York, and Charles W. Moore, of Boston, were chosen Secretaries, and declined. R. W. Brs. John Dove, of Richmond, Va. and James Laurenson, of Washington, were then elected to fill the vacancies and accepted.

The R. W. Charles W. Moore, of Massachusetts, William Field, of R. Island, and John Dove, of Virginia, were appointed a Committee on Credentials.

The Secretaries were directed to give public notice of the time and place of the meeting of the Convention, in the papers of tomorrow morning.

The Convention was then adjourned until 9 o'clock tomorrow morning.

SECOND DAY.

Met agreeably to adjournment. The Convention having been called to order, the Committee on Credentials offered the following Report, which was read by their Chairman, and unanimously accepted and approved. We regard the Report as one of the most important measures that came before the Convention. It is no less than an entire disfranchisement of a body claiming to be and to exercise all the functions of a regularly organized Grand Lodge. The Grand Lodge of Michigan was illegally constituted, and of course its proceedings in the institution of new Lodges, and the initiation of Masons, are all irregular and of no effect. We may hereafter have occasion to discuss this subject at length. The Report follows :—

The Committee on Credentials, having attended to the duty assigned them, respectfully

REPORT,

That they have examined all the Credentials placed in their hands, and find the following Brethren entitled to seats as Delegates in this Convention, viz :—

R. W. Brs. Wm. Field, of Rhode Island; John Dove, of Virginia; Tristram Shaw, of New Hampshire; Chs. W. Moore, of Massachusetts; Jas. Herring, of New York; Chs. Gilman, of Maryland; Wm. W. Boardman, of Connecticut; John Mason, jr., Jas. Laurenson, John P. Van Tyne, of District of Columbia; Isaac L. Holmes, of South Carolina; Wm. W. Payne, of Alabama.

The committee have also had put into their hands a Document emanating from a body of Masons, calling itself the Grand Lodge of Michigan, appointing a very respectable and worthy Brother a Delegate in this Convention. And your Committee regret that not having the requisite evidence before them of the constitutional existence of any Grand Lodge in the State of Michigan, they are under the unpleasant necessity of reporting adversely to the claim of that Brother to a seat in this body. The reasons which have led your committee to this conclusion, are briefly as follows :—

From documents in their possession, your committee learn, that in 1826, a Grand Lodge was regularly organized in the then Territory of Michigan; that in 1827, it was incorporated by the Legislative Council of the Territory; that in 1828, or 1829, in consequence of the violence of the Antimasonic excitement, which at that time was sweeping over the northern parts of the country like the desolating sirocco of the desert, at the suggestion and on the recommendation of Gen. Cass, the then Grand Master, the labors of the Grand Lodge of Michigan, and of the subordinate Lodges holding under its jurisdiction, were, by unanimous vote of the Grand Lodge, suspended. The Masonic organization in the Territory was dissolved. And it does not appear that any attempt was made to revive it, until the year 1840, when a public meeting of the Masons in the State was called, through the public papers, to be holden in the town of Mt. Clemens. At this meeting it was resolved to resuscitate and organize the Institution. A committee was appointed to open a correspondence with the neighboring Grand Lodges, to ascertain whether a Grand Lodge had ever existed in the Territory; and, if so, what steps were necessary for its reorganization. Or, if no such Grand Lodge had ever existed, then what measures were proper for the formation of a new one. Thus conclusively showing that the Brethren composing the public meeting at Mt. Clemens, were a new race of Masons who had come upon the stage since the dissolution of Masonry in the Territory, and that they had no knowledge of, or connection with, the former organization. The committee, in pursuance of their appointment, opened a correspondence with the Grand Secretaries of several of the principal Grand Lodges in the country, and received the required advice and information.

In the early part of the year 1841, a second public meeting of Masons was held at Detroit, at which time it was discovered that a Grand Lodge had formerly been held in the Territory, and that it had been incorporated, as above stated. The records and papers, or a portion of them, had also been recovered. On the strength of these, and without the existence of a single subordinate Lodge, (the only legitimate source of Grand Lodges,) so far as your committee can ascertain, the Brethren composing the meeting, proceeded to form and organize a Grand Lodge for the State of Michigan, and to issue warrants for the institution of new Lodges. A proceeding which your committee pronounce to be radically wrong, and in derogation of the fundamental statutes and land-marks of the Masonic Fraternity; and that the Grand Lodge so organized, is an irregular body, which ought not and cannot be recognized by the Fraternity in the United States.

Your committee most deeply regret the necessity which has compelled them to this result. For their Brethren in Michigan they entertain the kindest regards, and would most cheerfully extend to them, through their respected representative, the right hand of fellowship and fraternal affection. But regarding their duty to the whole Fraternity, as superior to all personal considerations, they are bound to withhold that fellowship and fraternal recognition, until by due course of regular Masonic proceeding, they shall have returned to established and constitutional principles.

All of which is respectfully submitted.

CHS. W. MOORE, *Chairman of Committee.*

Washington, D. C. March 8, 1842.

The temporary organization of yesterday was confirmed by vote of the Convention.

The following Brethren were appointed a Committee on "Determining upon a Uniform Mode of Work throughout all the Lodges of the United States," viz:—R. W. James Herring, of New York, R. W. Charles W. Moore, of Massachusetts, R. W. John Dove, of Virginia, R. W. Wm. Field, of Rhode Island, and R. W. Isaac E. Holmes, of South Carolina.

Voted, That all Master Masons within the District of Columbia, of regular standing, be invited to take seats in the Convention.

The Convention then adjourned to four o'clock in the afternoon; at which hour they met agreeably to adjournment, and appointed the following Brethren a Committee on the latter branch of the Alabama resolution, which provides for the making of all "Lawful Regulations for the Interest and Security of the Craft," viz: R. W. Charles Gilman, of Maryland, John P. Van Tyne, of the District of Columbia, Wm. W. Boardman, of Connecticut, Tristram Shaw, of New Hampshire, and Wm. W. Payne, of Alabama.

The Convention was then adjourned until tomorrow morning, at 10 o'clock.

THIRD DAY.

The Convention met agreeably to adjournment. A quorum being present, the Convention was called to order at 11 o'clock, A. M.

The Committees not being fully prepared to report, it was voted that when the Convention adjourn, it be to assemble again at 8 o'clock in the evening.

R. W. Brs. John Dove, of Virginia, and Wm. Field, of Rhode Island, were appointed a Committee on Publication. And R. W. Brs. Boardman, of Connecticut, and Wm. W. Payne, of Alabama, were appointed a Committee on Finance.

Adjourned at 12 1-2 o'clock.

8 o'clock, P. M.—The Convention met agreeably to adjournment. The Committee on a Uniform Mode of Work, presented the following Report, which was unanimously accepted and approved.

The Committee entrusted with the duty of deciding upon a Uniform Mode of Work for the Lodges of the United States,—the great object for which the Convention was first recommended by the Grand Lodge of Alabama, and agreed to by our constituents,—have to

REPORT,

That they have duly attended to the subject, and have compared with each other the Ceremonies and Lectures of the three Degrees used in the Lodges of their own constituents, and have extended their inquiries into the Masonic usages in various parts of the United States. The Committee find that amongst themselves there exists a satisfactory degree of uniformity; but that the various modes of practice, arising from the want of a FIXED STANDARD OF WORK, have a natural tendency to confuse and disfigure the pure ritual of the Order, and will inevitably, if not restrained, encourage broader variations, which will, in the course of time, fix themselves, to the permanent injury of our ancient Institution.

But your Committee have reason to apprehend that from the absence of Delegates expected at this Convention, from several Grand Lodges, and especially from the absence of all information from the Grand Lodge of Alabama, and from the Lodges of the Great West, that the chief causes of the call of the Convention, have not been within their reach, and that consequently they are but imperfectly enabled to judge of the extent of the evils sought to be remedied. Your committee, however, cannot doubt that although they have not been distinctly and definitely informed of the modes of work in the Lodges of that extensive region, watered by the Ohio and the Mississippi, enough has been ascertained to warrant them in the declaration that some means should be immediately adopted to check digressions and to establish a uniform method of conferring the degrees. This subject has therefore received the serious consideration of the Committee.

To accomplish the great object proposed, is entirely beyond the power of the Committee or of this Convention. For two days and nights the Committee have been diligently engaged in examining the variations of the different systems; and if they were to proceed in an effort to harmonize, in perfection, a system which they could pronounce the most ancient and most rational, their labor would fail in effect, from the failure of means to promulgate their decision throughout the

land, and especially to those sections where the information is probably most required.

Your Committee have, therefore, agreed to recommend, as the best plan for accomplishing the object contemplated by the Grand Lodge of Alabama, and for preserving, according to a pure and unchangeable system, the ceremonies and lectures of the ancient Craft, that every Grand Lodge in the United States, appoint one or more skilful Brethren to be styled GRAND LECTURERS, who shall meet and agree upon the course of instruction necessary and proper to be imparted to the Lodges and the Fraternity in their several jurisdictions, and who shall be required to convene at some central place, at least once in THREE YEARS, to compare their lectures and correct variations.

All of which is respectfully submitted.

JAMES HERRING, of New-York,
JOHN DOVE, of Virginia,
CHARLES W. MOORE, of Massachusetts,
WILLIAM FIELD, of Rhode Island,
ISAAC E. HOLMES, of South Carolina.

Washington, D. C. March 9, 1842.

R. W. Charles W. Moore, of Massachusetts, offered the following resolution, which was unanimously adopted :

Resolved, That in case the Grand Lodges, or a majority of them, shall determine to adopt the recommendation contained in the Report of the Committee on a Uniform Mode of Work, in respect to the appointment of Grand Lecturers, that it be further recommended by this Convention, that the first meeting of said Grand Lecturers be held in the city of Baltimore, on the SECOND Monday in May, 1843.

The Convention was then adjourned until tomorrow at 9 o'clock.

FOURTH DAY.

The Convention was called to order at 10 o'clock. The proceedings of yesterday were read and approved.

The following Report was read and unanimously adopted.

REPORT.

The Committee having in charge that portion of the Resolution of the Grand Lodge of Alabama, which relates to the General Regulations involving the Interests and Security of the Craft, having duly considered such matters as have been proposed for their deliberation, take leave to Report as follows :—

That they regard the fraternal intercourse of the members of our Institution amongst the most valuable privileges of the Order, which intercourse ought to be encouraged and at the same time guarded by all the means within the ample powers of the Grand Lodges of this Union.

Free, social, *Masonic association*, protected by pure principles and the sacred ties of Brotherhood, is calculated to expand the kindest sentiments of humanity, to extend the sphere of the usefulness of a member far beyond the little circle of his daily walk and duties, and to promote the sweet charities of life amongst all those who can with confidence prefer their claims as Brethren, or are ready to acknowledge that relationship.

To promote and extend the intercourse and acquaintance of Brethren residing not only in neighboring States, but also in regions as far from each other as the East is from the West, various means have been suggested to your Committee ; the most prominent of which is the Representative system, already adopted by some of our Grand Lodges. This system your committee recommend to the Convention.

As an additional safeguard against the abuse of Masonic privileges by the unworthy, some of whom are constantly prowling through the land and deriving a support from the charity of the Institution, to which they are a disgrace, your Committee recommend that the Grand Lodges advise, if they do not deem it re-

quisite to require, their Lodges to demand Certificates of the good standing of visiting Brethren who are strangers, which certificates should emanate from the Grand Lodges from the jurisdiction of which they hail. These certificates will not only shield the Institution from the undeserving, but will furnish the widows and orphans of deceased Brethren, the best evidence of their claims upon the Fraternity.

The Committee have been informed that there is a reprehensible practice of receiving promissory notes for the fees for conferring the degrees, instead of demanding the payment thereof before the degrees are conferred. This practice is known to some of your Committee to have produced unhappy influences. Its inevitable effect is to degrade the Institution, and it ought to be prohibited.

The impropriety of transacting Masonic business in Lodges below the degree of Master Mason, except such as appertains to the conferring of the inferior degrees and the instruction therein, is a subject which has recently been presented to the consideration of the Grand Lodges of the United States, by the Grand Lodge of Missouri, and, in the opinion of the Committee, ought to be adopted. Entered Apprentices and Fellow Crafts are not members of Lodges, nor are they entitled to the franchises of members. To prevent, therefore, the possibility of any improper interference in, or knowledge of, the transactions of the Lodge, the confining of all business to Masters Lodges, will be found most advantageous and undoubtedly is the only correct course of practice.

In the intercourse of your Committee with the Fraternity of several of the States, they find that great diversity of opinion and practice has obtained in relation to delinquent members. Some Grand Lodges authorize expulsion from all the rights of Masonry, after a fixed time. Others suspend the delinquent member until his dues are paid ; whilst others maintain, practically, that suspension from a Lodge for the non-payment of dues, only disfranchises the delinquent in that particular Lodge, and leaves him at liberty to join any other Lodge, and even to visit the Lodge which has disfranchised him of membership. Your Committee are of opinion that uniform legislation in the States is essential to the well-being of the Fraternity. It is not to be supposed that a Lodge will deprive a worthy Brother of his Masonic privileges, who is disabled by poverty from contributing to the funds of his Lodge ; but unfaithfulness and wilful neglect are equally injurious, and after a limited time, it should be known to all that suspension will follow until the debt is paid, or for cause shown, remitted. This is the slightest penalty known to be inflicted for non-payment of dues ; and as the effect of this penalty appears to have been misunderstood by some to the effect of rendering it a convenience to the delinquent, rather than a punishment, in that he enjoys most of the privileges whilst he sustains none of the burdens of Masonry, your Committee feel bound to declare that the term *suspension* is a deprivation for the time being of all Masonic privileges.

All which is respectfully submitted.

CHARLES GILMAN, of Maryland,
JOHN P. VAN TYNE, of Dis. of Columbia,
TRISTRAM SHAW, of New Hampshire,
WILLIAM W. PAYNE of Alabama,
WILLIAM W. BOARDMAN, of Connecticut,
Committee.

The Committee on Finance reported by resolution as follows :—

Resolved, That an assessment of two dollars be laid on each Delegate for the purpose of defraying the ordinary expenses of the Convention. Adopted.

On motion of R. W. Br. Herring, of New York,

Voted, That when the proceedings of the Convention are printed, the Secretary be directed to furnish ten copies to each Grand Lodge in the country, and one copy to each member of this Convention.

On motion of R. W. Br. Field, of Rhode Island, the Secretary, by vote, was directed to prepare the entire record of the proceedings, to be read this evening. The Convention was then adjourned to 8 o'clock, P. M.

EVENING.—Met agreeably to adjournment. The record was read and approved, and ordered to be signed by the President and Secretary of the Convention, and printed.

On motion of R. W. Br. Dove, of Virginia, it was

Resolved, That this Convention return their sincere thanks to the Committee of Arrangements, and through them to the various Masonic bodies of the District, for their kind and hospitable attentions.

R. W. Br. Moore, of Massachusetts, offered the following Resolution, which was unanimously adopted :—

Resolved, That the thanks of the Convention be presented to the President and Secretary for the very able and satisfactory manner in which they have discharged the arduous and responsible duties of their respective offices.

The Convention was then addressed by R. W. Brs. Moore, Herring, and Gilman, and, after prayers by Rev. Jonathan Nye, adjourned without day.

We have room only to remark, that the meeting has been a very happy one ; that the utmost harmony and good feeling have characterized all its proceedings ; and that, if its recommendations are carried out by the State Grand Lodges, the permanent interests of the Fraternity will be greatly improved.

GEORGIA.

The Grand Lodge held its annual communication at Milledgeville, on the 2d day of November last. The following resolutions were adopted on the 3d day of the session :—

Resolved, That this Grand body will elect at their coming election, a Grand Orator, whose duty shall be, to address the Grand Lodge, on all public occasions.

Resolved, That the installation of Grand Officers shall in future be public.

Resolved, That this Grand Lodge recommend to all the Lodges under its jurisdiction, public installation of their officers.

Whereas, no man can be a Mason unless he believes in the true and living God, to whom we all bow ; and whereas, those who have devoted themselves to the altar of Jehovah as his ministers, do cheerfully administer at the Masonic altar, after having been made acquainted with the secrets of the Craft, and are helps and lights to us, in many situations. Therefore,

Resolved, That the Grand Lodge of Georgia will not require from the subordinate Lodges any fee for the initiation of any person who is regularly acknowledged by the religious denomination to which he belongs to be a minister of God according to their usages, nor require any annual contribution on his account.

The committee on the state of the Grand Lodge, in their report, have the following remarks :—

"In connection with the existing condition of the Fraternity throughout our common country, your committee would beg leave to notice the periodical publications which have lately sprung into existence. The diffusion of Masonic knowledge is a subject of vast importance to the Order ; but it is of much more moment, that such information should not be tainted with error. The spread of Masonic periodicals, tends, in a great measure, to disseminate exact, as well as general, information on this interesting subject, and your committee feels no hesitation in saying, they ought to be generously fostered and encouraged."

The report concludes by recommending this Magazine as "deserving of the support of the Fraternity." A similar notice appears among the proceedings of the Grand Lodge of Alabama.

We find the following among the permanent regulations of the Grand Lodge :
"Every Lodge is entitled to but three votes on all questions before this Grand Lodge, no matter by what Officer or Past Officer of the same it may be represented.

"No Past Master is considered to be entitled, under the first section of the first article of the Grand Constitution, to more than one vote ; and, if he appears as the representative of a Lodge, his membership of the Grand Lodge is merged, for the time being, in his representative character.

"This Grand Lodge prohibits the transaction of any business, by the Lodges under its jurisdiction, when opened in the first and second degrees, such as reading petitions, balloting for candidates, &c., except that of conferring degrees, and such other business as must necessarily be transacted in the first two degrees, so that as little business as practicable, be done in Lodges of Entered Apprentices and Fellow Crafts.

Charters were issued for the Oglethorpe Lodge, at Savannah ; Mt. Vernon at Athens ; and Hiram at Florence.

MASONIC CHIT CHAT.

THE PERSIAN PRINCES, lately in England, were all initiated into Masonry in one of the London Lodges. Their names are Reza Koolee Meerza, Nejeff Koolee Meerza, and Timoor Meerza. They are grandsons of the late Futeh Allee Shah, and children of Hoossein Allee Meerza, late Prince-Governor of the province of Fars, who was the fourth or fifth son of that monarch. Thus they are first cousins of Mahommed Shah, who at present occupies the throne, and who is the son of Abbas Meerza, late Prince-Royal of Persia. On the death of Futeh Allee Shah, their father, Hoossein Allee Meerza, conceiving his own title to the throne to be as good as that of his nephew, made an attempt to secure it for himself ; but being beaten, and driven back to Shiraz, he was made prisoner there with several of his family, while the three Princes in question, together with three more of their brothers, cut their way from the gates of that city, escaping to the mountains, and after a variety of hardships reached the sanctuary of Meshed Allee, or Nejeff, near Bagdad. From thence they proceeded to England to implore the assistance and friendly intervention of that Government with their cousin, the Shah, in procuring for them pardon, and a restitution of part of their private property. They were well received in England ; but how far they succeeded in accomplishing the object of their visit, we are unable to say. Their original letter, (with its translation)

from the Indian Rajah, Omdot ul Omrah, addressed to the late Duke of Manchester, as Grand Master, expressing his thanks for having been thought worthy of initiation into Freemasonry, hangs in the Grand Master's Room, London, to which place it was removed from the Grand Secretary's office, at the initiation of the Moolavee Ismael Khan. Beside it hangs the portraits of King George III., the father of the present Grand Master, and Sir Christopher Wren, the regenerator of the Order in England.

LODGES OF IMPROVEMENT.—It is in contemplation to erect a Masonic Hall, or Halls, in the city of London, for the purpose of discipline and practice, as well as for lectures, scientific meetings, &c. Our Brethren in the great metropolis, have a practice which might be profitably introduced into this country. We refer to the establishment of "Lodges of Improvement," in which the lectures and work are taught, and all the ceremonies and duties which can, by possibility, devolve on the Master of a Lodge,—such as installations, dedications, consecrations, laying of corner-stones, &c. &c.—are regularly gone through with by each member, as he shall become competent. The officers are chosen for the evening, or week, as may be agreed upon, and are under the direction of a competent instructor. The members are admitted, as in regular

Lodges. The result is, that there are no better Masters in the world, than the presiding officers of the London Lodges; and it must be that a considerable portion of the members of the best Lodges are also qualified to take the Chair and discharge the duties of the Master. Besides this, a uniformity of lectures and work is preserved throughout the metropolis. A practice somewhat similar, though not to so great an extent, prevailed, some years since, in this city, which we hope soon to see revived on the London plan.

☞ The London "Masonic Institution for Boys," was instituted in the year 1798. Its object is to clothe, educate, and apprentice the sons of indigent and deceased Freemasons. It is the only Charitable Institution in London which recognizes no particular sect. In its infancy it was only enabled to extend its benefits to twenty boys. In 1841, the number had increased to sixtyfive. The children are taught reading, writing, and arithmetic, at schools in the immediate neighborhood of their respective parents. At the age of fourteen, they are, (unless provided for by their friends,) apprenticed to good trades. From the time of its institution to the year above named, *five hundred and seventyseven boys* had received the benefits of it; and as Freemasonry does not interfere with man's religious or political feelings, its moral and intellectual beauties cannot be too highly appreciated. The expenses of the Institution are defrayed by donations and subscriptions.

THE ORDER OF MALTA.—It is stated in a late number of the *Diario di Roma*, that "Pope Gregory XVI., who has re-established the Order of St. John of Jerusalem, within his estates, has formed the idea of calling it back to the primitive object of its institution, whence it derived its name of Hospitallers of St. John, and has conferred on it the direction of the Pontifical Military Hospital, into which are received soldiers of every class."

Did we not know that it is the settled policy of Great Britain, never voluntarily to

yield up an inch of territory of which she has once obtained possession, no matter by what means, we should entertain some hopes that ample justice would be done to the Order, and that the island of Malta would finally be restored to it; of which, in our judgment, it most wrongfully was deprived.

Extract of a letter to the Editor, dated Charleston, S. C Feb. 12:—

"The subscribers here have all received the first four numbers of the "Freemasons' Magazine," and are well pleased with it. Devoted, as it is, *wholly* to Freemasonry, it may well be called the "Freemasons' Magazine," and I am persuaded it will receive a generous support from the Brethren of the "mystic tie."

"The punctuality with which it is issued, will be much in its favor and this, together with the excellence of the matter it contains, will secure the present subscribers, and add a host of names to the list."

GIBRALTAR.—Should any of our Brethren have occasion to visit Gibraltar, they will find there, besides several Lodges which work in the Spanish language, several English Lodges, the principal one of which is composed of civilian residents and military officers, and meets on the 2d Wednesday in each month. Its title is, "Friendship Lodge, No. 345."

From the proceedings of the Grand Lodge of North Carolina.—"Your Committee have received a prospectus from the Secretary of the Grand Lodge of Massachusetts, proposing to publish a Monthly Magazine, devoted to the interests of the Fraternity, which publication we recommend to the consideration of the subordinate Lodges under the jurisdiction of this Grand Lodge."

☞ A splendid MASONIC BALL was given by the Grand Lodge of South Carolina, at Charleston, on the 25th Feb. last. Lord MORPETH, and about 600 ladies were present on the occasion. The nett receipts were about \$300, which are to be applied to the extinguishment of the debt created by the building of the new Masonic Hall.

☞ We could wish that some of our agents were a little more prompt in making their remittances.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. I.]

BOSTON, MAY 1, 1842.

[No. 7.]

REVIEW OF THE PROCEEDINGS

OF

THE LATE NATIONAL MASONIC CONVENTION.

OUR readers are already in possession of the doings of this body. The session continued four days, and was one of great activity and labor. It was not, however, so fully attended as was anticipated. Delegates from eleven Grand Lodges presented their credentials. The delegate from the Grand Lodge of Michigan, was not recognized. Ten only, therefore, of the twentysix Grand Lodges in the country were represented. Several delegates known to have been appointed, and some of whom had signified their intention by letter to be present, did not arrive. This is probably attributable, in some measure, to the unusually bad travelling west of the Alleghany mountains. Their absence was a matter of great regret, inasmuch as the primary object of the Convention was thereby partially defeated. Before a "uniform mode of work" could be determined on, it was essential to obtain a correct knowledge of the various systems in use in the different sections of the country. This knowledge could be obtained only by a full representation of the Grand Lodges. The Committee, however, to whom this branch of the Alabama resolution was referred, spared no labor to remedy the inconvenience arising from this source. They were all somewhat extensively acquainted with the different modes of work practised in the various parts of the country from which they came; and, availing themselves of such sources of information as were at hand, they were enabled to arrive at a much more satisfactory result, than could, under the circumstances, have reasonably been anticipated. They were happy to find that, among themselves, taking the practice of the best Lodges in their respective States as the standard, there were no essential differences, either in the lectures or work. It was found, however, that in some of the States, represented in the Committee, various systems were in use, and that practices had obtained which it was

important should be abolished. In extending their inquiries beyond their own body, they found a greater diversity, and stronger indications of digressions and corruptions; which, if not immediately restrained, "will fix themselves to the permanent injury of our ancient Institution." Practices prevail in some sections of the country, which, in other sections, would not be recognized as belonging to the rites of Freemasonry.

With a view to correct this ruinous evil, and to prevent its recurrence for the future, the Convention have recommended, "that every Grand Lodge in the United States, appoint one or more skilful Brethren, to be styled GRAND LECTURERS, who shall meet and agree upon the course of instruction necessary and proper to be imparted to the Lodges and the Fraternity in their several jurisdictions, and who shall be required to convene at some central place, at least once in three years, to compare their lectures and correct variations." The first meeting is proposed to be held in the city of Baltimore, on the second Monday in May, 1843. And it is most ardently to be desired that this recommendation may be immediately and generally adopted by the Grand Lodges. It presents the only feasible method by which a uniformity of work in our Lodges can be produced and maintained. That such a uniformity is essential to the unity, usefulness, and permanency of the Institution, no intelligent and well-informed Mason will presume to controvert. Masonry must be the same everywhere, or it fails to be a universal Institution. It does not matter whether a Brother sojourn in Europe or Asia, in Africa or America, he must be in possession of the means of visiting freely and without hindrance, the Lodges of his Brethren, or his Masonry is spurious and corrupt and worthless. That essential variations exist, and that corruptions have fastened themselves upon the Institution in this country, *we know*. And although the fact has not fallen under our own immediate observation, we have it from unquestionable authority, that regular and skilful Brethren have often failed to gain admission into some of the Lodges in the Southern sections of the country, from a want of a knowledge of these very corruptions! So permanently have they fixed themselves, and so important are they considered. They have indeed come to be regarded as ancient land-marks!

It is not important to stop to inquire how this unfortunate state of things has been produced. It is sufficient to know that it exists. This fact being established, our plain duty is to apply the remedy. That remedy has been pointed out by the Convention, and it now remains for the Grand Lodges to determine whether it shall be adopted. It will not do for any one Grand Lodge to say, that they are in a healthy condition — that their system is sound and pure — that the lectures and work, as taught under their jurisdiction, are as they received them from their forefathers, who

brought them in their purity from the other side of the Atlantic, — and that, therefore, the measure recommended by the Convention, is not essential to them. It is essential to them. It is vitally essential to every Masonic body, that the Institution should be preserved in its unity and its purity. They may not have occasion for the use of the pruning knife of the proposed Convention of Grand Lecturers. Their ritual may be free from corruptions. It may be all they claim for it. Grant this, and the obligation to contribute to the improvement of their less fortunate Brethren, is rendered more obligatory. Their knowledge and counsel are required to ascertain, and permanently to establish, the pure and ancient ritual of the Order. There can be no difficulty in determining what the true ritual is. It is in the country, and may be easily brought into universal practice, if the recommendation of the Convention be generally adopted by the Grand Lodges. It may hereafter be deemed advisable to send a skilful and intelligent Brother to England, where Masonry probably exists in greater purity than in any other part of the world. Such a mission would undoubtedly result in great and permanent benefit to the Institution in this country. We commend the whole subject to the serious consideration and early action of the Grand Lodges.

Another important measure of the Convention, was the disfranchising of the Grand Lodge of Michigan. The history of this case is given in the report of the Committee, already published. The report attaches no censure to the Brethren in Michigan. It is to be presumed that they fell into the error from a want of proper information. A Grand Lodge had formerly existed in the Territory. An act of incorporation had been obtained of the Legislative Council. The antimasonic excitement came on, and the Grand Lodge was dissolved by its own motion. The entire Masonic organization in the Territory was broken up. The subordinate Lodges ceased to hold their meetings, and their members dispersed. A new race of Masons arose in the State. When sufficiently numerous, they proceeded to re-establish, on the basis of the civil charter, the old Masonic organization. This they had no power to do. That organization had passed away, and they could derive no authority from it. It were equally competent for a given number of Brethren to seize upon the forfeited charter of a disbanded Lodge, to organize themselves, and claim to be recognized as a regular body. The principle is the same. It cannot be admitted. It would shake the Institution to its foundations. Their proper and constitutional course was to petition the nearest Grand Lodge for authority to establish three subordinate Lodges. Having obtained this, they might legally form a Grand Lodge. Not otherwise. They must retrace their steps, and adopt the course here indicated. They will

then be formally recognized by the several Grand Lodges in the country. At present, the persons initiated in the Lodges under their jurisdiction, cannot be acknowledged or received by Lodges out of Michigan. They owe it to their initiates, therefore, as well as to the Fraternity at large, to proceed, without unnecessary delay, to establish themselves on constitutional principles.

The Committee to whom was referred that portion of the Alabama resolution, which relates to "general regulations involving the interest and security of the Craft," have submitted sundry suggestions, which are eminently entitled to, and will undoubtedly receive, the early consideration of the Grand Lodges. The first is in reference to the "REPRESENTATIVE SYSTEM;" concerning the nature and objects of which, many of our readers are probably "in darkness." We will endeavor to communicate the required "light." It originated, in this country, with the Grand Lodge of New York. It proposes that each Grand Lodge in the United States, shall appoint the requisite number of intelligent and reputable Brethren, to reside near, and represent them in every other Grand Lodge. For example, the Grand Lodge of New York has commissioned a Brother residing in Charleston, to represent her in the Grand Lodge of South Carolina. The Grand Lodge of South Carolina has reciprocated this courtesy, by placing her representative in the Grand Lodge of New York. To carry the system out to its full extent, will require that each Grand Lodge appoint and receive twenty-six representatives. These representatives must be Master Masons, in reputable standing, residing near the respective Grand Lodges to which they are delegated. They will be required regularly to attend the meetings of the Grand Lodges, and to communicate to their constituent bodies, an abstract of the proceedings; together with such other matters of Masonic interest as may from time to time arise — such as the suspension or expulsion of Masons — the establishment of clandestine Lodges, and all other irregularities. In a word, they are designed to become the organs of communication between the Grand Lodges.

There are some objections to the system. One is the expense. Each representative is to be furnished with a sash, apron, collar, jewel, and the banner of his constituent Grand Lodge. These must be of superior workmanship — rich and beautiful — or neither the dignity of the Grand Lodge, nor the just pride of the representative, is sustained. An outfit of this description cannot be less than thirty dollars, and will probably amount to fifty, for every representative appointed. There are twenty-six Grand Lodges in the country.

Another objection that presents itself to our mind is, that the proceed-

ings of the Grand Lodges would go forth in an unofficial form, and be liable to lead to error and confusion. It is hardly to be presumed that the representatives would all take the same view of every subject which might come under discussion, or that they would understand it alike, in all its bearings. They would undoubtedly faithfully represent the matter to their constituents, as they should respectively understand it. But their understanding of it would, probably, in many cases, clash with the annual report of the official officer. Their representations would not, therefore, furnish safe grounds of action. The Grand Lodges would still be constrained to wait for the official report. Again. There is danger that the representatives might not always be able to discriminate between what it would be proper to communicate, and what is strictly of a local character. There is not probably a Grand Lodge in the country, which has not before it, at every communication, some subject which it would prefer to keep within the limits of its own jurisdiction. And it is one of the errors of human nature, that there should be an ambitious desire on the part of the representatives, to communicate everything which, in their judgment, might tend to raise them in the estimation, or contribute to the interest, of their constituents. They might not always discriminate wisely.

We have no prejudices against the proposed system. It may be that we do not fully understand it, and that our objections may be easily removed. The report of the Committee came before the Convention on the last day of the session. A proposition was immediately made to amend it, by the introduction of a matter which we regarded as of vital importance to the Institution. On this a warm discussion arose, which continued through the day and part of the evening. The Report did not, therefore, receive from us, at least, that consideration which we might otherwise have bestowed upon it. We however voted for it. We offer this statement as a reason — and not as a justification — for not understanding, fully and distinctly, all its provisions. We know of no Brother in the country, so well acquainted with the "Representative System," as our friend and Brother, the Grand Secretary of the Grand Lodge of New York. And we respectfully tender him the use of our pages, not only to answer our objections, but to lay before the Fraternity a full exposition of the subject in all its bearings.

The report under consideration next recommends, that the Grand Lodges advise or require their subordinate Lodges, "to demand certificates (diplomas) of the good standing of visiting Brethren, who are strangers." This is in accordance with ancient Masonic practice, and was formerly in general use throughout the country. It has however fallen into disusage.

If the recommendation of the Convention, receive the sanction of the Grand Lodges, Brethren who may wish to visit Lodges out of their own jurisdiction, or where they are not known, will find it necessary to take their diplomas, or Grand Lodge certificates, with them. There is a propriety, if not an absolute necessity, for this precaution at the present time; inasmuch as there is at least one spurious Grand Lodge in the country. We refer to St. John's Grand Lodge, in the city of New York; by whose authority several subordinate Lodges have been established, — all of which have been more or less active in making Masons. The measure proposed would be an effectual safe-guard against imposition from this source. There are also undoubtedly many seceding Masons scattered over the country, who would, if possible, again impose themselves upon the Institution. The precautionary checks of an examination would be no impediment to them. But it is not probable that many of them have retained their diplomas, if they ever had them. The Lodges would, therefore, in a degree, if not wholly, be protected against this, the greatest of all calamities that could befall them. Brethren, in regular standing, who have not diplomas, may readily obtain them of the Lodges in which they were initiated. The Grand Lodges may be obliged to make some provision for Brethren who were initiated in Lodges which have ceased to exist.

The reprehensible practice of receiving promissory notes for the fees for conferring the degrees, prevails to some extent. It is unmasonic and ruinous; and has, therefore, very properly received the unqualified censure of the Convention. It is to be hoped that every Grand Lodge, under whose jurisdiction the abuse is tolerated, will take the subject into immediate consideration. The Constitutions of the Grand Lodge of England, expressly provide, that "no Lodge shall make a Mason for a less consideration than three guineas, exclusive of the registering fee, nor on any pretence remit or *defer* the payment of any part of this sum. The member who proposes any candidate must be responsible to the Lodge for all the fees payable on account of his initiation." The incorporation of the spirit of this article into the by-laws of the Grand Lodges in this country, would remove the evil. The practice has long been abolished under the jurisdiction of the Grand Lodge of Massachusetts.

The practice of "transacting Masonic business in Lodges below the degree of Master Mason, except such as appertains to the conferring of the inferior degrees, and the instruction therein," has been disapproved by the Convention, on the ground, that "Entered Apprentices and Fellow-Crafts are not members of Lodges."

This subject has already been acted upon by several of the Grand

Lodges, with various results. While some regard the practice as highly improper, others are disposed to view it as a matter of little importance—as one which may be safely left to the wisdom and discretion of the subordinate Lodges. Uniformity in this, as in all other Masonic usages, is desirable, if attainable. Besides, the question is not, whether the practice has been productive of evil,—but whether it be correct. If it is not correct, then it ought to be abolished. If Brethren, under the degree of Master Mason, are not members of Lodges—and they clearly are not—they are not entitled to the franchises of members. These they enjoy, to a certain extent, if admitted to a knowledge of, and permitted as visitors, to participate in, the transactions of the Lodge. All Lodges in this country, and throughout the world, are Masters' Lodges. As such they are chartered. A charter for an Apprentice Lodge, is a thing unknown in Masonry. The authority to hold such Lodges, is an incidental, not an original power. It is granted for specific purposes; namely, the conferring of the Apprentices' degree, and "giving instruction therein." If Apprentice Lodges are recognized as competent to elect and install their own officers, and to transact the ordinary business of Masters' Lodges, there can be no impropriety in chartering them as independent bodies. But they are not so recognized, nor can they be so chartered. They exist only incidentally—not primarily. They may be compared to the legs which support the body. They do not possess the power to exercise the functions of the body. Nor can they exist independently of it. If the body die, they die also. If they be cut off, the body falls to the ground.

We have heard it contended that Entered Apprentices are not Masons. This is not correct. They are Masons. They are not eligible to office, neither are they required to bear any of the burdens of Masonry; nor ought they to be admitted to a full participation in its privileges. Under the English Constitutions, they would not be allowed to participate in its charities; for, "no person is regularly entitled," (we quote the words of the Constitution,) "to partake of the general charity, unless his name be duly registered, and he shall have been at least two years a contributing member of a Lodge." Entered Apprentices cannot be members of Lodges. They are, therefore, merely recognized as Masons, without any legal claim to share in the privileges of the Lodge. If they be allowed to be present, to become acquainted with, and to participate in, the ordinary business transactions of a Masters' Lodge, do they not, to a very considerable extent, enjoy the immunities which rightfully belong only to Master Masons? If so, is this right? Our opinion accords with that of the Convention, that "the confining of all business to Masters' Lodges, will be found most advantageous, and undoubtedly is the only correct course of practice."

The last subject embraced in the report under consideration, is in reference to the "great diversity of opinion and practice that has obtained in relation to delinquent members." On this subject, there seems, in this country, to be no settled principle of action. The matter rests arbitrarily with the Grand Lodges. There is, consequently, little or no agreement between them. The Grand Lodge of New Jersey, makes it obligatory on the subordinate Lodges under her jurisdiction, to expel members who "shall be in arrears for fees or dues, eighteen months; and shall refuse or neglect to pay the same within six months after demand therefor shall be made by the Treasurer." The Grand Lodge of New York, mollifies this penalty, by directing that suspension shall precede expulsion. The Grand Lodge of Massachusetts does not touch the subject; but leaves it to the independent action of the Lodges. Their uniform practice is to disfranchise the delinquent of his membership; leaving his general privileges as a Mason unimpaired. The Grand Lodge of Ohio, also, leaves the matter to the discretion of her Lodges, but authorizes them to "enforce the payment, by sentence of suspension, or expulsion, if they think proper." The practice of the other Grand Lodges, is equally diverse. The English Constitutions provide, that "if any member shall be excluded* from his Lodge, or shall withdraw himself from it, *without having complied with its by-laws*, or with the general regulations of the Craft, he shall not be eligible to any other Lodge, until that Lodge shall have been made acquainted with his former neglect, so that the Brethren may be enabled to exercise their discretion as to his admission." This is nearly in conformity with the practice in Massachusetts. The difference is, that the Lodges under the English jurisdiction, are at liberty to admit the delinquent, if they think proper; whereas, under the practice in Massachusetts, he would be required to produce a certificate of honorable discharge from the Lodge of which he had been a member, before he would be allowed to affiliate himself with another. In both cases, his general privileges as a Mason, remain unimpaired; except that in the former, "a Brother, who is not a subscribing member of some Lodge, is not permitted to visit any one Lodge in the town or place where he resides, more than *once* during his secession from the Craft."†

With all due respect for the opinions of those who differ from us, we must be permitted to say, that we cannot but regard the latter practice as the only proper course of proceeding. A Mason, by his initiation, and in consideration of the fee then paid, acquires certain general privileges,

* The power to expel, lies with the Grand Lodge, exclusively.

† English Constitutions, page 89. London ed., 1841.

subject to the conditions of the established regulations and constitutions of the Craft. Of these he cannot be divested, except for immoral conduct, or violation of his general obligations and duties as a member of the Fraternity. He is under no constraint to connect himself with any particular Lodge. The Constitutions do not make this obligatory upon him. He enjoys all the general benefits of Masonry without it. But, if he choose so to affiliate himself, he becomes entitled to certain special privileges, and subjects himself to certain special regulations. These are the conditions of his membership; not the terms on which he holds his connection with the Fraternity. There is a broad distinction. On his admission into the Fraternity, he enters into certain *general* obligations. While those obligations remain unbroken, he cannot, in our view of the case, be deprived of the privileges then conferred upon him. The contract is complete. He subsequently connects himself with Brethren associated as a Lodge. With them he enters into certain *special* obligations and liabilities, on condition of enjoying certain special privileges. This is another contract. While he fulfils the conditions of it, it is complete. If he fail in this, it is broken; and he forfeits his privileges as a member—not his franchise as a Mason. We desire to be distinctly understood,—The point is a delicate one. If, as a member, he be chargeable with an immoral offence, or with the commission of an act which would impair his original obligations to the Fraternity, that would be just cause for expulsion. But, if his moral character and obligations as a Mason, we do not see discharge his general duties and obligations as a Mason, we do not see with what propriety, or by what authority, he can be deprived of his Masonic rights, and exposed to the detestation of the Fraternity. That he has, in a measure, failed to comply with the local pecuniary regulations of his Lodge, is a delinquency, which, in our judgment, does not call for, or authorize, so severe a punishment. Expulsion is the highest penalty known in Masonry, and ought not to be inflicted but with great caution and in extreme cases. If made the penalty of trivial offences there is danger that it may, in time, cease to be regarded as a punishment.

We fully concur with the Committee who submitted the report we have been considering, that "uniform legislation in the States (in this respect) is essential to the well-being of the Fraternity," and we much regret that they have not suggested some specific regulation on the subject. As the matter now stands, a Brother may be suspended or expelled in Ohio, for an offence which, if committed in Massachusetts, would not affect his general Masonic privileges. How, in such case, ought Massachusetts to act, should the expelled or suspended Brother come within her jurisdiction? He has committed no offence, recognized as such by the Masonic law of Massachusetts. Ought her Lodges to refuse to receive him as a visitor?

In our opinion they ought; because they would not be at liberty to go behind the record. The Grand Lodge of Massachusetts might open a negotiation with the Grand Lodge of Ohio, for his restoration, on the ground that he had been expelled without adequate cause. But until his restoration had been effected, the Lodges would not be at liberty to receive him. No such debatable point ought, however, to be permitted to exist. There should be a strict uniformity in the government, as well as in the ritual of the Institution. And a more auspicious time than the present, may never offer, to effect this desirable result. What the Convention has failed to accomplish, may be attained through the proposed Convention of Grand Lecturers, acting under the instructions of their respective Grand Lodges.

SONG FOR ST. ANDREW'S DAY.

The following "SONG FOR ST. ANDREW'S DAY," was written by Br. ROBERT GILFILLAN.
"Bard to the Grand Lodge of Scotland:"—

"NOVEMBER'S lowering clouds of gloom
Now gather o'er Edina's sky;
And for the pride of Summer's bloom
We hear the stormy tempest nigh;
But still, our hearts are glad and high;
For though we bow to Winter's sway,
We, link'd by loved Masonic tie,
Give welcome to St. Andrew's day!

Hail! happy day to Brothers dear
When Brothers only Brothers find,
This is the jubilee of our year,
The festival of soul and mind.
The world in darkness walketh blind,
Nor marks of light a glimmering ray,
But we, of Light, to all are kind,
Give welcome to St. Andrew's Day!

This is no hour of earthly pride,
But one of love and festive joy—
And long may he o'er us preside,
A master loved, a chieftain high,*
Wealth worships wealth with jealous eye,
And Princes rule while men obey;
But we, all Brothers, only vie
To welcome in St. Andrew's day!

Our actions just, our precepts pure,
Our charity o'er all is seen,
Our loyalty is tried and sure—
God save the Prince, and bless the Queen!
And as long years of peace have been
Beneath a Brunswick's gentle sway,
So may the future gild, I ween,
The glories of St. Andrew's day!

*Lord Fitz-Clarence, Grand Master

SKETCH

OF THE

HISTORY OF THE "LOGES D' ADOPTION."

BY A LONDON BROTHER.

AMONG the numerous English authors who have written on Freemasonry, there is not one who even mentions the French Masonry of Ladies; to supply this strange deficiency in our Masonic literature, is the following sketch attempted. The omission is the more astonishing, as for the last twenty years, from the great intercourse we have had with France, many English Masons must have been aware of the existence of the "Loges d' Adoption." Yes! in spite of all that has been vehemently urged against our Order by some, and all that has been with equal vehemence retorted in defence of it by others, respecting our non-admission of the "fair sex" into our assemblies, in a neighboring land, divided from us but by a strip of water, there are now, and long have been, Lady Masons! But what gave rise to this singular perversion of our ancient Order—of what this self-styled Masonry consists—and how far it is in accordance with the spirit of genuine Freemasonry, we must now endeavor to show.

Those Masons who, in 1774, instituted in Paris the Lodges of Adoption, attempted to make it appear that they only revived an old Order, whereas in truth they invented a new one; they spoke of the gallantry of the French knights of old, and of their devotion to "lovely woman," and assuming them to have been Masons, by a strange sort of reasoning, they concluded that of course the "Preux Chevaliers" could not think of excluding ladies from a participation in their mysteries. If this be true, the aforesaid "Chevaliers" were not only very gallant, but also very cunning, as, instead of admitting ladies to a knowledge of their real mysteries, they invented new forms and ceremonies to satisfy the curiosity of the ladies, without violating their own duties to Masonry. Francis the First, is generally asserted to have joined in instituting this Order; and his sister, the celebrated Queen of Navarre, is also supposed to have been concerned in it. A French author, however, seems to discredit this fact, though he would ascribe to Adoptive Masonry a more remote origin. It will be here necessary to give a slight sketch of some of the many secret associations of ladies which existed previous to 1774, and from which, Adoptive Masonry sprung. The first of them, in point of antiquity, was that of the Mopses, which arose in Germany about the year 1735. It took its name from the German "Mops," which means a puppy dog, which is an allusion to a part of the ceremony of initiation. This Society was governed by two chief Mopses, the one being always a lady, the other a gentleman; its sole object appears to have been to promote conviviality. It is doubtful whether any vestige of the Mopses now exists.

The "Knights and Ladies of the Cork," composed the next of these institutions, which arose in Italy in 1739. The ceremonies of this Order we may pass over in silence: there was not any real evil in either of these Societies, but much with which no serious person could fail of being disgusted.

The "Order of Felicity," which is the third of these Societies, was of a more amiable and elegant kind, and served to pass away time most agreeably. It was

instituted by M. de Charbonnet, a man of a highly cultivated and inventive mind, who, perceiving the many objections which there were to the Societies we have named, and also seeing that in such meetings there were advantages, determined to establish one which should possess all their pleasures without any of their revolting ceremonies, and accordingly founded the "Order of Felicity." The ceremonies of this Order deserve to be mentioned. The initiation consisted in a figurative and allegorical voyage to the Island of Felicity, to which the candidate was supposed to go, and in the course of which he met with dangers and difficulties, which produced suitable remarks from the President, and at length he or she arrived at the desired haven. There were four degrees in this Order, taking their names from those of the different grades in the navy, and all the officers of the Society also bore nautical appellations, the meeting itself being a Squadron. The members wore a cable twined round a gold anchor. This institution, though only tending to produce conviviality and good fellowship, deserved a longer duration than it had—a year terminated its existence.

Soon after the dissolution of the "Order of Felicity," M. Chamont, the private Secretary of the Duc de Chartres, who was desirous only of pleasing his master in all things, invented a new Order for this purpose, under the name of "The Nymphs and Knights of the Rose." We must here omit any description of this Society, save only to remark that morality was not one of its characteristics.

In the year 1767, the mania for such associations was at its height, and their number daily increased; there was not a romance, nor an opera, from which a new Order did not arise in France. The Freemasons of France had hitherto viewed all these vagaries with indifference; but now they began to think them of more importance from the following circumstances. Several members of the Masonic Fraternity had been induced to join these spurious Orders, and had thought themselves bound to defend them. They accordingly, in every respect, wished to assimilate them to Masonry, and therefore endeavored to apply to the former all arguments adduced in favor of the antiquity and value of the latter. The sober members of our Order in vain wrote against these upstart advocates of the new Societies. They had one powerful party to contend with; one whom, they could only treat with reverence and affection—their opponents were "*Le Beau Sexe*." The ladies almost unanimously declared themselves in favor of the novelty and against Freemasonry, for they were admitted, and their society courted by the former, but rejected in the latter, and against such adversaries who could succeed? While several works issued from the press, proving the antiquity of Masonry, and showing the beautiful morality which it inculcated, others were published complaining of the exclusion of one part, and that the fairest part, of the creation, from its hallowed fane; and also, after making desperate attempts to prove the beauty of their own mysteries, these latter concluded by saying, that they did not refuse to admit, but were most anxious to receive, the injured party. What could be done? The Masons found themselves within the horns of a dilemma, for they must either admit, with their antagonists, that there was some great corruption in Masonry, or they must openly prove their Order to be pure by at once making them Masons: they preferred the latter.

Another reason was this; many persons saw through the flimsy gauze which veiled the disgraceful mysteries of most of the new Societies from eyes profane,

and naturally enough confounded them with Masonry, as being also a secret association; for it is to be observed, that all the modern Orders had imitated Masonry externally as much as possible. It was determined by the French Masons to give a substantial answer to all objections, by admitting to their mysteries that portion of human beings hitherto excluded, and ladies were in future to be Freemasons. Yet here some difficulties arose of a nature which will be well understood by the Brotherhood, and which must here for obvious reasons, be only alluded to; how were they to be overcome! A new Order of Masonry was instituted—new ceremonies, framed purposely for the reception of ladies, and approaching, as far as was consistent (that is, if any such institution could be consistent,) with the established rules of genuine Masonry. The ceremonies of this Order are very beautiful, and its morality unquestionable. In 1774, the Grand Lodge of France acknowledged and took under its special protection these new born Lodges of Adoption, on condition however, that no Brother should be present at any such Lodge where any but regular Masons attended; and also that every Lodge of Adoption should be held under the sanction of some regular craft Lodge, and governed by its W. M., or, in his absence, by his proper substitute. These adoptive Orders soon extended throughout France, Germany, Italy, Holland, and Russia; England rejected them, and still continues to do so. In France they flourish still, though greatly fallen from the splendor with which they began. The first Grande Maitresse was the Duchess of Bourbon, who was installed in 1775, with great pomp. At a meeting in 1777, at which the G. M. presided, were present several illustrious persons. The Duchess of Bourbon and Chartres, the Princess Lamballe, and Madame de Genlis, &c. We have records of several other meetings of this Lodge at which large sums were collected for charitable purposes. The first French Revolution disturbed these Lodges, and from 1793 to 1805 none met. In the year 1805 the Empress Josephine presided over the "*Loge Imperiale d' Adoption des Freres Chevaliers*," at Strasburg. We might fill many pages were we to mention all the Lodges which were formed from that period down to the present day; suffice it to say, that they daily increased, and numbered among their members the most distinguished literary characters in France. A mention of a few may, however, be interesting.

In 1807, there was a meeting of the Lodge attached to the Lodge St. Caroline, at which Madame de Vaudencourt, was president. Prince Cambaceres was among the illustrious visitors.

In 1810, we find Talleyrand mentioned as having been present at the *Loge des Chevaliers de la Croix*.

On the 9th February, 1819, when Madame de Villette sat as G. M., one of these Lodges was attended by the Prince of Wurtemberg, Mlle. Duchesnois repeated an Ode in honor of Voltaire, and Talma also delighted the members by his numerous recitations from the dramatic works of Voltaire. In 1825, 1826, 1827 this Lodge contributed large sums for the relief of those who had suffered from fires, for the Greeks, and also for many charitable purposes.

That much good was done by these *Loges d' Adoption*, cannot be disputed; that there was nothing really bad in them must equally be allowed; but every Brother who wishes the ancient Order to prosper, would oppose any attempt to introduce them into this country. This is not the place to repeat to the ladies

the numerous arguments so frequently used by the Brethren against their admission. But let them only consider whether we do not act more nobly in refusing them at once, than if we were to admit them to spurious mysteries merely to gratify some part of their curiosity?

To the remark of a French author, that we will not adopt their Ladies' Masonry because it is French, we can only observe, that it is most illiberal to suppose that we would not receive any good institution of theirs, though we reject that which we conceive it impossible for us to countenance without a violation of our duty.

We have now, though imperfectly, endeavored to trace from their origin these strange institutions, at which doubtless, the Ladies of England have looked with envy. To them we address our last sentence.

Ladies! could we admit you to a full participation of all our mysteries, glad, most glad should we be to do so; but since we cannot — since we are forbid by our laws to receive you, we scorn to deceive you; we cannot treat you like children, and give you the shadow for the substance. Ladies, adieu! may these words increase your respect for real Masonry and make you look with less anxiety upon the Loges d' Adoption.

LATORNUS.

MASONIC SONG.

BY BR. JOHN H. SHEPPARD, MASTER OF LINCOLN LODGE, WISCASSET, ME.

Ah! when shall we three meet like them,
Who last were at Jerusalem;
For three there were, and one is not,—
He lies where *Cassia* marks the spot!

Tho' poor he was, with Kings he trod;
Tho' great, he humbly knelt to God!
Ah! when shall hope restore again,
The broken link of Friendship's chain?

Behold! where *mourning* beauty bent,
In silence o'er his monument,
And wildly spread in sorrow there,
The ringlets of her flowing hair.

The future Sons of grief shall sigh,
While standing round in mystic tie,
And raise their hands alas! to Heaven,
In anguish that no hope is given.

From whence we came, or whither go,
Ask me no more, nor seek to know,
'Till three shall meet, who form'd like them,
The GRAND LODGE at Jerusalem!

MASONIC FUNERAL SERVICE;

PREPARED BY
A COMMITTEE OF THE GRAND LODGE OF OHIO,
AND RESPECTFULLY SUBMITTED
TO THE FRATERNITY UNDER ITS JURISDICTION.

To the Members of the Grand Lodge of Ohio, and of the Lodges under its jurisdiction:

At the late meeting of the Grand Lodge, the undersigned were appointed a Committee to prepare a "*Masonic Funeral Service*," with instructions to cause the same to be appended to the printed minutes of its proceedings.

It was the opinion of the Grand Lodge, that some improvement might be made in the general proceedings usually observed at Masonic Funerals, and the Committee were left, at their discretion, to make such alterations as to them might seem proper and correct. In submitting the subjoined form of Service, the Committee take occasion to state, that they have liberally availed themselves, in its compilation, of the several Burial Services found in our different Masonic publications.

Some portions of it may require to be varied, to meet the exigences of particular occasions. This can readily be done by slight modifications of the text. In its general features and details, however, it will answer for all Masonic Funerals.

If a proper solemnity of demeanor were observed on such occasions, and the Ceremonies were conducted by Brethren of irreproachable morals, the Committee believe that either one of the published Funeral Services they have examined, would be productive of salutary influence upon the public, and conduce to the reputation of the Craft.

WILLIAM J. REESE.
W. B. THRALL.

Lancaster, Nov., A. L. 5840.

GENERAL DIRECTIONS.

I. No Brother can be interred with the formalities of the Order, unless he has received the *Third Degree* in Masonry.

II. The Master of a Lodge being notified of the death of a Brother, and of his request to be buried with Masonic Ceremonies, shall convene his Lodge, and make all suitable arrangements to that effect.

III. If two or more Lodges attend, the ceremonies will be conducted by the Lodge of which the deceased was a member. In the case of a *stranger*, or *sojourner*, the Master of the Senior Lodge present will preside.

IV. All the Brethren who walk in procession should observe, as much as possible, an *uniformity* of dress. A proper badge of mourning around the left arm, with white gloves and aprons, are most *suitable*. It is recommended to avoid all ostentatious display of Masonic Costume.

V. Musicians, if belonging to the Fraternity, will walk in procession immediately *after* the Tyler; if they are not Masons, they will *precede* him. Solemn and appropriate pieces of music only should be performed. All others are especially interdicted.

VI. The cushion on which the Holy Bible is placed should be covered with black; a piece of black crape should be tied around all the furniture carried in procession, around each steward's rod, and on the musical instruments. The procession will immediately precede the corpse, and the Brethren walk two and two, except such officers as from their station are to walk otherwise.

VII. It would be proper for each Lodge, when convenient, to have a Pall of black cloth, velvet, or other suitable material, to be used on Funeral occasions. On the Coffin will be placed, or tied, a white apron.

VIII. If the Grand Master, Deputy Grand Master, or Grand Wardens, attend any funeral procession, they will take precedence, and preside over and conduct the ceremonies, unless they desire otherwise. Their place in the procession will be after the Master of the Lodge. Two Deacons, on the right and left, will attend a Grand Warden. When the Grand Master or Deputy Grand Master is present, the Book of Constitutions is borne before him, a Grand Bearer follows him, and the Deacons, with black rods, are placed on his right and left, on a line seven feet apart. If a Past Grand Officer appears in procession, he will be recognized with the customary respect.

ORDER OF PROCESSION.

The following Order of Procession will be proper to be observed, when a single Lodge conducts the Ceremonies :

Tyler, with drawn sword.
Stewards, with white rods.
Musicians, if they are Masons ; otherwise in advance of the Tyler.

Marshal.
Master Masons.
Mark Masters.
Royal Arch Masons.
Select Masters.
Knights Templars.
Past Masters of the Lodge.
Senior and Junior Deacons.
Secretary and Treasurer.
Senior and Junior Wardens.

THE HOLY WRITINGS,
On a Cushion, carried by the oldest or some suitable member of the Lodge.

The Master.
Clergy.

Pall Bearers,

THE BODY,
with insignia.

Pall Bearers.

THE FUNERAL SERVICE.

The Brethren being assembled at the Lodge Room, or some other convenient place, the Presiding Officer will open the Lodge on the Third Degree. After having stated the object of the Meeting, the Service will commence—all the Brethren standing :

Master. Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower, he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom, then, may we seek for succor, but of THEE, O LORD, who for our sins art justly displeased?

My Brethren, where is the man that liveth, that shall not see death?

Response by the Brethren. Man walketh in a vain shadow ; he heapeth up riches, and cannot tell who shall gather them.

Master. Where now is our departed Brother?

Response. He dwelleth in night ; he sojourneth in darkness.

Master. Can we offer any precious thing to redeem our Brother?

Response. We have not the ransom. The place that once knew him shall know him no more forever.

Master. Shall his name be lost upon the earth?

Response. We will treasure it in our memories, we will record it in our hearts.

Master. How then will it be known?

Response. It shall live in the exercise of his virtues.

Master. When our Brother died, did he carry nothing away with him?

Response. He fulfilled his destiny : naked he came into the world, and naked he has departed out of it.

Master. Hear then the conclusion of the whole matter ; *it is the LORD only that can give, and it is the LORD that hath taken away.*

Response. *Blessed forever, be the name of the LORD.*

Master. Let us endeavor to live the life of the righteous, that our last end may be like his.

Response. God is our God forever and ever. He will be our guide and our support, even through the dark valley of the shadow of death.

Master. I heard a voice from Heaven, saying unto me : " Write, from henceforth, Blessed are the dead who die in the LORD, even so, saith the Spirit, for they rest from their labors."

[The Master here takes the ROLL, on which is inscribed the name and age of the deceased, and says:]

ALMIGHTY FATHER, in thy hands we leave, with humble submission, the soul of our departed Brother.

[The Brethren will answer *three times*, giving the *grand honors* each time:]

The will of God is accomplished. So mote it be.

[The Master here deposits the ROLL, and repeats the following, or some other suitable Prayer:]

Most glorious and merciful LORD God, Author of all good, and Giver of every perfect gift : Pour down, we implore Thee, thy blessing upon us ; and, under the deep solemnities of this occasion, bind us yet closer together, in the ties of brotherly love and affection. May the present instance of mortality sensibly remind us of our approaching fate, and may it have an influence to wean our affections from the things of this transitory world, and to fix them more devotedly upon Thee, the only sure Refuge in time of need. And at last, Great Parent of the Universe, when our journey of Life shall be near its end ; when the silver cord shall be loosed, and the golden bowl be broken ; oh ! in that moment of mortal extremity, may the "lamp of thy love" dispel the gloom of the dark valley ; and may we be enabled to "work an entrance" into the Celestial Lodge above, and in thy glorious presence, amidst its ineffable mysteries, enjoy a union with the souls of our departed friends, perfect as is the happiness of Heaven, and durable as the Eternity of God. Amen.

[The above ceremonies may be performed either at the Lodge, the house of the deceased, or in the Church edifice, if the corpse is taken there, and religious services be performed. If at the house of the deceased, the Master will take his station at the head of the coffin, which will be uncovered, the Wardens at the foot, and the Brethren around it, and commence, as above prescribed. At the conclusion the coffin will be closed. If in the Church, immediately after the benediction, the Master, Wardens and Brethren will place themselves as above directed, when the ceremonies will be commenced.]

[A procession will then be again formed and march to the place of interment, in the order prescribed. The Members of the Lodge will form a circle round the grave. The Clergy and Officers will take their station at the head, and the Mourners at the foot, when the service will be resumed by the Master as follows:]

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley, which was full of bones;

"And caused me to pass by them round about, and behold! there were very many in the open valley; and lo, they were very dry.

"And He said unto me, Son of Man, can these bones live? And I answered, O, Lord, God, thou knowest.

"Again, He said unto me, Prophecy upon these bones, and say unto them, Oh, ye dry bones, hear the words of the Lord.

"Thus saith the Lord God unto these bones: Behold I will cause breath to come into you, and ye shall live;

"And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath into you, and ye shall live, and ye shall know that I am the Lord.

"So I prophesied as I was commanded, and as I prophesied there was a noise, and behold, a shaking, and the bones came together, bone to his bone;

"And when I beheld, lo! the sinews and the flesh came up upon them, and the skin covered them: but there was no breath in them.

"Then said He unto me, Prophecy unto the wind; prophecy, son of man, and say to the wind: Thus saith the Lord God—Come from the four winds, O breath, and breathe upon these slain, that they may live.

"So, I prophesied as He commanded me, and the breath came into them, and they lived, and stood upon their feet."

My BRETHREN,—We are again called upon by a most solemn admonition, to regard the uncertainty of human life—the immutable certainty of death, and the vanity of all earthly pursuits. Decrepitude and decay are written on every living thing. The cradle and the coffin stand in juxtaposition to each other; and it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die. Weakness and imperfection are the incidents of our fallen condition; the damp, dark grave is our destiny and our doom. It is passing strange, that, notwithstanding the daily mementoes of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears, and the "mournful processions" go about our streets, that we will not consider our latter end, and lay it more seriously to heart, that we also must go down into the silent chambers of the tomb. What an eloquent commentary is here exhibited upon the instability of every human pursuit; and how touchingly—with what deep pathos—does it echo the sad sentiment of the great preacher, who having tested all the pleasures and fascinations of this world; having drank deep from the golden cup of its ambition, its honors, and its wealth; of its intellectual enjoyments, and its sensual gratifications, as *his bitter experience* wrote, for our perpetual warning, the immortal text, "*Vanity of vanities, all is vanity.*" My Brethren, does not that warning voice come to us with most peculiar emphasis in this "valley of death?" and shall it not exercise over our future actions the deep and pervading influence its high Masonic source is entitled to command?

The last offices that we pay to the dead are useless things, except as they constitute lessons to the living. The cold, marble form enclosed in the "narrow house" before you, is alike insensible to our sorrows and our ceremonies. It matters not now to him, whether two or three gather around the grave to perform his funeral ritual; or that hundreds have assembled, with the banners and insignia of our Order, to deposite him in his final resting place. It is of little moment,

how, or in what manner, his obsequies are performed; whether the wild winds chant his requiem, or it be accompanied with rare and costly music and the minstrelsy of many voices. He has gone to accomplish the fearful destiny of all our race, and his body, in the profound slumber of the grave, to be resolved into its original elements.

But, my Brethren, *could* that inanimate form once more heave with the vital principle of life; could the rigid tongue be loosed, so that it might again articulate, oh! with a knowledge of all the fearful secrets of his mysterious journey, with what startling emphasis would he not plead with us to "prepare to meet our God!"

It is infatuation—it is sorcery, most fatal and delusive—that has enchanted our faculties, and drugged with the stupor of its spells, our "better judgments;" else *such* an admonition would breath upon us in every funeral knell; *such* a voice would come up from every new made grave.

But it is the fashion of the world, whenever this solemn subject is thrust upon it, to postpone the consideration for a "more convenient season." Pleasure, ambition, amusement and business, engross every sense. We go on from one design to another; add hope to hope; one plan of business is consummated, another plan is commenced, and thus there is laid out employment for many coming years; and it may be, that when most busy with "our farms and our merchandize," at a season of all others the most unpropitious, because the most unlooked for, the pale messenger knocks at our door, upon a dreadful summons, and we are hurried off to our eternal audit, with all our imperfections on our heads, "unprepared, unanointed and unannealed."

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when Nature has paid her just debt? Fix your eyes on the last sad scene, and view humanity, stript of its dazzling, meretricious ornaments; and you must needs be persuaded of the utter emptiness of these delusions. The monarch of an hundred provinces, at whose bidding nations pay obeisance, and the poor beggar that shivers upon the dunghill, are *equals* in the house of death. The one is obliged to part with his sceptre and his crown; the other has no further use for his wallet and his rags; and both are indebted to their *Mother Earth* for a common resting place. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

While we drop the sympathetic tear over the grave of our departed Brother, let us cast around his foibles, whatever they may have been, the *broad mantle of a Mason's charity*, nor withhold from his memory the commendation that his virtues claim at our hands. It is on record, in the volume of Eternal truth, that perfection on earth can never be attained. The best of created men did most grievously err, and the wisest of our race went sadly astray. Suffer, then, the apologies of human nature to plead in behalf of him who cannot any longer extenuate for himself.

Our present meeting and proceedings will have been vain and useless, if they fail to excite our serious reflections, and strengthen our resolutions for future amendment. Be then persuaded, my Brethren, by the uncertainty of life, and the unsubstantial nature of all its pursuits; and postpone no longer that preparation which it is *wisdom* to provide and *madness* to neglect. Let us each embrace the present propitious moment, and now, while time and gracious opportunity offer, lay up in due season for the exigences of our latter end, when the pleasures of this world will be as poison cups to our lips, and the reflections consequent upon a well-spent life alone afford us comfort and consolation. The summer is rapidly passing away; the harvest will soon be gathered, and the lamentations of the lost must be the cry of all who have not then plucked the golden fruit of the Tree of Life that blossoms in the Paradise of God.

Let us resolve, to maintain, with greater assiduity, the dignified character of our profession. May our *faith* be evinced in a correct, moral walk and deport-

ment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter; and our *charity* boundless as the wants of the whole family of man.

And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves; when at last it shall please the GRAND MASTER of the Universe to send his *Tyler DEATH*, to summon us into his eternal presence, may the *trestle board* of our whole lives, pass such inspection, that it may be given unto each one of us, to "eat of the hidden manna," and to receive the "white stone with a new name written," that will ensure perpetual and unspeakable happiness at His right hand.

[The following Invocations are then made.]

Master. May we be true and faithful to each other, and may we live and die in love.

Response. So mote it be.

Master. May we profess what is good, and always act agreeably to our profession.

Response. So mote it be.

Master. May the Lord bless us and keep us; may the Lord be gracious unto us, and may all our good intentions be crowned with success.

Response. So mote it be.

Master. Glory to God, in the highest: on earth peace—good will towards men

Response. So mote it be; now, henceforth, and forever. Amen.

[The service is then resumed by the Master, as follows:]

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

[Here the Apron is taken from the Coffin and handed to the Master, and the corpse is made ready to be laid in the earth; when the service is resumed:]

Forasmuch as it has pleased Almighty God, in his wise Providence, to take out of the world the soul of our deceased Brother, we therefore commit his body to the ground: [*Here deposit the coffin.*] Earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, when the earth and the sea shall give up their dead.

[The Secretary will then advance and deposit the *ROLL* in the grave, with the usual forms.]

Master. Friend and Brother! We bid thee a *last, a long FAREWELL!* Thou art at rest from thy labors; may it be in peace!

Response. So mote it be. Amen.

[If circumstances will permit, it will be proper at this stage of the proceedings, to sing the following, or some other appropriate Hymn; or it may be repeated by the Master, or omitted entirely, as shall be considered best.]

Thou art gone to the grave, but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave, we no longer behold thee,
Nor tread the rough path of the world by thy side;
But the wide arms of mercy were spread to enfold thee,
For all men may hope, since the Sinless has died.

Though art gone to the grave, but 't were wrong to deplore thee!

When God was thy ransom, thy guardian and guide;

He gave thee, and took thee, and soon will restore thee,

Where Death has no sting, since the Saviour has died.

[The service is then resumed by the Master, who, presenting the *Apron* says:]

The Lamb Skin, or White Apron, is an emblem of Innocence, and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter.

[The Master then deposits it in the grave.]

This emblem I now deposit in the grave of our deceased Brother. By this we are reminded of the universal dominion of Death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth, or the charms of beauty, propitiate his purpose. The mattock, the coffin, and the melancholy grave, admonish us of our mortality, and that, sooner or later, these frail, weak bodies must moulder in their parent dust.

[The Master, holding the *Evergreen* in his hand, continues:]

This *Evergreen* is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny, beyond the "world of shadows," and that there dwells, within our tabernacle of clay, an imperishable, immortal spirit, over which the grave has no dominion, and death no power.

[The Brethren will now move in procession round the place of interment, and severally drop the sprig of evergreen in the grave; after which the *grand public honors* are given. The Master then continues the Ceremony in the following words:]

From time immemorial, it hath been the custom, among the Fraternity of Free and Accepted Masons, at the request of a Brother, to accompany his corpse to the place of interment, there to deposit it with the usual formalities.

In conformity to this ancient usage, and at the request of our deceased Brother, we have assembled at this time, in the character of Masons, to offer up, before the world, the last sad tribute of our affection; and thereby to demonstrate, in the strongest possible manner, the sincerity of our past esteem for him, and our steady attachment to the principles of the Order.

We have now, with the usual Masonic ceremonies, committed the body of a Brother to its kindred dust, there to remain until the trumpet of judgment shall summon him from his abiding place. We leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praise, doing wonders.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have nothing of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement. But in the beautiful spirit of the Christian's theology, we dare to say, that He, who "tempers the wind to the shorn lamb," looks down, with infinite compassion upon the widow and the fatherless, in the hour of their desolation; and that the same benevolent Saviour, who wept while here on earth, will fold the arms of his love and protection around those who put their trust and confidence in Him.

Then let us each, in our respective spheres, so improve this solemn warning of our God, that at last, when the "sheeted dead" are stirring, when the "great white throne" is set, and the volume of the record of our lives is opened, we may receive from the Omniscient, Eternal Judge, the thrilling invitation, "Come, ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

[The service is here concluded with the following, or some other suitable Prayer.]

Almighty and most merciful God, in whom we live, and move, and have our being, and before whom all men must appear, to render an account for the deeds done in the body, we do most earnestly beseech Thee, as we now surround the grave of our fallen Brother, to impress deeply upon our minds, the solemnities of this day. May we ever remember that "in the midst of life we are in death," and so live and act our several parts, as we will desire to have done, when the hour of our departure is at hand.

And oh! Gracious Father, vouchsafe us, we pray Thee, thy Divine assistance, to redeem our mis-spent time; and in the discharge of the duties Thou hast assigned us, in the erection of our moral edifice, may we have *wisdom* from on high to direct us; *strength* commensurate with our task to support us, and the *beauty* of holiness to adorn and render all our performances acceptable in thy sight. And at last, when our work on earth is done, when the *mallet* of death shall call us from *our labors*, may we obtain a blessed and everlasting rest, in that Spiritual House, not made with hands, eternal in the heavens.

So mote it be.

[The Procession will then return to the place whence it set out, where the necessary duties are complied with, and the Lodge is closed on the Third Degree.]

THE FUNERAL.

BY THE R. W. MASTER OF ST. PAUL'S LODGE, GROTON, MASS.

How deeply interesting and impressive to the reflecting mind is the passing Funeral. The eye is struck by the appearance of a long and mournful train, shrouded in the sad habiliments of grief, moving with a slow and measured step, preceded by the car of death, dressed with the embellishments of funeral ceremony, while the deep and solemn tones of the distant bell fall on the ear at intervals, and cause the blood to recede to the heart. We all ask with hesitation and awe, why is this? And why is it? It is because Death has again triumphed over man. On yonder hearse is another victim of this insatiate spoiler, another trophy of his victory. Another mortal is going to his long home, that dark and narrow house, the grave; and another spirit has passed to the mansions of immortality. A few days since, and what is now cold and lifeless was warm and animated. What is now so loathsome that the earth must cover it, was flitting about in the joy of health, delighting and delighted; but the spoiler came, and where is he? Riches perhaps he possessed, but riches could not purchase his ransom; friends, no doubt he had, who would have laid down their lives in his defence, but could not save him. Hope probably cheered, and bid him look forward to future hours of happiness; but hope deceived him. Health, that heaven-born blessing, had flown, nor could all the efforts of man recall it for a moment. The icy hand of death passed over him, and while the soul winged its way to eternity, the frail covering it tenanted, returned to the dust. Alas! how uncertain is the tenure of life; not a moment can we call our own; not a coming day can we look

to with certainty, for even this night our souls may be required of us; even in this hour, we may be as lifeless as he who now occupies the few feet of ground allotted as the last receptacle of man. How awful, how tremendously awful, would this appear, if the grave was indeed our last home; if *that* terminated all our prospects, and shut forever the golden hope of perfect happiness from our sight. But thanks to Him who made us, the grave is not our final home.

Brethren, Companions, and Sir Knights, of our truly moral and beneficent Institution—the grave is the door through which we all must pass, before we can enter the celestial Temple of the Cross, "eternal in the Heavens." We are immortal—and if we follow the steps of our divine Redeemer, we shall awake from the darkness of death to the glorious light of eternal life, never-failing felicity. Yes! when the soul shall have burst asunder the prison-bars of flesh and blood, it will be at liberty to traverse this beautiful dome the sky, and contemplate with admiration the works of Infinite Wisdom. There mind will recognize mind, and go on in progression through the boundless ages of eternity. Then why should we mourn for the frailty of man? Why despond, because he is called from pain and care to the great object of his search, happiness? We shall soon follow him. Mourn not then, nor repine, but trust in God, and lay up thy riches in Heaven; for why should our hopes and wishes centre here,—why should we sacrifice our everlasting welfare for the enjoyment of a life so uncertain and transitory as ours? Let us consider that human life is like the morning cloud; and that the united ages of every being that ever had existence, will amount to nothing in comparison with eternity. Let every human being consider, and be prepared to leave these tabernacles of flesh, when the clock of eternity shall strike its knell to summon us to appear before an All-wise Judge.

INFLUENCE OF FREEMASONRY ON ARCHITECTURE IN THE MIDDLE AGES.

MR. WESTMACOTT, in concluding a course of Lectures, at the London Royal Academy, in 1836, took an extensive view of the causes of the declension of the arts generally, and with respect to their revival in England, and remarked as follows:—

"There were two principal causes which tended materially to assist the restoration of literature and the arts in England, as well as to assist it in other parts of Europe; these were the Crusades, and the extension, or it might be called the establishment, of the Freemasons' Institution in the north and west of Europe. The adventurers who returned from the Holy Land, brought back some ideas of various improvements, particularly in Architecture, and along with these, a strong desire to erect castellated, ecclesiastical, and palatial edifices, to display the taste they had acquired; and in less than a century from the first Crusade, above six hundred buildings of the above description had been erected in southern and western Europe. This taste was spread into almost all countries by the establishment of the Fraternity of Freemasons, who, it appears, had, under some peculiar form of Brotherhood, existed for an immemorial period in Syria and other parts of the East, from whence some bands of them migrated to Europe, and after a time a great efflux of these ingenious men—Italian, German, French, Spanish, &c.—had spread themselves in communities through all civilized Europe; and in all countries where they settled, we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate."

SECRECY.

"Secrets are edged tools, and must be kept from children and from fools."

"He who trusts a secret to his servant, makes his own man his master."

SECRECY is the cement of friendship. When Ulysses departed to go to the siege of Troy, in his charge to his friends respecting the care of Telemachus, who was then in his infancy, he, among other things, thus entreats them, "above all forget not to render him just, beneficent, sincere, and faithful in keeping secrets." And it afterwards made a great part in the character of Telemachus, that he knew how to keep a secret without telling any untruths, and yet could lay aside that close, mysterious air, so common to people that are reserved. He did not seem oppressed with the burthen of the secret he kept:—he always seemed easy, natural, open, as one that carried his heart upon his lips. But at the same time that he would tell you every thing that was of no consequence, he knew how to stop just in the proper moment, and without proceeding to those things which might raise some suspicion, and give a hint of his secret. By these means his heart was impenetrable and inaccessible.

A man without secrecy is an open letter for every one to read.

The itch of knowing secrets is naturally attended with another itch for telling things.

Premeditate your speeches, words once flown
Are in the hearer's power, not in your own.

A proper secrecy is the only mystery of able men; mystery is the only secret of weak and cunning men. The man who tells nothing, or who tells all, will equally have nothing told him. If a fool knows a secret, he tells it, because he is a fool; if a knave knows one, he tells it wherever it will be his interest to tell it. There are some occasions on which a man must tell half his secret in order to conceal the rest; but there is seldom one on which a man must tell all. Great skill is necessary, to know how far to go, and when to stop.—ANON.

MASONRY AND CHRISTIANITY.

MASONRY and Christianity are not incompatible in word or deed; much less directly opposite, as malice or ignorance has affirmed; for although we have excluded the sound of the axe, the hammer, and every iron tool of bigoted feeling or political passion; though we meet with the child of Zoroaster, and the son of Confucius on the level of equality, and part in equal peace with the disciple of Moses and the follower of the Lamb, while both stand plumb on the square of virtue; yet the man who enters as a Christian, never passes into Deism, nor is he raised by infidelity; but being taught to regard the first great light of the Holy Bible as the most precious of gifts, he finds himself strengthened in Faith, more than assured in Hope, and divinely impelled to abound in works of Charity.

In a word, the Christian Mason is taught to esteem the first great light in the golden candlestick, as infinitely superior to the light of nature, reason, and philosophy, united in triple rank; superior to the sun of genius, or the morning star of science. The light of heaven itself, his enraptured spirit hails; and, faithful to the star which led the adoring Magi to Bethlehem's vale, this light in death shall lead the sons of amity and peace, the friends of virtue and man, to the Eternal Fountain of light itself, who alone is worthy of the morning song, the noontide shoutings, and the ceaseless anthems of praise from all his works.—ANON.

MASONRY IN PALESTINE.

AN ANECDOTE.

Maj. SKINNER, in his "*Adventures during a Journey overland into India*," tells the following anecdote, as having occurred to him while at Capernaum, a little north of Jerusalem:—

"I was excessively hungry, (he had gone into the house of a Christian saddlemaker for a temporary lodging,) for I had fasted all day long; and Hassan having sympathy with my feelings in this particular, opened a bag from which rolled out a quantity of hard eggs. As I began to crack them, two or three visitors came in, who viewed this unhallowed occupation, as I found they considered it, with astonishment. 'Have you given your house to an Infidel?' said one. The old woman crossed herself, and muttered something that sounded so like an incantation that I was under some uneasiness for the result. They all drew away from me, while I continued my preparations. The young woman, at last, suggested that I might be a Freemason, and not so bad as an Infidel; and they crossed themselves again. 'What is the matter?' I at length made Hassan inquire, 'Is your master a Christian,' asked the woman, 'that he eats eggs in Lent?' 'What do I know?' said Hassan; 'he is a Frank, and has good cause to be hungry.' They all shook their heads and muttered, '*Her masom*—he is a Mason.' 'And pray,' said I, 'What is a Mason?' 'An infidel, a heretic, and the devil to boot!' hastily rejoined the old dame; while she nodded thrice, like one of the weird sisters at the cauldron. I instantly put away my eggs, and endeavored to gain the good opinion of the party by proposing to join in their own meal. When we were seated close together, again I attempted to explain to them the nature of Freemasonry; and if I did not succeed in vindicating that Fraternity, I won the pretty landlady to my own side, who seemed perfectly delighted when I assured her, that good as I believed Masons to be, I was not one myself."

This anecdote proves three things—1st. The existence of Freemasonry in Palestine, the original seat of the Order.—2dly. That it is sufficiently extensive to be known to the lower orders of the people, without embracing them within its pale.—and 3dly. It proves that Catholicism in Asia Minor entertains the same prejudices against it, that it inculcates in some of the more civilized portions of Europe. No such evidence however was necessary to prove the present existence of Freemasonry in the "Holy Land." Lodges are held at Jerusalem, Acre, and most of the principal cities from "Dan to Bathsheba"—and indeed throughout all the East.—ED.

MASONIC INTELLIGENCE.

INDIA.

AN ADDRESS delivered by the R. W. Br. A. GRANT, Esq. Provincial Grand Secretary, on the occasion of the opening of the new Masonic Hall, at Calcutta,—a description of which was given in our last number.

"RIGHT WORSHIPFUL GRAND MASTER:

I feel proud and gratified both from the feeling and friendly manner in which you have been pleased to notice me, and from the marked gratification which the mention of my name has afforded the Brethren; and, Sir, these feelings and expressions are the more gratifying to me, for whatever little exertion on my part that may have tended either to the improvement of this hall, or to the convenience of the Brethren, was entirely voluntary and unauthorized by the previous sanction of higher Masonic authority; but, Sir, I enjoy not only this, but, on every occasion of our meeting, more than an equivalent for any exertion made by me in the good cause, and that is, the assurance of those I love and respect, and those

who are loved and respected by the world, that I have at least endeavored, so far as lay in the power of one man, to promote the interest of so beautiful, so glorious, and so mysterious a cause as that of Freemasonry. I say mysterious, Sir, because it is admitted to be an anomaly in the history of the earth. Without territorial possession, without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of Time. Contrast the history of Freemasonry with the history of the nations of the world, and what is the result? The Jews, God's favored people, into whose custody Masonry was first entrusted, by its Divine author, where are they now? A race of wanderers scattered over the face of the globe. And the stupendous and magnificent structure, the TEMPLE, at once the glory and the wonder of the world, where is it now? Not one stone left upon another! Babylon, in her day the Queen of nations, has fallen never to rise again. Egypt, with her kings, and philosophers—classic Greece, and Imperial Rome, we now find but occupying their page in the history of the world. But Masonry, Sir, at this moment shines throughout the world with as bright and undiminished a light, as when first revealed by God to man. Must not, then, Sir, the question often arise, even to the most unreflecting mind, what is Masonry? But I fear me, Sir, this question, is seldom satisfactorily answered. Masonry does not consist alone, as you have beautifully stated this night, in an extensive and correct knowledge of the ceremonials of the institute, or in an elaborate etymological research into the great landmarks of the Order, nor in the extensive bestowal of eleemosynary relief—it is not faith, it is not hope,—but *all* these are necessary to lead the truly speculative Mason to a correct estimate of what Masonry really is—and that is, Sir, *erecting the human heart into a Temple of unbounded charity, or unbounded love, to God and his creatures.* This virtue will remain when "faith, and hope will be no longer required." It is a glory that reaches to and enlightens the empyrean, or heaven of heavens; in fact, Sir, it is what has been stated by an inspired Masonic writer, the "glorious Shekinah of God himself."

I trust, Sir, you will excuse the tedium, perhaps the intrusion, of these remarks; but where can I find a time and place so fitting for the expression of an honest and conscientious Masonic sentiment, as in the present assembly? Besides, I enjoy the innate gratification of knowing, poor and obscure indeed as I feel myself to be, that a Masonic opinion or sentiment coming from me is not the less acceptable to my Brethren on that account. We may never all meet round this board again; indeed, Sir, the heart of him who now addresses you, may be the first to be compressed into a clod of the valley; but I am animated with a fervent hope, that by an unceasing endeavor to square my life and actions to the principles I have here stated, to be able calmly to meet the approach of our common enemy, and when removed from "this mortal Grand Lodge, I may be admitted to a Lodge, not built with human hands, eternal in the heavens, where the Grand Lodge of God will be opened, never to be closed, and where the Great Architect of the Universe shall live and reign forever."

[Br. Grant is now on his return to England, for the benefit of his health.]—
ED. MAG.

ENGLAND.

In our March number, we referred to the determination of the Provincial Grand Lodge at Liverpool, to establish a strict *Masonic Fund of Benevolence*. And we are gratified to find that active measures, are in operation for immediately carrying out this determination. The following, in relation to the subject, is from the Liverpool Standard, of the 24th March, received by the Britannia, from our attentive correspondent at that place:—

THE MASONIC ORDER.—Though we believe the Brethren of the "mystic tie" muster in tolerably strong force in Liverpool, and several Lodges of the highest respectability exist in the town, and whose hands are always open as the day to

melting charity, yet it is somewhat singular that there has been no common fund of benevolence to which the applicants for relief might be directed. The officers of the provincial Grand Lodge have directed, however, their attention to the establishment of so necessary a branch of the institution, and have used every exertion to raise a sufficient supply of money for its purposes. Amongst other projects submitted to their notice as likely to realise a handsome sum, was the truly liberal offer of Brother Raymond, the provincial Grand Junior Deacon for the western division of Lancashire, to devote a night's receipts at the Royal Liver Theatre, to the object, without any reductions whatever. The calculation was, that should the house be filled, something like seventy or eighty pounds would thus be realized. The Right Worshipful Deputy provincial Grand Master, Brother John Drinkwater having been consulted, promptly testified his cordial approval of the proposition, and the contemplated performance has been announced for Tuesday evening, the 5th of April, under his patronage and that of the other Brethren of the western division. This undertaking will have the character of public subscription more than that of a theatrical benefit, though amusement will be combined with charity. Many members of the Craft have already intimated their intention of contributing, and will be entitled to tickets to the amount if they think proper to take them. They will, doubtless, also endeavor to dispose of them among their friends unconnected with the Order, and procure donations from the same quarter.

SCOTLAND.

The following is a copy of the Address of Congratulation, presented to her Majesty, Queen Victoria, by Trinity Lodge, Elgin, on the event of the birth of the young Prince, and heir to the British Throne:—

*"To Her Most Gracious Majesty, Victoria,
Queen of Great Britain and Ireland:*

"May it please your Majesty. We, the R. W. Master, Wardens, Office-bearers, and Brethren of the Trinity Lodge of Freemasons of Elgin, No. 148, holding of the Grand Lodge of Scotland, your Majesty's loyal and devoted subjects, in general meeting assembled, most respectfully and affectionately approach the throne, to offer to your Majesty our sincere and ardent congratulations on the happy event of your Majesty's presenting to the nation, and your august spouse, a Prince, whose birth, while it rears an additional pillar of strength and stability to the throne of your Royal House, already adorned by a pillar of beauty, cannot fail to call forth the united thanks of an attached and loyal people.

"We therefore pray and beseech the great Architect of the Universe to pour down His blessings upon your Majesty, your Royal Consort, and your infant Prince; that He may grant you long life and happiness, to enlighten your loyal subjects in the paths of virtue and science; and that He may ever assist and guide your Majesty in ruling over a peaceful and happy nation.

Signed.

JNO. LAWSON, *Master.*
GEO. GATHERER, *Senior Warden.*
JAMES MELLIS, *Junior Warden.*
ROBT. BAIN, *Secretary.*"

FRANCE.

We learn that the re-union of the Rite Ecossais (Scotch Rite) and the Grand Orient of France, took place at Paris, on the 24th Dec. last. The two Grand Lodges, for the first time, met in Convention and exchanged fraternal congratulations. This gratifying and important result has been brought about mainly through the indefatigable personal exertions of Mons. D. Rosenberg, an intelligent and influential French Brother, and author of several popular works on Ma-

sonry. It is said that a Prince of the royal family is about to be initiated into the Fraternity, with a view to assuming the Grand Mastership of the united Grand Lodge. Louis Philippe, the present king of France, is a Mason, and would probably favor such a movement. The effect of the union cannot fail to be greatly advantageous to the future prosperity of the Order, not only in France, but wherever else the two rites have been cultivated as distinct establishments, and especially in the States of the German confederation. There are several other rites, or branches of Masonry existing in Europe, such as the Prussian, the Modern, &c. which we hope soon to see merged in one, and that—legitimate Ancient York Masonry.

UNITED STATES.

ARKANSAS.

We have received an abstract of the proceedings of the Grand Lodge of Arkansas, at its Annual Communication, held in the city of Little Rock, on the first of November last. We learn very little from them, however, in relation to the present condition of Masonry in the State. We notice the appointment of a delegate to the Washington Convention; but as he did not reach that city before the Convention adjourned, we suppose it is fair to presume that he is still "on the road." We wish him a safe return to his constituents.

The Committee on "Communications from Grand Lodges," offered the following report, which was accepted:—

They have performed the duties assigned them, and after examining the different communications received, find nothing which requires the action or attention of this Grand Lodge, or upon which to found a lengthy or detailed report, but would congratulate the Brethren throughout the country on the harmony and unanimity which seem to prevail on the subject and in the cause of Freemasonry. It also gives us pleasure to be able to say that we have received a communication from the Grand Lodge of our sister Republic of Texas; and we, in the name of the Fraternity of this State, tender them the right hand of fellowship, and hope that the fraternal relations now existing between us may ever continue unimpaired. Your Committee have seen with regret the departure of many of our Lodges from the landmarks of our Order, and concur most heartily in the views taken by the Grand Lodge of New York, and reiterated by the Grand Lodge of Alabama, of the importance of a uniform mode of working throughout the land, and the necessity of a Convention for that purpose. Your Committee cannot close this report without expressing their fervent wishes for the advancement and prosperity of our Institution, and pledging themselves to the faithful discharge of the sacred duties incumbent on them, and to adhere strictly to the principles of our Order, and that they will by all due means endeavor to stimulate the Brethren to emulate the perfection of Masonic virtue."

MISSOURI.

We are indebted to an unknown Brother at Palmyra, for a copy of the proceedings of the Grand Lodge of Missouri, at its Annual Communication in Oct. last. The copy which we presume was some time since forwarded by the Grand Secretary, has never reached its destination. The following extracts will be read with interest:—

Brother Carnegy submitted several resolutions urging the propriety and necessity of establishing a College of learning under the government and patronage

of this Grand Lodge, for the education of the sons of indigent Masons and others, and also for the erection of a Grand Masonic Hall, which were read, and on his motion, referred to a select Committee.

The M. W. G. M. appointed on said Committee, Brothers Carnegy, Lightbourn, Ruggles, Nourse and Douglass.

The following preamble and resolutions were offered by Brother Carnegy, and adopted, viz:—

WHEREAS, by the dispensation of an All Wise and Inscrutable Providence, our worthy and much esteemed Brother and Companion, THOMPSON DOUGLASS, Past D. G. Master of the G. L. of Mo., has been removed from this transient state of trial, labor and suffering to "that undiscovered country, whence no traveller returns," to participate in the rewards of a well spent life of devotion to the cause of Truth, Charity and Masonry. Therefore,

Resolved, That in the death of Brother Douglass, the Fraternity have to mourn the loss of one of its most efficient, intelligent and faithful members, and one of its brightest ornaments.

Resolved, That the Fraternity who knew Brother Douglass, recur to his memory as one in an eminent degree entitled to the love, esteem and respectful regard of all.

Resolved, That as a mark of esteem for the memory of the deceased, the officers and members of the Grand Lodge of Missouri, will wear the usual mourning for thirty days, and that the Grand Hall be hung in mourning during the present convocation.

Resolved, That the Grand Secretary make out and transmit to the widow of the deceased, a copy of the foregoing resolutions.

From the G. L. of Texas, a circular letter has been received and submitted to your Committee. From this letter we are rejoiced to find that the best feeling pervades the bosoms of the Brethren of our sister Republic. That high toned sentiments of honor, morality and Masonic zeal prevails among them in an eminent degree, evincing at once another proof, that Masonry and Liberty, political and religious, may well co-exist together, and that where the latter most prevails there the former flourishes best and is most efficient in their labor of love.

In so far as your Committee are able to judge from the communications received they are happy to find the Institution still secure in the enjoyment of civil, religious and Masonic liberty—and standing now as it ever has and ever will, unharmed and secure, permanent and unmoved amidst the assaults of wickedness, falsehood, treachery and tyranny, and holding on in its steady march, persevering in every good work, distributing every where the light of Truth, of Virtue, and of Charity. In view of this happy condition, your Committee cheerfully acknowledge the kind and Fatherly protection of the All Wise and beneficent Ruler of the World.

Resolved, That the G. L. recommend the proposition of Messrs. Davis & Thompson and Moore, for the publication of Masonic papers, to the patronage and favorable consideration of the Fraternity.

The M. W. G. Master presented to Past G. Master, S. W. B. Carnegy, a Jewel which had been voted to him by the G. L. as a testimony of their high esteem and respect, and accompanying it with an appropriate address which was eloquently and feelingly replied to by Brother Carnegy.*

The Select Committee on the resolutions offered by Bro. Carnegy made the following report, which was adopted:

The undersigned, a Committee to whom was referred the resolutions of Brother Carnegy respecting the erection of a Hall and the establishment of an Institution of Learning under the patronage and government of this G. Lodge, respectfully report, that they have had the same under consideration and devoted to

* The Addresses will appear in our next number.

them as much attention as their time would permit. The objects contemplated are of momentous consequence to the Fraternity—objects which, when consummated, must meet the approbation of all who desire the welfare of the indigent, the helpless and the destitute. It is most obvious to every one, that a good education is one of the greatest blessings which can be possessed by man, while at the same time to be destitute of it is the greatest privation “flesh is heir to.” These are so obvious to every one that any argument upon them must be useless. Your Committee therefore, recommend that said resolutions be adopted by the Grand Lodge.

Resolutions offered by Brother Carnegie and unanimously adopted:

Resolved, By the Grand Lodge of Missouri, that it is necessary and expedient to erect at St. Louis, a Grand Hall of suitable size and structure to accommodate the Grand Lodge of the State, the Royal Arch Chapters and subordinate Lodges of the city of St. Louis, and which shall cost not less than sixty nor more than one hundred and twenty thousand dollars.

Resolved, That it is necessary and expedient, and the imperative duty, as well as the interest of the Grand Lodge to establish at some healthy and convenient point, an institution of learning for the sons of indigent Masons and such others as the Grand Lodge may from time to time admit; and also to establish at such places as the Grand Lodge may direct an asylum for the maintenance and education of the female orphans of worthy M. Masons and others.

Resolved, That it is the duty of the Grand Lodge to proceed forthwith to adopt such measures as may be best calculated to obtain the pecuniary means necessary for the accomplishment of the objects specified in the first and second resolutions.

Resolved, That the Hall should be erected at such point as would render it of easy access to the Fraternity, and would be likely to ensure a fair remuneration for the use of the first and second stories on lease.

Resolved, That it be recommended to each subordinate Lodge under this jurisdiction, and to every worthy Brother of the Fraternity, to contribute liberally each year for five years to the objects specified in the foregoing resolutions.

Resolved, That the Royal Arch Chapters and subordinate Lodges of the city of St. Louis ought to subscribe in five annual instalments such sum as would produce at an interest of six per cent. per annum, so much as would be a fair annual rent for the use of a set of rooms in the Hall for the accommodation and use of each, the money so subscribed to be paid in annual instalments and applied towards the erection of the Hall as other funds.

Resolved, That the Grand Master, as often as need require, shall appoint in each county in the State of Missouri and in the vicinity of each subordinate Lodge under this jurisdiction, one or more trusty Brethren, who when appointed, shall make a list of the members of the Fraternity in their vicinity, and collect from each, once in every year for five years, such sum as each may please to give, to be paid over into the hands of a treasurer to be appointed by the Grand Lodge to receive it, and to be used by order of the Grand Lodge for the objects aforesaid.

Resolved, That the persons so appointed to collect money shall ask and receive such donations as the liberal and charitable may desire to bestow for the objects aforesaid, and shall make a list of all donations and report the name of the donors to the Grand Lodge annually, and pay over the moneys collected to the treasurer.

Resolved, That the Grand Lodge of Missouri ought to be incorporated by law, with powers to purchase and hold forever so much land as is necessary, on which to erect a Grand Hall, to use and lease out said Hall, to receive the rents and profits arising therefrom, and to employ them for such purpose as they may think proper. Also, to purchase and hold forever, not more than one hundred acres of land, to be used and employed exclusively as a site for an institution of learning, as specified in the 2d resolution, with power to erect houses and the necessary buildings thereon, appoint teachers, professors and governors for the same, and to rule and govern the same in such manner as the Grand Lodge may desire,

with such other powers as may be necessary for the complete accomplishment of the objects aforesaid, and also to purchase and hold forever so much land in addition to the above mentioned tract as may be necessary for a site for the asylum and school specified in the 2d resolution, and power also to occupy, use and employ the same for that object.

Resolved, That we will each use and employ all such means as may be in our power respectively to obtain the charter aforesaid.

Resolved, That the Grand Master shall appoint one or more suitable persons in each county in this State, whose duty it shall be, when so appointed, to use all due means in his power to procure the passage of the laws aforesaid.

Resolved, That the entire amount of all the rents and profits arising from leasing out the first and second stories of the Hall, shall be applied to the maintenance of the institutions of learning and the asylum above mentioned.

N O R T H C A R O L I N A .

We have before us the “proceedings of the Grand Lodge of Ancient York Masons, of North Carolina,” had at their Annual Communication, held in the city of Raleigh, on the 6th day of December, 1841. They contain nothing of special interest. We notice the appointment of a delegate to the late Convention, and regret that we had not the happiness to make his acquaintance there, as we certainly should have done had he been present. We make the following extracts from the proceedings:—

“WHEREAS, it has pleased the Supreme Architect of the Universe, in inscrutable providence to call from us our worthy Brother, and P. G. S. Warden, JOHN G. MARSHALL,

Be it therefore Resolved, That we sincerely lament the loss our Fraternity has sustained in the dispensation of Providence which has called to that bourne from whence no traveller returns, our worthy Brother JOHN G. MARSHALL; and that we sincerely sympathise with his relatives and friends in their bereavement.

Resolved, That the members of this Grand Lodge will wear the usual badge of mourning for ten days, as a testimony of their respect for the memory of our deceased Brother.”

The “Committee on communications from Grand Lodges and miscellaneous subjects,” conclude their report as follows:—

Your Committee cannot conclude without bringing to your notice the communication from the Grand Lodge of the Republic of Texas, alluded to by the Committee of foreign correspondence, and recommend the adoption of the following resolution:

Resolved, That we hail with feelings of Fraternal gratitude the reception of the warm-hearted Annual Circular of the Most Worshipful Grand Lodge of the Republic of Texas, and that we congratulate her on the advancement of the cause of our ancient and honorable Institution, which through *Charity* has in that region “fixed her abode as eternal” as the mountains that ingirt her territory, or the seas that lave her shores; and that we entirely reciprocate the *brotherly love* manifested in that communication; and humbly petition that she may, under guidance of the SUPREME ARCHITECT OF THE UNIVERSE which has so wisely directed her, continue to progress until the world at large shall be compelled to acknowledge the salutary effects and benign influence of the principles inculcated by the Order.

The returns from fifteen Lodges, all that were received at the above meeting, show an increase the past year, of ninety-six initiates, and an addition of sixty members. Returns from thirty Lodges remain to be received.

MASONIC CHIT CHAT.

It will be seen by reference to the advertisement, that a EULOGY on the virtues of the late distinguished Brother THADDEUS MASON HARRIS, will be delivered before the Grand Lodge of Massachusetts, and the Brotherhood, at the Masonic Temple, in this city, on Wednesday evening, the 4th instant, by the Rev. BENJAMIN HUNTOON, of Canton. Extensive arrangements have been made for the accommodation of the Brethren, and their ladies; and it is presumed that the assemblage will be large. The well known talents of the orator, leave no doubt that the Eulogy will be worthy of the high character and eminent virtues of the lamented Brother, in honor of whose memory it is to be pronounced. In our next, we shall give a full account of the services.

In the official account of the proceedings of the late National Masonic Convention, we notice an error in the report on "the general regulations involving the interests and security of the Craft," of considerable importance. The Committee are made to say, "that suspension is the *highest* penalty known to be inflicted for non-payment of dues." The word *highest* having been accidentally we presume, substituted for *slightest*. Neither, however, is correct: for while *expulsion* is authorized and inflicted by the Grand Lodges of New Jersey, Pennsylvania, and Ohio, the Grand Lodge of Massachusetts attaches no penalty whatever to the offence. In the same report, on the 9th page, in the 22d line, the word "*desiring*" is substituted for the word "*deriving*," which materially affects the meaning. The proceedings having been forwarded to the Grand Lodges for their action, we notice these errors to prevent any misunderstanding.

Br. Theodore Andrews, of Montgomery, Ala. will in future act as agent for the Magazine in that place, instead of Br. C. A. Stewart, who is about to change his residence. We shall be particularly obliged to such of our subscribers in Montgomery as have not already done so, to settle their accounts with Br. Andrews as soon as convenient.

Br. Jesse A. Williamson, of Baykin's Depot, Southampton Co. Va., is an authorized agent for the Magazine.

We present our readers in the present number, the new "Funeral Service," recently adopted by the Grand Lodge of Ohio. It has evidently been prepared with great care and good judgment, and will be found in many respects much superior to those contained in the books. It is a little remarkable that in almost every other State in the Union, Masonic Funerals are of common occurrence, while in Massachusetts they very rarely take place.

Extract of a letter to the Editor, dated Hicksford, Va. March 29, 1842.

Dear Sir and Brother,—I did not know until a few days since, that you had resumed your labors, and was again furnishing the Craft with a medium of communication in the form of a Magazine; why you should have omitted to inform me of the fact, I cannot tell: at all events the first number I have seen was used to aid your undertaking; you will therefore send the Magazine to the following persons, crediting the enclosed amount as stated in the list of names.

* * * * *

I rejoice with you in the present prosperous condition of our time worn Institution, the motely host that have beleagued its citadel, are now convinced that its towers are impregnable, and conquered by its excellency, they have raised the seige in despair of success.

In this State we have suffered more from the lukewarmness of friends, than from the assaults of enemies; but for the last twelve months, a brighter day has dawned upon our prospects, the flame has been rekindled on many a deserted altar, and halls once silent echo to the glad greetings of Brotherhood. *So mote it be.*

I heartily wish you success in your efforts, "may your shadow never grow less,"—command my services in any way, and believe me, Fraternally yours.

We acknowledge the receipt of a copy of the proceedings of the Grand Lodge of Ohio. We have marked several interesting extracts for our next number.

Will some Br. in St. Louis send us a copy of the address delivered by Br. Maffit, before the G. L. of Mo., on the 14th, Feb. last?

We have received by the steamer Britannia from England, our regular Budget of Foreign Masonic Intelligence.

Bills of all sound Banks in New England, New-Jersey, Delaware, Pennsylvania, Maryland, South Carolina, and Georgia, will be received at par in payment of subscriptions for the Magazine. And agents are requested to make their remittances in bills of these States, when they can be obtained.

THE

FREEMASONS'
MONTHLY MAGAZINE.

VOL. I.]

BOSTON, JUNE 1, 1842.

[No. 8.]

GENERAL WASHINGTON, AS A MASON—HIS
MASONIC CORRESPONDENCE.

To a naturally strong and vigorous mind, Washington united an acute perception, with habits of close observation. It was his extraordinary knowledge of human nature, and of the principles which influence the actions of men, either for good or evil, that, under the favor of Providence, carried him successfully and honorably through his active and eventful career. Guided by a judgment that rarely erred, his opinions have ever been received, not merely by his own partial countrymen, but by the learned and discriminating of all countries, as the opinions of a *wise* as well as *good* man. Few public men have lived, against whom fewer errors of judgment are justly chargeable; or whose views, on all occasions and under all circumstances, are marked by a greater degree of truth and candor. Hence while his opinions on any subject are valuable, those he has left on record in relation to Freemasonry, are especially entitled to the highest consideration and respect of the Masonic Fraternity. And they will, through all coming time, continue to exert a conservative influence in favor of the Institution, whenever it shall again be attacked by its enemies, or whenever its general character and tendency shall again become matters of public discussion. We believe, therefore, that we are rendering an acceptable and valuable service to the Fraternity, by placing on record, and in a form well adapted for preservation, not only the evidence of the intimate relation in which he stood to the Institution, but his Masonic Correspondence, in which his opinions of Masonry are freely and fully expressed.

On our late tour South, we visited the Lodge at Alexandria, over which Gen. Washington had presided as the first Master,—and of which he was the founder,—for the purpose of examining the early records, in the confident hope and expectation that we might be able to collect some facts in relation to his Masonic administration, which would

be not only interesting, but valuable as matters of history. We were, however, greatly disappointed to learn that the records were many years since destroyed by fire. We nevertheless had the satisfaction to find two original letters, the existence of which were before unknown to us. They are both dated at Mount Vernon—the first on the 28th of December, 1783, and the other on the 19th of June, 1784. They will be found in the collection. We also had the pleasure to find the original Charter of the Lodge; from which we made the following extract. It is dated the 28th of April, 1788, and is in a good state of preservation:—

"I, EDMUND RANDOLPH, Governor of the State, and Grand Master of the Grand Lodge of Virginia—Do hereby constitute and appoint our Illustrious and well-beloved Brother GEORGE WASHINGTON, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brothers —McCrea,* William Hunter, Jr., and John Allison, Esq., together with all such other Brethren, as may be admitted to associate with them, to be a just, true and regular LODGE OF FREEMASONS, by the name, title and designation of the Alexandria Lodge, No. 22." &c. &c.†

"Attest.

WM. WADDILL, G. Secretary."

While Master of this Lodge, Washington is said to have been "constant and punctual in his attendance, scrupulous in his observance of the regulations, and solicitous at all times to communicate light and instruction; and that he discharged the duties of the Chair with uncommon dignity and intelligence, in all the mysteries of our art." The SQUARE—the emblem of his office—is still worn by the Master of the Lodge. It is made of silver, and is larger and heavier than similar jewels made at the present day.

In the Museum at Alexandria, we were shown the MASONIC DRESS, which Gen. LAFAYETTE sent from France, as a present to his friend and Brother, Washington. It consists of Sash, Collar and Apron. The color of the Sash is crimson (watered) and made of a material composed, we judge, of silk and worsted. It has two large rosettes, one on the shoulder, and the other at the side, where the sash crosses. The collar is made of the same material. The Apron is white silk, wrought and trimmed with broad gold fringe. They were originally very rich and beautiful, and were made by Madame Lafayette, probably at the request of her illustrious consort. The color of the Sash and Apron are peculiar to Scottish Rite Masonry, to which rite Gen. Lafayette was attached. The Box in which they were forwarded to this country, is also in the Museum. It is, we believe, made of black walnut, highly polished, and beautifully inlaid with Masonic emblems. When Gen. Lafayette was last in the United States, he recognized the dress and box as those, (to use his own words as

* In the hurry of copying, we accidentally omitted the baptismal name of this Brother.

† On the 9th Dec. 1805, the Grand Lodge of Virginia, granted permission to the members to change the name to "Washington Alexandria Lodge."

repeated to us by Mr Mumford, the founder of the Museum, and a Brother,) which he had "sent as a present to his dear Brother Washington." He spoke of the circumstance, and of the dress, as having been made by the hands of his beloved wife, with great emotion. The moment is represented to us as having been one of deep and affecting interest. The good old General pondered upon them, and spoke of the early associations connected with them, until his feelings were wrought up to such a state of excitement as to render the scene oppressive, if not unpleasant. All present were deeply affected, and most sincerely sympathised in the manifestation of his great and abiding love for the memory of his "dear Brother." He was subsequently induced by the Brethren of Alexandria, to wear the dress in a public procession, of which the Masonic Fraternity of that city formed a constituent part.

In the first number of this Magazine, we stated on the authority of a London periodical, (which professed to derive its information from an actual examination of the records,) that Gen. Washington was initiated into Masonry in the Military Lodge attached to the 46th British regiment, which was stationed in this country, before and during the revolutionary war. We have recently ascertained that this statement is not correct; and that General Washington was initiated in Lodge No. 4, located at Fredericksburg, and holding under the jurisdiction of the Grand Lodge of Virginia. Their records show the fact. Our London Brother probably fell into the error from finding Washington's name on the records of the Military Lodge alluded to. But he is there recorded as a visitor, and not as a member. The fact is an interesting one, and we are happy to be able to make the correction.

The correspondence which follows, is a rich legacy to the Masonic Fraternity. It was originally collected and published by the editor of this Magazine, in the year 1830, and has since appeared in several of the newspapers of the country. We are enabled, however, to add two additional letters to the collection, and it is probable that there are others in existence, of which we have no knowledge. Should we hereafter meet with any such, they will appear in the Magazine.

Mount Vernon, 28th Dec. 1783.

GENTLEMEN,—With a pleasing sensibility, I received your favor of the 26th, and beg leave to offer you my sincere thanks for the favorable sentiments with which it abounds.

I shall always feel pleasure when it may be in my power to render any service to Lodge No. 39, and in every act of Brotherly kindness to the members of it; being with great truth,

Your affectionate Brother, and obt. Serv't.,

GEO. WASHINGTON.*

ROBT. ADAM, Esq. Master, and Wardens, and Treasurer, of Lodge No. 39.

* The occasion on which this letter was written, does not appear. We copied it from the original, now in the Lodge Room at Alexandria.—ED. MAG.

Mount Vernon, June 19, 1784.

DEAR SIR,—With pleasure I received the invitation of the Master and members of Lodge No. 39, to dine with them on the approaching anniversary of St. John the Baptist;—if nothing unforeseen at present interferes, I will have the honor of doing it;—for the polite and flattering terms in which you have expressed their wishes, you will please accept my thanks.

With esteem and regard,

I am dear Sir,

Your most obt. serv't.,

GEO. WASHINGTON.

WM. HERBERT, Esq.

ADDRESS

Of the Master, Wardens and Brethren of King David's Lodge to George Washington, President of the United States of America.

SIR,—We, the Master, Wardens, and Brethren of King David's Lodge, in Newport, Rhode Island, joyfully embrace this opportunity, to greet you as a Brother, and to hail you welcome to Rhode Island.

We exult in the thought, that as Masonry has always been patronized by the wise, the good, and the great, so hath it stood, and ever will stand, as its fixtures are on the immutable pillars of faith, hope, and charity.

With unspeakable pleasure, we gratulate you as filling the Presidential Chair, with the applause of a numerous and enlightened people; whilst, at the same time, we felicitate ourselves in the honor done to the Brotherhood, by your many exemplary virtues, and emanations of goodness proceeding from a heart worthy of possessing the ancient mysteries of our Craft, being persuaded that the wisdom and grace with which heaven has endowed you, will ever square all your thoughts, words, and actions, by the eternal laws of honor, equity, and truth; so as to promote the advancement of all good works, your own happiness, and that of mankind. Permit us then, illustrious Brother, cordially to salute you with three times three, and to add our fervent supplications, that the Supreme Architect of the Universe may always encompass you with His holy protection.

MOSES SEIXAS, Master,

HENRY SHERBURNE, Warden, } Committee.

By Order.

WM. LITTLEFIELD, Sec'y.

Newport, August 17, 1790.

ANSWER

To the Master, Wardens and Brethren of King David's Lodge, in Newport, R. I.

GENTLEMEN,—I receive the Welcome which you give me to Rhode Island, and, with pleasure; and I acknowledge my obligations for the flattering expressions of regard contained in your Address, with grateful sincerity. Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society, and to be considered by them as a deserving Brother. My best wishes, Gentlemen, are offered for your individual happiness.

GEO. WASHINGTON.

ADDRESS

Of the Grand Lodge of Ancient York Masons, of Charleston, S. C. to Gen. Washington, President of the United States.

SIR,—Induced by respect for your public and private character, as well as the relation in which you stand with the Brethren of this society, we, the Grand Lodge of the State of South Carolina, Ancient York Masons, beg leave to offer our sincere congratulations, on your arrival in this State.

We felicitate you on the establishment and exercise of a permanent government, whose foundation was laid, under your auspices, by military achievements, upon which have been progressively reared the pillars of the free republic over which you preside, supported by wisdom, strength, and beauty, unrivalled among the nations of the world.

The fabric thus raised and committed to your superintendence, we earnestly wish may continue to produce order and harmony, to succeeding ages, and be the asylum of virtue to the oppressed of all parts of the Universe.

When we contemplate the distresses of war—the instances of humanity displayed by the Craft, afford some relief to the feeling mind; and it gives us the most pleasing sensation to recollect, that amidst the difficulties attendant on your late military stations, you still associated with and patronised the Ancient Fraternity.

Distinguished always by your virtues more than the exalted stations in which you have moved, we exult in the opportunity you now give us of hailing you Brother of our Order, and trust from your knowledge of our Institution, to merit your countenance and support.

With fervent zeal for your happiness, we pray that a life so dear to the bosom of this Society, and to Society in general, may be long, very long preserved; and, when you leave the temporal symbolic lodges of this world, may you be received into the celestial lodge of light and perfection, where the Grand Master Architect of the Universe presides.

Done in behalf of the Grand Lodge.

M. GIST, G. M.

Charleston, 2d May, 1791.

ANSWER

To the Grand Lodge of South Carolina, Ancient York Masons.

GENTLEMEN,—I am much obliged by the respect which you are so good as to declare for my public and private character. I recognize with pleasure, my relation to the Brethren of your Society: and I accept, with gratitude, your congratulations on my arrival in South Carolina.

Your sentiments on the establishment and exercise of our equal Government, are worthy of an association, whose principles lead to purity of morals, and are BENEFICIAL OF ACTION.

The fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it.

I shall be happy on every occasion, to evince my regard for the Fraternity. For your prosperity individually, I offer my best wishes.

GEO. WASHINGTON.

ADDRESS

Of the Grand Lodge of Free and Accepted Masons, for the Commonwealth of Massachusetts, to the honored and illustrious Brother, George Washington.

SIR,—Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions—whilst some celebrate the Hero, so distinguished in liberating United America, and others the Patriot who presides over her Councils,—a band of Brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues, which have ever graced the Man.

Taught by the precepts of our Society, that all its members stand upon a level, we venture to assume this station, and to approach you with that freedom, which diminishes our diffidence, without lessening our respect. Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their Institution, the Grand Lodge have published "a Book of Constitutions," and a copy for your acceptance accompanies this, which by discovering the principles that

actuate, will speak the eulogy of the Society; though they fervently wish the conduct of its members may prove its higher recommendation.

Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to one, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and extend throughout the world the most endearing cordialities; and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

May the Supreme Architect of the Universe protect and bless you, give length of days and increase of felicity in this world, and then receive you to the harmonious and exalted Society in heaven.

JOHN CUTLER, *Grand Master.*
JOSHUA BARTLETT, }
MUNGO MACKAY, } *Grand Wardens.*

Boston, December 27, A. L. 5792.

ANSWER

To the Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts.

GENTLEMEN,—Flattering as it may be to the human mind and truly honorable as it is, to receive from our fellow-citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know, *that the milder virtues of the heart are highly respected by a Society, whose LIBERAL PRINCIPLES ARE FOUNDED IN THE IMMUTABLE LAWS OF TRUTH AND JUSTICE.*

To enlarge the sphere of social happiness is worthy the benevolent design of the Masonic Institution, and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks for the "Book of Constitutions" which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes, are calculated to inspire. And I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter in his Immortal Temple.

GEO. WASHINGTON.

ADDRESS

From the Grand Lodge of Massachusetts to George Washington.

"The East, the West, and the South of the Grand Lodge of Ancient, Free, and Accepted Masons, for the Commonwealth of Massachusetts, to their most worthy Brother, GEO. WASHINGTON.

"Wishing ever to be foremost in testimonials of respect and admiration of those virtues and services, with which you have so long adorned and benefited our common country; and not the least nor regret the cessation of them in the public councils of the Union; your Brethren of this Grand Lodge embrace the earliest opportunity of greeting you in the calm retirement you have contemplated to yourself.

"Though as *Citizens*, they loose you in the active labors of political life, they hope as *Masons* to find you in the pleasing sphere of Fraternal engagement. From the cares of State, and the fatigues of public business, our Institution opens a recess, affording all the relief of tranquility, the harmony of peace, and the re-

freshment of pleasure. Of these may you partake in all their purity and satisfaction. And we will assure ourselves that your attachment to this social plan will increase; and that, under the auspices of your encouragement, assistance and patronage, the Craft will attain its highest ornament, perfection and praise. And it is our earnest prayer, that when your light shall be no more visible in this earthly temple, you may be raised to the ALL PERFECT LODGE above, be seated on the right of the Supreme Architect of the Universe, and receive the refreshment your labors have merited.

"In behalf of the Grand Lodge, we subscribe ourselves, with the highest esteem, your affectionate Brethren.

PAUL REVERE, *Grand Master.*
ISAIAH THOMAS, *Senior Grand Warden.*
JOSEPH LAUGHTON, *Junior Grand Warden.*
DANIEL OLIVER, *Grand Secretary.*

Boston, March 21, 5797.

ANSWER.

[The following answer was received and communicated to the Grand Lodge, June 12, 5797.]

"To the Grand Lodge of Ancient, Free and Accepted Masons in the Commonwealth of Massachusetts.

"BROTHERS,—It was not until within these few days that I have been favored by the receipt of your affectionate address, dated in Boston, the 21st of March.

"For the favorable sentiments you have been pleased to express on the occasion of my past services, and for the regrets with which they are accompanied for the cessation of my public functions, I pray you to accept my best acknowledgments and gratitude.

"No pleasure, except that which results from a conscientiousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

"In that retirement, which declining years induced me to seek; and which repose, to a mind long employed in public concerns, rendered necessary; my wishes, that bounteous Providence will continue to bless and preserve our country in that peace, and in the prosperity it has enjoyed, will be warm and sincere; and my attachment to the Society, of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft.

"For the prayer you offer in my behalf, I entreat you to accept the thanks of a grateful heart; with assurances of Fraternal regard, and my best wishes for the honor, happiness, and prosperity of all the members of the Grand Lodge of Massachusetts.

GEO. WASHINGTON."

ADDRESS

Of the Grand Lodge of Ancient York Masons, in Pennsylvania, to George Washington, President of the United States of America.

SIR AND BROTHER,—The Ancient York Masons of the jurisdiction of Pennsylvania, for the first time assembled in general communication, to celebrate the feast of St. John the Evangelist, since your election to the Chair of Government of the United States, beg leave to approach you with congratulations from the East, and in the pride of internal affection, to hail you as the great master-builder (under the Supreme Architect) by whose labors the Temple of Liberty hath been reared in the West; exhibiting to the nations of the earth, a model of beauty, order, and harmony, worthy of their imitation and praise.

Your knowledge of the origin and objects of our Institution—its tendency to promote the social affections and harmonize the heart, give us a sure pledge that this tribute of our veneration, this effusion of love, will not be ungrateful to you; nor will Heaven reject our prayer that you may be long continued to adorn the bright list of master workmen, which our Fraternity produces in the terrestrial Lodge; and that you may be late removed to that celestial Lodge, where love and harmony reign transcendent and divine; where the Great Architect more immediately presides; and where Cherubim and Seraphim, waiting our congratulations from earth to heaven, shall hail you Brother.

By order and in behalf of the Grand Lodge of Pennsylvania, in general communication, assembled in ample form.

Attest.

J. B. SMITH, G. M.
P. LE BARBIER DU PLESSIS, G. S.

ANSWER*

To the Ancient York Masons of the jurisdiction of Pennsylvania.

GENTLEMEN AND BRETHREN,—I received your kind congratulations with the purest sensations of Fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion; and that we may hereafter meet as Brethren in the eternal Temple of the Supreme Architect.

GEO. WASHINGTON.

ADDRESS

From the Grand Lodge of Massachusetts to Mrs Washington, occasioned by the death of the General.

Boston, January 11, 1800.

MADAM,—The Grand Lodge of the Commonwealth of Massachusetts have deeply participated in the general grief of their fellow-citizens, on the melancholy occasion of the death of their beloved *Washington*.

As Americans, they have lamented the loss of the Chief who had led their armies to victory, and their country to glory; but as *Masons*, they have wept the dissolution of that endearing relation, by which they were enabled to call him their Friend and their Brother. They presume not to offer those consolations which might alleviate the weight of common sorrows, for they are themselves inconsolable. The object of this address is, not to interrupt the sacred offices of grief like your's; but, whilst they are mingling tears with each other on the common calamity, to condole with you on the irreparable misfortune which you have individually experienced.

To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order, that a *Golden Urn* be prepared as a deposit for a lock of hair, an *invaluable relinque* of the Hero and the Patriot whom their wishes would immortalize; and that it be preserved with the jewels and regalia of the Society.

Should this favor be granted, Madam, it will be cherished as the most precious jewel in the cabinet of the Lodge, as the memory of his virtues will forever be

* The original of this letter we recently saw in the Grand Lodge Room at Philadelphia. It is in frame and hangs in the South. The Apron worn by Washington on the occasion, we believe, of his appearing in the Grand Lodge of Pennsylvania, as a visitor, is also in frame, and hung in the East of the same room. It is made of silk, is very large and beautiful, and in fine preservation.—ED. MAG.

in the hearts of its members. We have the honor to be, with the highest respect, your most obedient servants,

JOHN WARREN.
PAUL REVERE.
JOSIAH BARTLETT.

Mrs. MARTHA WASHINGTON.

ANSWER.

Mrs. Washington's reply to the Grand Lodge of Massachusetts.

Mount Vernon, January 27, 1800.

GENTLEMEN,—Mrs Washington has received with sensibility, your letter of the 14th inst. enclosing a vote of the Grand Lodge of Massachusetts, requesting a lock of her deceased husband's hair, to be preserved in a *Golden Urn*, with the jewels and regalia of the Grand Lodge.

In complying with this request, by sending the lock of hair, which you will find enclosed, *Mrs Washington* begs me to assure you, that she views with gratitude the tribute of respect and affection paid to the memory of her dear deceased husband; and receives with a feeling heart, the expressions of sympathy contained in your letter.

With great respect and esteem, I have the honor to be, Gentlemen, your most obedient servant,

TOBIAS LEAR.

JOHN WARREN,
PAUL REVERE,
JOSIAH BARTLETT, } *Past Grand Masters.*

THE FREEMASON'S GRAVE.

BY BR. GEO. BENNETT, OF LONDON.

I stood beside a new made grave one dark December day,
The clouds were weeping heavily, the sun withdrew his ray;
The birds were silent in the eaves, the zephyrs ceased to play;
And sorrow seem'd to hold supreme her solitary sway.

I stood beside that new made grave and thought of years gone by,
And thought how oft, in boyhood's time, we wander'd cheerfully,
(The dead and I) on winter's ice, 'neath summer's golden sky,
And as I thought thus painfully, the tear stood in mine eye.

I called to mind the kindly heart, so cold and senseless there,
Once stored with fondest sympathies, like jewels rich and rare;
I called to mind the voice of glee, the bosom free from care,
The eyes that sparkled at the board and gladdened every where.

And then I thought how awful 't was, a good man in his bloom
Should meet with an untimely death, and moulder in the tomb.
"Was it for this thy mother sent thee screaming from the womb?"
I check'd the impious thought, and cried—"T is the Creator's doom."

Brother, farewell! that name to gain, I join'd with thee and thine,
In that Fraternal fellowship by virtue made divine;
And if in other realms we meet where *kindred* spirits shine,
I hope to feel thy friendly *grip*, as thou shalt surely mine.

HAFAZ, THE EGYPTIAN.

"Truth the mystery men will not see,
Though ever present to their view."

"Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity."—*MONITOR.*

In the far land of Egypt, where science first diffused the light of her majestic truths, lived a youth called Hafaz. Nature had endowed him with her choicest intellectual gifts, and fortune had been no niggard of her worldly ones; all that the Magi of the East could teach he had attained; the mystic lore of the priests of Isis was familiar to him, for at the early age of eighteen, the coronal of golden beetles, the highest badge of initiation, had graced his brow. When fathers wished for an example for their sons, they pointed out Hafaz; when careful mothers prayed for a husband for their daughters, their thoughts glanced equally to the young Egyptian. Yet such is the perversity of human nature, that Hafaz, although thus gifted and thus esteemed, was unhappy. His native strength of mind had enabled him, unassisted, to penetrate the sophistry and vain falsehood of the dark worship of his fathers, though not to reach the truths those mysteries originally concealed; but which, from the ambition and culpable negligence of the priesthood, had been lost. In vain he sought the schools of philosophy; in vain he conversed with the most renowned sages of his native land. The philosophy of Egypt, based on false principles, amused him by its subtleties, but failed to dazzle him by its splendid errors; and the conversation of the learned only proved to him the insufficiency of human knowledge. Wearied with the mental conflict he had so long sustained, Hafaz left his gorgeous palace and sauntered forth to enjoy the cool evening breeze upon the banks of the fertilizing Nile. Gradually wandering from the city, the salutations of his friends became less frequent, and at last he stood, as he thought, alone within sight of the then regal city of Memphis.

"Yes!" he exclaimed, breaking from the deep reverie in which he had been plunged, "I can endure this doubt no longer. I will travel. Truth must somewhere be found, and if Egypt contains her not, I will seek her in other lands."

"And who shall direct thy steps?" demanded a stern voice.

He started, and perceived for the first time an elderly man, in the garb of a sage, standing beside him: his countenance was marked with a sober gravity, which would have made it appear stern, had not an expression of calmness and content relieved it. His dress was decent, but plain.

"Thou wouldst find truth?" exclaimed the unknown; "but why seek it in other lands?"

"Father," replied the Egyptian, "truth dwelleth not in Egypt. I have sought it in her temples, in her schools, in the palaces of the great, in the retirement of the learned; but in vain. Could wisdom find it," he continued, with a slight expression of pride, "I had not been unsuccessful."

The elder regarded him for a few minutes in silence. "Vain worm," he sighed,

"what is thy wisdom?" stooping he reached one of the many lotus flowers which grew upon the borders of the river. "Canst explain the mystery of this flower? for years thou has seen them bloom and fade around thee, yet failed to reach the secret of their being; so with truth; she dwelleth near thee, breathes in the balmy air, or thunders in the tempest wild; every where she is present, yet thou hast not perceived her."

"Canst thou guide me to her?" demanded Hafaz, awed by the solemnity of the stranger's manner. "I will reward thee, I am rich."

The old man laughed scornfully. "Couldst thou command this globe, and pour its many treasures at my feet, it would not repay me. Yet on one condition I will be thy guide; but I demand two pledges—confidence and obedience."

"Try me," replied the youth; "conduct but my steps aright, and I will be thy slave."

The Sage, after regarding him for a few minutes with a scrutinizing glance, answered, "Follow me!" and without waiting to see if his command was obeyed, directed his steps towards a narrow path, which led them still further from the proud city of Memphis.

For hours after the sun had set, Hafaz continued to follow his strange guide, who continued his walk at the same equal pace. Unaccustomed to such rapid exercise, the young Egyptian was several times tempted to call to his companion, but shame restrained him. The shades of night had fallen ere the elder staid his steps—"T is well," he exclaimed with an encouraging smile, as for the first time he perceived that the youth had followed him, "here will we rest."

"Here?" replied Hafaz, "in this desert place! had we not better enter yon habitation and demand refreshment?"

"Thou wouldst demand in vain," replied his guide, "it is the house of a churlish Shepherd, whose heart and doors are closed against the traveller."

"Shall I not force him?" asked the Egyptian, proudly, "I am strong, and armed."

"Do so, and we part," replied the Sage, "his churlishness will not justify violence; the cot and food are his; respect the laws of property, the first principle of civilization."

"Thy name?" said Hafaz.

"*Morality*," answered his guide. His pupil pondered and was silent.

After wandering for many days, subjected to the severest poverty, the travellers arrived at the city of Cario—"Here," said his guide, "we will tarry."

"But how," demanded the youth, "am I to live? I am without money, and here totally unknown."

"Thou hast talent," answered *Morality*, "go and hire thyself to some merchant."

The pride of Hafaz revolted at the idea of servitude, a scornful refusal was on his tongue, but a frown from his mysterious companion restrained its utterance.

"Pride—pride," groaned the Sage; "the gay butterfly scorneth the honest industry of the ant. Thou must work," he added slowly, "or steal, for I will not support thee in idleness, or remain with thee, if once thou art tempted to violate the laws of honesty."

The latter threat, fortunately for the youth, prevailed, and he departed, although

reluctantly, in search of an employer; his talents and knowledge of many tongues, soon gained him one, and from his industry, he gradually rose to a situation of trust and emolument. Morality became the constant companion of his leisure hours, and his spirit seemed to overlook his private as well as public conduct. The truth, the great object for which he had sacrificed so much, appeared as distant as ever from his gaze, and frequently would he remind his stern and inflexible guide of his promise, whose only reply was, "Patience—patience—await thy appointed hour."

The wife of the aged merchant with whom Hafaz resided, was young and beautiful; in an evil hour she encountered the Egyptian, and, attracted by the graces of his person, conceived a guilty attachment, the knowledge of which she speedily conveyed to him. The youth was not insensible to the magic beauty, or the delight of woman's love. They met, and governed by passion, resolved on flight; for which the absence of the husband afforded an opportunity. The appointed night arrived, and the lover appeared at the rendezvous; but, fortunately, on his way thither, the lessons of his old friend Morality returned to his recollection—"What am I about to do?" he exclaimed, "rob my benefactor of his wife, his dearest possession; sacrifice virtue to lust, and loose my promised reward." After an internal struggle, the better principle of his nature prevailed, and he retraced his steps to his lodging in the city. Morality, whom he had not seen for several previous days, met him with a smile at the door—"Welcome, my son," he exclaimed, "to subdue our passions, is man's noblest boast, the hardest task of our wayward nature; thou hast achieved it—receive thy reward." He took him by the hand, and led him to a plain, homely looking matron, who was evidently prepared, from her extended hand, to receive him. "Behold her whom thou hast sought—this is Truth. She will be now thy guide; but although invisible, my spirit shall be near thee, my precepts never depart from thy heart. Morality disappeared from the sight, but not from the recollection of Hafaz.

Truth first broke silence—"Thou art surprised, my son, at my homely appearance; on their first approach all men think me plain; the time shall come when thou wilt esteem me beautiful. To-morrow we will commence our journey to thy final resting-place; at present thou art tired. Sleep well, refresh thy earthly nature at present, more even than my lessons, to receive which the senses should be unfatigued."

Agitated and disappointed, Hafaz retired to his couch, and murmured ere he sank to rest, "Can this hard, ungracious, and unlovely dame be *Truth*?"

With the dawn Hafaz once more commenced his travels. The way, which at first seemed dull, soon became cheered by the conversation of his companion, who led him gradually from the dark mist of ignorance in which he had been reared, to the contemplation of his real nature; taught him to view man as a rational, responsible being, possessed of a *present hope*, a future immortality. All that in his science had been obscure, was now made clear; all that had been involved in doubt, was now explained. As he listened to the lessons of his guide, his respect and admiration hourly increased, although the unfortunate plainness of her visage still remained. Truth taught him gradually the real estimation of things, and her conversation never palled upon his inquiring mind. After a jour-

ney of several days, they reached the Euphrates, the mighty river which guarded imperial Babylon; the stream rolled on its imperious course, gay gilded barks were floating on its surface, and the hundred towers of the doomed city were reflected on its pellucid waters as on a silver mirror.

The Egyptian, entranced with the magnificent scene before him, gazed upon it with wonder and delight. Truth remained unmoved the while, regarding him with a scrutinizing glance, and at last demanded his thoughts upon the scene before him.

"They are many," replied the youth, "wonder at its beauties, pleasure while I gaze upon them; but thou, unmoved, canst gaze upon a scene which admiration scarce finds power to praise."

"Suggests it no other thought?" demanded Truth sternly, "does not gratitude to the Great Architect, whose word called the gushing waters into being, mingle with thy pleasure? Thou sayest truly that I am unmoved with the scene before me, for I have seen it oft; indeed, 'tis long since I beheld it first. Yon rolling stream was then a valley fair as Paradise; the foot of man had not profaned it then. Ages rolled on. I looked again; the trees were gone, and in their place high towers were raised. Anon the city vanished, and the teeming earth sent forth its waters; the valley then became a river wide and deep. Blood since hath stained its course. I have no joy to look upon it now."

Hafaz sighed, and turned from the Euphrates, in disgust. "Do all thy lessons," he demanded, "teach men disappointment?"

"No," replied Truth, "but teach men to think justly."

The Egyptian long continued to journey on, attended by his companion, who gradually imparted her principles and wisdom to his mind; his admiration hourly increasing, although her extreme plainness annoyed him. They reached at length a dark cavern; his conductress paused. Hafaz looked into its gloomy recess, and from the worn and gastly vestiges of frail humanity, knew it was the grave. Although prepared by the lessons he had received, he shuddered as he contemplated the dreary passage, and demanded if he must attempt that path alone. "Faith only may accompany thee," replied his guide. "Here we part. *Truth is immortal, and cannot die.* But on the opposite side of this abyss thou shalt again behold me, not as now, harsh and unlovely, but resplendent in youth and eternal beauty.

"Can Truth then change?" demanded her pupil.

"No," replied the Goddess, "but man's earthly nature cannot comprehend her full perfection. Farewell! on earth Truth leads but to the grave."

"And hereafter?" demanded the Egyptian, a smile of hope illuminating his anxious countenance.

"To joy," replied the Spirit, "the heart cannot conceive, the tongue lacks words to name. Adieu! rest thy appointed time."

"Know, mortals, know, ere first ye sprung,
Ere these orbs in ether hung,
I shone amid the heavenly throng;
These eyes beheld creation's day,
This voice began the choral lay,
And taught Archangels their triumphant song.

"Then, man arose erect in youthful grace,
 Heaven's hallowed image stamp'd upon his face,
 And as he rose, the high behest was given,
 That I alone, of all the host of heaven,
 Should reign protectress of the Godlike youth.
 Thus the Almighty spoke—he spoke, and call'd me Truth."

ADDRESS

Delivered in the Grand Lodge of Missouri, on the 9th Oct. 1841, by P. H. McBRIDE Esq., G. M., on presenting to P. G. M. CARNEGIE, a Past Grand Master's Jewel.

BROTHER CARNEGIE—In the name and on behalf of the Grand Lodge of the State of Missouri, I perform the pleasing task of presenting to you the jewel of Past Grand Master of this Grand Lodge.

It is a pleasing duty, springing from a two-fold consideration. First: The Grand Lodge have awarded it to you in consideration of your known devotedness to the principles of our ancient and time honored Institution, and for years of untiring exertion on your part to sustain and build up our great moral edifice, exertions which deserve to be rewarded with greater success. But you labored in a period of travail with the Institution, at a time when the clouds lowered and the storm of persecution beat most violently and furiously, when the feelings of despondency were visible in every countenance, and the stoutest hearts became faint and almost ready to yield our citadel to the ruthless hand of ignorance, blind fanaticism and unhallowed pollution—and what would have been the consequences, had you not been a faithful sentinel at the post assigned you by the confidence and partiality of the Grand Lodge, can only be a matter of conjecture. Suffice it to say, the clouds have now passed away and present a clear horizon, and in now contemplating the situation and pleasing prospect of the future, your heart cannot but be gladdened. You enjoy that delightful state of feeling which invariably springs from a consciousness of having fought the good fight and kept the faith—of having discharged your Masonic duty to the Craft and the Institution.

And secondly, my Brother, the duty which now devolves upon me is a pleasing one, for I know of a truth that the honor thus paid you by the Grand Lodge is not unworthily bestowed—that however distinguished the honor is, every jot and tittle is richly due to you both as a man and a Mason, and that it is a legacy which you will prize above all others and all price.

To which Past Grand Master Carnegie made the following

REPLY:

Under emotions which almost suppress the powers of utterance, M. W. G. M., I accept from your hands the rich jewel which the Grand Lodge has awarded to me as an evidence of their affectionate regard for me, and the estimation in which they have been pleased to consider my feeble efforts in the cause of our "time honored Institution." I have no ability, by which those feelings might be adequately described. I do thank you, M. W., and the Grand Lodge for this most distinguished honor.

"Gratitude is a delightful emotion." It thrills through every avenue of the soul, it wakes up all its sensibilities and calls forth all the sympathies of its nature. Such are its influences when called into exercise upon occasions of even ordinary good offices received. How much greater then is the measure of it which must be roused into being in my breast on receiving so distinguished an honor from so distinguished a source. An honor, this, above all price.

It is not the glittering jewel, rich, costly and beautiful as it truly is, to which

value is attached by me; for though rich and valuable in itself, still as contrasted with the inestimable value which I place upon the voice of approval of my brethren of the Grand Lodge evinced by its bestowal, it is less than the dust of the balance. To have received from any of my fellow men the approving voice, would be altogether grateful. To receive from those of the "mystic tie" with whom I have been so long associated in anxious toil, from those who have known me longest and best, in terms of commendation so strong, the sanction of their approval, is an honor above all price, the recollection of which I shall cherish with gratitude to my latest existence. I can but feel, and must not fail to acknowledge, that it is more than I have merited. It may be true that I am "devoted to the principles of our Institution;" it may be true that I have contributed somewhat "to build up and sustain this glorious moral edifice;" yet far be it from me to arrogate to myself the honor of having yielded services larger or more useful than others of my Brethren in the glorious cause. It is true that during the period of three years, which I had the honor to preside over the deliberations of the Grand Lodge, "the clouds lowered and the storm of persecution beat violently and furiously, and many were ready to yield up the citadel to the ruthless hand of ignorance, fanaticism and foul pollution;" yet feeble indeed were its defence had it devolved on me alone; but the strong arm of "Him who makes the wrath of man to praise him," and the faithful few who then stood by me and still stand by you, were interposed for its safety, and the citadel stands sure. True it is, we had something for the exercise of fortitude, something to achieve. When the government of the Grand Lodge, through the partiality of my confiding Brethren, was first confided to my hands, I found whatever of ancient Freemasonry that belonged to the Grand Lodge, located far, far, upon the confines of our western population, just upon the line which separates civilized from savage man. At the sound of the war trumpet, that she might still be the messenger of "peace on earth and good will" even to her infuriated pursuers, who panted for her blood, she had fled from the "city full," from the face of those who could not or would not defend her, and sought refuge in the "desert waste." It was then the stout hearted little band, which composed the Grand Lodge, came forth to the rescue, and the hopeless wanderer in the wilderness, clad in the white robes of innocence, benevolence and charity, guarded, sustained and protected by the strong arm of the great "Captain of man's salvation," was triumphantly led back to this goodly city, in which we now and henceforward continue unmolested, to worship at the high altar of our devotions. In all this, though I wore the badge of the principal, I feel that I performed a subordinate part only. And now that "the clouds have passed away and the Masonic horizon is once more clear and brilliant," I look back with pleasure and delight to acknowledge, that to others in an equal, if not a superior degree, is Masonry in Missouri indebted for the happy issue which you rightly judge "must so much gladden my heart." Of those Brethren who so nobly stood forth in the glorious conflict, some few are still with us to aid, as they have done, to build and beautify the Masonic Temple; but some are no more with us—they are gone to the Temple of God in the skies.

Nor must I fail, sir, to remark in justice to myself and you, that to no one is Masonry more indebted for the high and honorable station now occupied by her, than to yourself; for that which had been begun in weakness by me has been perfected in strength by you, and if, on looking back through the last ten years of my own exertions, I could find anything to approve in myself, how much more may I glory in the still more efficient exertions and well meant endeavors of yourself, under whom Masonry has obtained to so great prosperity.

We may all rejoice that she again occupies the high place in the affections of our fellow-citizens, to which she is so well entitled. We have the heart cheering fact before us, that the benign principles of our Order are beginning again to have their influence among men. Bigotry, prejudice, and irreligious fanaticism have, for the last time we trust, usurped the place of reason. The reign of tyranny is past, and liberty, reason and true religion, so long trodden down, are once more, and we hope forever, restored to their rightful influence in the hearts

of men. The hydra monster, intolerant persecution, frowned down by the good sense and love of justice of our fellow-citizens, has slunk back into the covert darkness from which it first came forth, and our peaceful Institution is again standing forth, a guide to the wanderer, a beacon light to the tempest tossed mariner on the ocean of life, the shield of the oppressed, the succor of the weak, the solace of the distressed, to the orphan a parent, to the widow a friend, nay, to all a friend to teach and practise towards all "brotherly love, relief and truth," "on earth peace and good will to all men." Such, worshipful Sir, is the happy condition in which I rejoice to find that heaven inspired and heaven preserved Institution for which we all have so long and so ardently contended. But, M. W., I must not detain you longer. I would if I could give utterance to my feelings, but I cannot proceed. Your kindness has imposed an obligation which I am not able to pay. I thank you, M. W., and the *Grand Lodge* for this most distinguished honor. I should be glad indeed could I find in my poor endeavors for the welfare of the Fraternity, something to merit it. I shall indeed prize it as a "rich legacy, a legacy above all price." May I be enabled to merit the confidence and esteem by which it is bestowed, and transmit it untarnished to those that shall come after me. And may we all, "wherever dispersed," after having "fought the good fight and kept the faith," "with consciences void of all offence towards God and man," and with "holiness to the Lord" inscribed on all our hearts and all our works, be permitted to pass the portals of this terrestrial and be "accepted and received" into the *Celestial Grand Lodge*, where the Supreme Ruler of the Universe presides.

MASONRY.

MASONRY is an art. In every art there is a mystery, which requires a progress of study and application, to arrive at any degree of perfection. Without much instruction, and more exercise, no man can be skillful in any art; in like manner, without an assiduous application to the various subjects treated of in Masonry, no person can be sufficiently acquainted with its true value.

From this remark, it must not be inferred, that persons who labor under the disadvantage of a confined education, or whose sphere of life requires assiduous attention to business or useful employment, are to be discouraged in their endeavors to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the Society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all its intricate parts. These are only intended for persons, who may have leisure and opportunity, to indulge such pursuits.

Some may be more able than others, some more eminent, some more useful, but all, in their different sphere, may prove advantageous to the community: and our necessities, as well as our consciences, bind us to cherish one another. It must be admitted that those who accept offices and exercise authority in the Lodge, ought to be men of prudence and address, enjoying all the advantages of a well cultivated mind, and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally to govern. He who wishes to teach must submit to learn; and no one is qualified to support the higher offices of the Lodge, who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. All men rise by gradation, and merit and industry are the first steps to preferment.—*Anon.*

MASONIC INTELLIGENCE.

INDIA.

Our dates from Calcutta are to the 17th of January. They furnish some interesting intelligence. The Lodges are generally active, and the Fraternity continues to maintain the elevated rank and respectability to which it has attained in that remote quarter of the world.

On the 18th of December, the foundation stone of a new Alms House, was laid with Masonic honors by the Grand Master of Bengal, and the Brethren of the Fraternity. There was a large audience present, and among them was the Lord Bishop, and other distinguished gentlemen. A procession was formed at the Hindu College, and proceeded to the site of the proposed building. On reaching the ground, it halted and faced inwards, forming a broad line through which the Grand Lodge passed to the east of the foundation stone, where a platform and three chairs for the Grand and Pro. Deputy Grand, and Deputy Grand Masters were placed, the officers of the Grand Lodge ranging themselves on either side and in the rear of the three chairs. The Committee of the Building met the Grand Lodge on the ground, and proceeded to their respective places. The Right Rev. the Lord Bishop was placed in a chair on the south, and the Committee on the north of the Stone. The Brethren of the Lodges ranged themselves two deep in the places which were indicated to them. The Grand Masters having seated themselves, the Architect of the Building presented the plan to the Grand Master of Bengal, as did the Registrar and Treasurer the inscribed plate and the coins. The Grand Master of Bengal, accompanied by the R. W. the Pro. Deputy Grand Master and the Deputy Grand Master, submitted the plan, the plate, and the coins, for the inspection of the Lord Bishop. The inscription on the plate was then read, and the plan returned to the Architect. The stone was raised by the united aid of Brethren, from the different Lodges appointed for the purpose, when the Deputy Grand Master deposited the coins and the plate in their respective places, and spread with a trowel, the cement which was handed to him by the builder; after which the stone was lowered with three regular stops into its bed. The ceremony having concluded the Grand Master addressed the assembly at great length. The Lord Bishop, at the request of the Grand Master, Dr. John Grant, dismissed the spectators with a blessing, and the procession returned to the Hindu College, where the Brethren dispersed.

ENGLAND.

Our intelligence from England is most cheering and satisfactory. A meeting of the "Committee of Masters," was held at London, on the 23d Feb., for the purpose of making up their annual report to the Grand Lodge, on the financial condition of the Lodge of Benevolence. About fifty Masters and Past Masters were present. From the audit of 1841, it appeared that there remained in the Grand Treasurer's hands, on account of the Board of General Purposes, the sum of 1,218*l.* 7*s.* 10*d.*, but that the Lodge of Benevolence was indebted to him in the sum of 210*l.* 15*s.* 3*d.* The subsequent quarter's accounts, however, had improved, and a small balance was in hand on account of the Lodge of Benevo-

lence, and the funded stock of the Board of General Purposes was increased to the sum of 2,300*l.*, besides the balance of 500*l.* due from the Girls' School; there was also a good floating balance in hand. The funded stock of the Benevolence Fund is 11,000*l.*, (about \$55,000.)

A quarterly Communication of the Grand Lodge was holden on the 3d March. The principal business transacted was in reference to the "Annuity Scheme"—a plan for the settlement of small annuities on worthy, aged and decayed Freemasons, who may be in such indigent circumstances as to require the permanent assistance of the Fraternity. We shall avail ourselves of some convenient opportunity to lay a more full exposition of the plan before our readers.

A meeting of the General Committee of the GIRLS' SCHOOL, was held on the 30th December. Br. John Nichols was chosen Collector. At a special meeting on the 3d February, it was resolved that no child be eligible as a candidate for admission who has a sister already on the establishment. The effect of this resolution is to equalize the charity. While it is impossible to extend the benefits of the Institution to all the orphan children of indigent Brethren, it is just and proper that the families of all, so far at least as is practicable, should be allowed equally to participate in them.

Twelve orphan children were admitted into the Boys' SCHOOL, on the 3d January last. The annual festival of the Institution was held at Freemasons' Hall, London, on the 9th March. About 200 Brethren were present, and the subscriptions amounted to 589*l.* 16*s.* sterling. The receipts for the year ending on the 26th February, amount to 1,298*l.* 2*s.* 10*d.*, and the expenditures during the same time, to 741*l.* 9*s.* 2*d.*

A Masonic Ball in aid of the *Asylum for the Worthy Aged and Decayed Freemasons*, was given under the patronage of the Lodge of Regularity, at Freemasons' Hall, London, on the 25th January. The ball presented, says the Quarterly Review, a most animated scene, and was filled with a vast concourse of elegantly dressed ladies and gentlemen, who testified their gratification at the marked attention of the Stewards. The band was most effective and the refreshments abundant. The ball having been held on the evening of the Christening of the Royal Infant, the Prince of Wales, did not diminish the interest of the occasion. Seventy pounds (about 350 dollars) were realized on the occasion. The annual festival of this charity is to take place on the 15th of the present month. The Rev. Br. Stephen Isaacson is to preach the Sermon on the occasion.

The Royal Arch Chapters in London are generally in a very flourishing state. The Encampments also seem to maintain their standing. The "Faith and Fidelity" is said to be one of the best regulated Encampments in Europe.

His Royal Highness the Duke of Sussex, was re-elected Grand Master on the 2d March. We notice that he entertained his illustrious Masonic Brother, the King of Prussia, and suite, at Kensington Palace, on the last of January.

On the 2d December, a paper was read before the London "Society of Antiquarians," by G. Godwin, Jr. Esq., on certain marks discoverable on the stones in various buildings in England, erected in the middle ages; which stones, both inside and outside, in many cases, have a peculiar mark or symbol. The Archæol-

ogist, in which the address is noticed, observes:—"It occurred to Mr Godwin that these marks, if collected and compared, might assist in connecting the various bands of operatives, who under the protection of the church, mystically united, spread themselves over Europe during the middle ages, and are known as the Freemasons. In Poitiers he found several, not merely similar marks, but the *identical devices*, on buildings of a different date from those in England. Drawings were exhibited of marks from various cathedrals and churches in England and Poitiers; these marks vary from two to seven inches, consisting of a line slightly indented, crosses, known Masonic symbols, emblems of eternity and of the trinity, double triangle, trowel, &c. &c. The object of the paper was to collect these marks, that they might be investigated and compared; as no circumstance which promises to throw the smallest additional light on the early history of those wonderful men to whom we owe so many fine buildings, can be deemed unworthy of consideration."

The anniversary of the Birth-day of the Duke of Sussex, was celebrated by the United Industrious Lodge, at Canterbury, on the 27th Jan. And the festival of St. John the Evangelist was observed by the Lodges all over the country. At Dover, the Masonic Hall was tastefully and magnificently fitted up for the occasion, and exhibited a grand display of the insignia of the Order, interspersed with a rich profusion of laurels, banners, and other decorations. A device—the Prince of Wales' Feathers—executed on paper by a lady, was particularly admired. During the day, up to the hour of dining, crowds of ladies and gentlemen flocked to witness the embellishments. After dinner, the ladies were admitted into the Orchestra, which was set apart for their reception, where they were treated to a fine musical entertainment. We have accounts of similar celebrations at Burslem, Stafford, Wolverhampton, Boston, Sheffield, Sunderland, Maryport, Durham, Stockport, Worcester, Devonport, Gloucester, Winchester, Gosport, and Portsmouth; but have not room to notice them in detail; nor do they possess a sufficient general interest, to make their publication in the Magazine desirable. The Brethren in all the places named, assembled in large numbers, partook of a dinner or supper together, enjoyed the festivities of the season, and dispersed to their homes, we trust, better Masons, and with increased attachment for their honored Institution.

The ceremony of presenting a Past Master's Jewel was performed at Warwick, on the 10th January. The addresses on the occasion were unusually spirited and interesting, and will be published in our next.

The Lodges throughout the Provinces are actively engaged, and their numbers are rapidly increasing. We cannot close this account better than in the words of an English Brother: "Freemasonry is duly appreciated here. And the more it is known, the greater is the respect paid to it. A good Mason cannot be a bad man. It is true there are hypocrites in Masonry, as well as in all other professions; but it ought not to be condemned on that account; for what, by the same rule, would become of Christianity itself? Masonry unites the "just men and true," of all persuasions, provided they believe in the existence of a Supreme Being; hence the stupid atheist and irreligious libertine can never have a place among us. It is said of the Scottish Kirk—

"When they were told that Masons practised charms,
 Invoked the *de'il*, and raised tempestuous storms,
 Two of their body prudently they sent,
 To learn what could by Masonry be meant.—
 Admitted to the Lodge and treated well,
 At their return the assembly hoped they'd tell,
 'We say *nae more* than this' (they both replied)—
 'Do what we've done, and ye'll be satisfied.'"

I R E L A N D .

The prospects of the Institution in Ireland were probably never more encouraging than at the present time. The Brethren every where and in all the departments of Masonry, are actively, and, we trust, profitably engaged. The members of Lodge No. 50, at Dublin, were to give a Fancy Dress and Masonic Ball and Supper, in the early part of April. A brilliant assemblage of the *bon ton* was anticipated.

The nativity of St. John the Evangelist was celebrated by the Fraternity, in different parts of the Island. The members of the old and respectable Lodge, No. 384, at Dundalk, dined together in their Lodge rooms, which were splendidly decorated for the occasion. The day was also observed by Kilkenny Lodge, the members of which and visiting Brethren, sat down to an elegant entertainment. Phoenix Lodge at Caledon, and the Brethren of the city of Limerick, likewise celebrated the day, in an appropriate manner.

An exceedingly interesting incident occurred at Limerick, on the 25th December, which beautifully and touchingly illustrates the pure and heavenly spirit of our honored Institution. Lodge No. 13, had resolved to give a grand Masonic Ball, and had begun to make the necessary preparations. At a meeting held on the 25th December, it was represented that six helpless orphans, the children of deceased Brethren, were in a most destitute situation in the city of Limerick, and it was urged that the Lodge could not, consistently with Masonic principles, expend a considerable sum upon a few hours amusement, whilst the children of their Brethren were in need. But it was suggested that the Ball might and ought to be made the means of affording instant relief to the wants of these poor children, and that their guests would enjoy a greater measure of amusement and pleasure if allowed to contribute, even in a small degree, to a work of mercy and love. "The Lodge simultaneously adopted the suggestion, and after passing a resolution, binding itself to the *permanent*, as well as instant support of the helpless beings referred to, it appointed Committees to carry out the combined objects of the proposition, at whose disposal a handsome sum was placed."

The following from the Limerick Chronicle will be read with interest:—

"We have heard with no little surprise, that the approaching Masonic and Full Dress Ball was, on Sunday last, made the subject of an indirect commentary at one of the Roman Catholic chapels in this city. When we consider that the proceeds of this entertainment are to be devoted to objects of charity, and to the support of a class of the community who must be considered as having a paramount claim on our sympathy and relief, namely, Female Orphans; it seems strange indeed, why so laudable an effort, and one which we do not hesitate to assert, is creditable in the highest degree to those honorable and high-minded men who have originated it, should be held up as unworthy the countenance or

support of members of the Roman Catholic persuasion, who might be expected to take part in an entertainment for the benefit of some of their own persuasion; but we feel assured that the interests of the charity will not suffer from the animadversions of the Rev. gentleman; for we happen to know, that many of his auditors expressed their surprise and regret at the bad taste, and worse charity, which prompted such an attack against the Masonic Fraternity. The reason assigned for the introduction of the subject, was the necessity of maintaining the discipline of the Church, grounded on a bull of the Pope, in 1738, which declared '*that no Catholic could be absolved from the sin of being a Freemason, unless by special permission from his Holiness.*'" If, when superstitions were at their height in foreign countries, such measures were deemed necessary, the intelligence, and enlightenment of the present day, should be a sufficient ground for discarding such absurdities; for it is well understood that a more peaceable, loyal, or moral body, do not exist in the country, than the Order of Freemasons, in whose company crowned heads delight to associate all over the world. Possibly, the Rev. gentleman was ignorant of the fact of the late Right Rev. Charles Tuohy, Roman Catholic Bishop of this diocese, having been a Free and Accepted Mason—a more aimable, pious, and worthy pastor, never guarded a flock—a better man and more faithful subject, did not exist. The KEY STONE of Masonry, is UNIVERSAL CHARITY and LOVE, the frequent injunction of the Divine Founder of Christianity, upon whose glorious precepts the Masonic system is based, for the amelioration of mankind in all that is beautiful and exemplary in morals and religion. "Love one another," is the primary principle both in and out of the Lodge. In fine, a good Mason cannot be other than a good man, and a good Christian, in every walk of life.

"The late Rev. John Thayer, a native of Boston, United States, formerly a Dissenting minister, and who officiated and died in this city a Roman Catholic Priest, was a Freemason. There are yet living in the vicinity of Limerick, those who affectionately remember sitting in Lodge with the late Right Rev. Charles Tuohy.

"It is understood that the Roman Catholic Bishop of this diocese has it in consideration to write to Rome for a relaxation of the *spiritual penalties* attaching to such of that communion as attend Masonic Lodges; the cause, if any, of the antiquated and absurd prejudices against the Order, no longer existing."

In Belfast, the Lodges are in an uncommonly flourishing condition. The new Lodge, Concord, No. 40, has the past year, set a "good example of Masonic practice in this part of Ireland. Its members are increasing every month, and no pains are spared by its governors to make those Brethren who join it well and acquainted with the principles and usages of the society." "And while the business of Craft Masonry has been prosecuted in the Lodge with zeal and intelligence, the attention of the rulers has also been directed to the higher degrees of the Order." The Lodge has connected with it a Chapter of Royal Arch Masons and an Encampment of Knights Templars, both in good working order. The Chapter is under the conduct of the venerable Archdeacon Mant, one of the most learned and intelligent Masons in Ireland. The Encampment met for the first time, on the 24th January, and is under the command of Br. Richard Connerly, Esq. "A plan is in contemplation to concentrate the strength of the Soldiers of the Cross in this part of the country, by a union, under one banner and Commander, of the Brethren composing the Encampments 40, Belfast, and 154, Lisburn. Such a union may be expected to result in the establishment, on a firm footing, of one of the best appointed and most effective Commanderies of the Temple, in Ireland."

SCOTLAND.

The Fraternity in Scotland continue to maintain their ancient respectability, and to cherish a steady interest in the prosperity of their Institution. The Lodge of Edinburgh Mary's Chapel held an annual Festival in Freemason's Hall, on the 8th February last. Deputations from seven of the sister Lodges, attended under their respective Masters; and the entertainment was sumptuous and elegant. An excellent instrumental band occupied the Orchestra, while a glee corps from the Choral Society enlivened the evening with strains "To Masonry and Scotia dear."

Sir George Ballingall, M. D., Past Grand Warden, and Professor of Military Surgery in the University of Edinburgh, has recently been presented with a valuable dinner service of plate.

The anniversary of St. John the Evangelist was celebrated by Greenock Lodge St. John, on the 27th December. Among the distinguished Brethren present, we notice the name of Patrick M. Stewart, Esq. M. P., a gentleman known in this country as connected with the building of the Clyde-built steamers. He is Provincial Grand Master for Renfrewshire.

On Tuesday, the 28th of January, the foundation-stone of a monument to the memory of Burns' Highland Mary, was laid with Masonic honors in the West Church-yard, Greenock, over the spot where her ashes have reposed for half a century. The weather fortunately was very fine, and from a strong desire among the Masons to do honor to their highly respected Provincial Grand Master, Patrick Maxwell Stewart, Esq. M. P. for Renfrewshire, the muster of the Brethren of the mystic tie was very large; and, perhaps from a little praiseworthy rivalry with the Masons, the turn out of the Odd Fellows and Foresters, two young but powerful societies in town, was highly respectable and very gay. Besides, as it was a holiday at the Banks and public offices, on account of the Royal christening, the concourse of people was considerable. On reaching the church yard, a beautiful and impressive prayer was offered up by the Rev. William Menzies, Provincial Grand Chaplain. The ceremony of laying the stone was then gone through, the inscription on the plate deposited under it being read by John Scott Russell, Esq.

P. M. STEWART, Esq. then came forward, and as Provincial Grand Master, returned thanks in a very eloquent speech to the various Lodges who had honored them with their attendance. He passed a beautiful eulogium on Burns and Highland Mary, which was listened to with great attention, and was kindly cheered. About the commencement of the address he mentioned, that the community was under obligation to the Committee for their labors.

ROBERT WALLACE, Esq., M. P. for Greenock, then stepped forward, and was very heartily applauded. He proposed thanks, in the name of the Committee, to Mr. Stewart, for his attendance. This was heartily responded to. M. P. W.'s address, which was short and energetic, was greatly cheered. He then proposed a vote of thanks to the Committee.

The ceremony being now concluded, the procession again formed, and marched back into the town, where they shortly afterwards separated.

A large number of strangers, admirers of the genius of Burns, came from vari-

ous parts of the country to do honor to the piety and virtue of Highland Mary, and in the evening a number of dinners, &c. took place in town.

The Prov. Grand Lodge-room was opened and presented a brilliant appearance. There were about four hundred Brethren present. The ornaments were tastefully arranged, with an appropriate transparency of St. John, lighted by gas. The Apostle was painted kneeling on his left knee, his right hand pointing to a ray of light, reflecting strongly on the Bible lying open at his feet. The Grand Lodge was opened by the Provincial Grand Master, P. M. Stewart, Esq. at 9 o'clock, when the Brethren sat down to a repast prepared for the occasion. A variety of sentiments were given and songs sung. Among the latter was Burns' "Farewell to Tarbolton Lodge."

On the 27th Dec. the Brethren of Coldstream, walked in procession through the principal streets of the town, and afterwards dined together. The day was also celebrated at Dunbar, Montrose, Rosehearty, Dunning, and many other places.

On the 31st Dec. the Brethren of St. Andrew's Lodge, at Bauff, gave a splendid Ball. It was most numerously attended, and was kept up, with great spirit, until an early hour of the new year.

On the 10th Jan. St. Innocent's Lodge at Cullen, had its annual meeting, procession, ball, &c. The acquisition of members to this Lodge has been large. Among the new members are the Hon. Messrs. Lewis and George Grant. The ball in the evening was honored by the attendance of the Right Hon. the Earl of Seafield, who offered himself for membership. There were about four hundred persons present.

Craft-Masonry in Scotland has not for a long series of years, been in a more prosperous condition, than it is at the present moment. Royal Arch Masonry is also reviving. The Templars are less active; but they cannot long resist the spirit of enthusiasm that every where pervades the other branches of the Fraternity.

NEW BRUNSWICK.

We have been kindly permitted to make the following extract from a private letter, to an esteemed personal friend in this city, dated

St. John, N. B., April 14, 1842.

* * * * *

"Br. Moore's pamphlet I have received and shown to the different Masters here—a spirit of pleasure to see and patronize it is evinced—as well as to become better known to the Brethren in Boston. Br. Moore's plan of correspondence seems admirably adapted to render the family of Masons more united and better able to understand the true intent of its mysteries, than any I have seen. Several have already put down their names as subscribers; but before I can go more forward in the matter, it will be well to learn how we can get the numbers here. At present there is a heavy protective duty on all printed Books from the United States, which many of the subscribers have not probably taken into calculation, as well the expense of postage. I shall therefore take some mode to make the path clear and advise Br. Moore accordingly. In this matter my services are freely offered to Br. Moore, and free from all pecuniary charge, or otherwise; deeming it an honor to be instrumental in forwarding such a cause.

The Lodges in this city are three, viz:—

The 'ALBION,' under Warrant of the G. Master of England. Oliver Goldsmith, Esq., and Commissary General to the forces here, Master. This gentleman exemplifies what a good Mason is.

The 'ST. JOHN LODGE,' under Warrant of G. M. of England. John Thomas, Engineer of Water Power, Master.

The 'HIBERNIA LODGE,' under Warrant of G. M. of Ireland. Peter Stubs, Esq., Barrister at Law, Master; a gentleman of talent, and one who will do all he can to carry out the good contemplated by Br. Moore's plan.

The MARK. Joseph Godsoe, Master.

Masonry in St. John is in a healthy state, although the very great depression of the times and the severe losses sustained by disastrous fires, have had some tendency to depress the energies of many worthy members, who have more or less participated in the general distress. We live in hopes, however, that brighter hours are at hand, and every reasonable exertion is made by each of the Lodges in this city, to keep up the spirit and intention of the Institution, by relieving and succouring the many who have now legitimate claims to our sympathies, and endeavoring thus to carry out the great design contemplated by speculative Masonry. Fortunately, in the Provinces, we have no political feeling arrayed against us. The Institution is popular even with those who are strangers to its mysteries; and as it is planned for mutual good, and the best interests of the country are forwarded by its advancement, we cannot but, even in the present state of gloom, recognize the elements of its future prosperity."

UNITED STATES.

INDIANA.

Extract of a letter to the Editor, dated Logansport, April 17, 1842.

"In noticing the proceedings of the Convention at Washington City, I am pleased with the Reports of the Committees, for they meet the views of many old Masons here. I received the degrees in your mode of work, I expect; that is, as a Brother by the name of Gleason lectured some years since; and as did J. B. Hammatt, of your city, when he resided in the District of Columbia. The mode of working here is quite different, and shows the necessity of one uniform mode, if possible, throughout the country. But in the Western world, there are Masons from all parts, and it is hard to get them to unite in one regular mode of work, as in all new countries there are always some who must lead, or they will not go at all. I give and take with them. I met one evening last winter, in Indianapolis, at the Lodge room, Brethren from seven or eight different States, and all but three had a different mode of opening and closing in the different degrees. The three agreed nearly on the old, as I call it, New England mode, and I believe the majority were convinced that your mode, or the mode taught by J. B. Hammatt, is the best and nearest to the ancient landmarks of the Order. I may be partial, as that was the first work I saw, and cannot well forget it. The first impressions I have always observed to be the most lasting, if rightly applied."

OHIO.

The annual communication of the Most Worshipful Grand Lodge of Ohio, was held at Lancaster, on the 19th October last. The session was one of great activity and interest, and indicates that the Institution in that State is in a high degree flourishing and prosperous. Forty-three Lodges were represented. The annual report of the Grand Master, Wm. J. REESE, Esq., is an unusually interesting and satisfactory communication. And we regret that we cannot find room for the entire report. The following extracts will be acceptable to our readers:—

"Another year of our Masonic existence is just passing away, and it gives me great gratification to assure you, that in our own particular field of labor, an abundant harvest has been gathered, and safely stored.

There has been graciously vouchsafed to us 'the early and the latter rain;' and other kindred influences have combined to develop the hidden beauty, and establish more permanently in the public estimation, the purity of the principles of the Order. Indeed, in every section of the States, wherever the sound of the speculative Gavel has been heard, there has appeared, and is now exhibiting, a wonderful manifestation of interest in regard to the welfare and advancement of Masonry. This palmy state of things has undoubtedly been brought about, in a great degree, by the prudence and circumspection of the subordinate Lodges; but in an especial manner may it also be attributed to the systems of government adopted by the Grand Lodges of the different States.

Many of these Masonic bodies seem fully to have realized a just sense of their duties and responsibilities, and to properly appreciate, that upon their doings and deliberations, are linked either for weal or for evil, the usefulness and prosperity of the crafts under their respective jurisdictions. They have begun, also, to manifest that as they possess the attributes of sovereignty; and are supreme in their enactments and decisions; so, also, they are, what they always ought to have been, the centre and fountain of Masonic light and intelligence.

Acting upon these high principles, and realizing such a sense of duty, the annual convocations of these Grand Bodies are distinguished for influential, dignified and intellectual proceedings. Hasty and imprudent legislation is abandoned—profound decorum and propriety characterize their sittings; and while the combined Executive, Legislative and Judicial functions, inseparable from their formation, are discharged in the spirit of wisdom and fraternal kindness, there is also evidenced to the attendant Crafts, that as 'Master Workmen,' they are well skilled in the hidden and peculiar mysteries of the Temple. The meetings of such a body, so constituted, and so characterized, will always be regarded with peculiar veneration and respect by the Fraternity.

The Grand Lodge of New York has progressed with a rapid stride to the consummation of its present elevated position. It has adopted and put into operation, a system of enlarged, practical measures, which will not only tend to the building up of its own governmental prosperity, but will bind together in the bonds of a closer and more Fraternal union, all kindred and similar associations. I here particularly allude to the Representative system, which that body has within a few years past established; and from the intimate intercourse thus secured with Grand Lodges on the continent of Europe, and in the United States, is now deriving the most beneficial and happy results.

One object eminently obtained by means of this friendly communion, is an enlarged correspondence, which secures the most speedy and correct Masonic intelligence.

The minutes of the proceedings of these different Grand Bodies, are parcel of the common history of the Order; they are records of the state of the Institution, and contain whatever is valuable, as rules of action, deduced from long observation and past experience. It would not, perhaps, be practicable at present,

for this Grand Lodge to adopt generally, the Representative system, which has produced such happy results among our distant Brethren; but it might be well to give the whole subject a careful consideration, and if approved of, to take some measures at this time, to secure such friendly relations, at least with our Masonic neighbors of the West.

So well persuaded am I, Brethren, of the direct influence of this Assembly upon the subordinate Lodges of the State, and through them upon the general welfare of the Fraternity, that I feel it my duty to urge upon you the adoption of every proper measure calculated to elevate its character, and extend its influence.

If we should at any time become careless and lukewarm in the discharge of our particular duties,—if apathy should creep into our councils, and factious disorder characterize our sittings;—if we are unskilful in the use of the instruments of our labor,—unschooled in the lessons of the Lodge Room, and unable to preside over the Crafts, while at their mystic work,—I need not tell you that the Light which should concentrate here, in burning and blazing radiance, would neither warm with its rays nor invigorate with its presence.

Some how or other, the impression has most strongly obtained, that the sessions of a Grand Lodge are only required for the transaction of ordinary general business, and that the qualifications for membership, need not extend beyond this circumference, and some knowledge of parliamentary rules and proceedings. This singular heresy is now very properly exploded, and the required formula, in all particulars, are now rigidly enacted and performed by the different Grand Lodges, both for the purpose of instruction and for example to their subordinates.*

In connection with this subject, permit me to suggest that it used to be the practice of this Grand Body, at its annual communications, to require Lectures to be delivered in its presence, on the several degrees, or certain formal parts of the work; and that such custom now obtains in several of the Grand Lodges of the States.

It was my intention to have visited generally the Lodges in this State, and I have only been deterred from doing so, by personal private engagements, which could neither be postponed nor avoided. The presiding officer of the Grand Lodge should, in my opinion, maintain when practicable, frequent official intercourse with the Lodges over which he is called to preside. He should be well acquainted with their condition,—familiar with their wants,—understand their various interests,—and bring the influence of his high station immediately to operate upon them, whether to restrain, to encourage, or to counsel them against errors.

There is perhaps no one subject which has induced more just and general complaints, than the want of uniformity that now exists in the work of different Lodges in the several States, being not only variant in minor matters, but totally dissimilar in essential particulars.

This radical defect is now receiving the serious consideration of some of our Grand Lodges; and wholesome measures have been adopted to remedy it. The same difficulty still exists in this State, but not to so great an extent as formerly. The duties of the Grand Lecturer of the Grand Lodge of Ohio, for the last two years especially, have been laborious and almost incessant. It were unnecessary for me to state to you a fact, which you are all so well apprized of, that his untiring and able exertions, have essentially conduced to the prosperity which is now so apparent among our Lodges. The labors of that officer are, however, now becoming burdensome, and the calls for his services will be more frequent, as the wants of the Fraternity increase.

* We could wish that this were universally true. It would at least produce a uniformity of work in the Lodges of each State, however it might differ from the work in other States.
—ED. MAG.

It is suggested whether some provision should not be made to have each call faithfully responded to; which might be done by authorizing the Grand Lecturer, at his discretion, to instruct and commission one or more deputies, to assist him when necessary, in the very important and responsible duties of his station.

It may be proper to say to you, that I have received during the last few months, the prospectuses of several Masonic newspapers and magazines, which have either recently been, or are soon about to be established. Some of these periodicals aim at a high intellectual standard; and being conducted by Brethren of enlarged information and talent, cannot but be eminently useful, both as a means of diffusing interesting Masonic intelligence, and of elevating the Masonic character. I mention these matters not so much for the direct action of the Grand Lodge, as the presentation of an interesting fact; although, if, upon examination, any one of the proposed publications should be particularly approved of, and meet with the expressed approbation of this Body, it would undoubtedly have great weight in recommending it to the favorable consideration of the Fraternity of Ohio."

Charters were granted for the establishment of new Lodges at Ripley, Mansfield, Marion, Piqua, Columbus, Jacksontown, Akron, and at New Paris.

Some other matters of interest were transacted, which we may notice in our next.

WEST TENNESSEE.

"La Grange, Tennessee, May 1st, 1842.

"You no doubt think subscribers to your Magazine are making their appearance slowly from this section of the Union. This, Sir, is not owing to a want of regard for the interest of the Institution of Masonry, or to any prejudice or dislike entertained for the Magazine; but on account of the depreciation of Tennessee paper in your city. The subscribers are all well pleased with the Magazine, and will use their influence to procure an additional number of subscribers so soon as we can procure funds that will answer your purpose. You may rely upon the united exertions of every Mason in this vicinity, in behalf of the Magazine. The times are so hard here at present, that we are compelled to pass the Magazine round, instead of each one subscribing for it. This state of things cannot continue long however, and when we do get right, you may expect a list from the Belle Village, (La Grange), worth counting.

"Masonry is assuming its primitive garb here. The code of morality is drawn in strict conformity with divine revelation, and rigidly enforced by the by-laws of most of the Lodges and Chapters in West Tennessee. We have a clause in the by-laws of Lafayette Chapter, No. 11, and in La Grange Lodge, No. 84, prohibiting gambling, and drinking ardent spirit to excess. The cause is prospering here, and with the aid of the Magazine, will soon be without opposition. The effect of Masonic publications will soon be felt wherever Masonry exists, in removing the unfounded prejudices of those who have and do now oppose it with such malignity. Press on. The cause of truth and justice must and will prevail. The sublime moral precepts of the Order must receive the approbation of the virtuous in all countries, when properly understood. W. D. J."

The list of officers furnished by our correspondent, came too late for the present number. They will appear hereafter.

MASSACHUSETTS.

PUBLIC CEREMONIES IN MEMORY OF THE LATE R. W. AND REV. THAD-
DEUS MASON HARRIS, D. D.

By the authority, and with the approbation of the Grand Master, a special communication of the M. W. Grand Lodge of Massachusetts, was convened at the Masonic Temple, in this city, on Wednesday evening, the 4th of May last, for the purpose of paying due honors to the memory of the late distinguished and lamented Brother THADDEUS MASON HARRIS. The illness of the Grand Master having prevented his attendance, the Chair was taken by the Deputy Grand Master, SIMON W. ROBINSON, Esq., and the Grand Lodge was opened at half-past six o'clock. The object of the meeting was officially stated, and the order of the ceremonies of the evening announced, from the Chair.

The public Lecture Room of the Temple, in which the services were performed, had been appropriately dressed for the occasion. The eastern wall was shrouded in deep mourning. On either side of the hall, were hung the various beautiful Banners of the different Lodges and Chapters in the city. The Grand Lodge Banners and those belonging to the Grand Chapter and the Encampment, were placed in the East. The whole appearance of the room was in keeping with the character and solemnities of the occasion.

Arrangements had been made for the accommodation of about eight hundred persons, and, it is computed, that number were present,—including members of the Fraternity, their ladies, and invited guests. The ceremonies were conducted by the Grand Marshal of the Grand Lodge, JOHN R. BRADFORD, Esq., assisted by Brothers Elijah M. Davis, Peter C. Jones, Ebenezer Smith, Jr., Benj. B. Appleton, Jr., George M. Thacher, Robt. N. Tullock, James Cobb, and Os-good Eaton. Two assistant Marshals were stationed at the door—two in each of the avenues between the ranges of the seats, and two in front of the East. The seats on the right and left of the hall, were assigned to gentlemen not of the Fraternity, and their ladies. The centre range was reserved for the Brethren. The families of the late Dr Harris, and of the late Br. Samuel Thaxter,* occupied the lower seats in either wing.

At half-past seven o'clock, the Boston Encampment, under the command of Sir RUEL BAKER, entered the hall in two divisions, passed down the avenues, and formed in the semi-circular area, in front of the altar. The Grand Lodge followed immediately after, right in front, preceded by the Grand Tyler, received the salute of the Templars, and occupied the seats which had been prepared for them on the platform. The services of the evening then commenced. We give the order of ceremonies entire.

* Br. Thaxter died after the arrangements for noticing the death of Dr. Harris had been completed. His family were especially invited, and his death noticed by the orator. See Obituary.

Order of Ceremonies

BY THE
GRAND LODGE OF MASSACHUSETTS,
IN MEMORY OF THE LATE
R. W. THADDEUS M. HARRIS AND SAMUEL THAXTER,
AT THE MASONIC TEMPLE,
MAY 4, 1842.

INVOCATION.

By Rev. Mr. STREETER.

ANTHEM.

"I heard a voice from heaven saying unto me, Write, henceforth blessed are the dead who die in the Lord, for they rest from their labors."

SELECTIONS FROM THE SCRIPTURES.

By Rev. Mr. BAURY.

DIRGE.

TUNE—"Pleyell's Hymn."

Solemn strikes the funeral chime—
Notes of our departing time,
As we journey here below
Through a pilgrimage of wo.

Calm the good man meets his fate,
Guards celestial round him wait:
See! he bursts these mortal chains,
And, o'er Death the Victory gains!

Here, another guest we bring!
Seraphs, of celestial wing,
To our funeral altar come,
Waft a Friend and Brother home.

Lord of all below, above,
Fill our souls with Truth and Love—
As dissolves our earthly tie,
Take us to thy Lodge on high!

PRAYER.

By Rev. E. M. P. WELLS.

EULOGY.

By Rev. BENJAMIN HUNTOON, of Canton.

REQUIEM.

Written for the occasion by Br. THOMAS POWER, Esq.

From earthly care and earthly woes,
Rest, spirit, rest: take thy reward:
Unending be thy blest repose,
Thy home in heaven, and near thy Lord.

Enduring faith the grave shall know,
There bonds of love be truly found.

The course of life with honor run,
Friend of the good, the true, the wise,
Though clouds may dim the setting sun,
A brighter morn shall see thee rise.

In God's own love, in endless peace,
Rest, spirit, rest, forever free;
Though time and life and hope may cease,
The soul shall rise at Heaven's decree.

While Brothers' tears unbidden flow,
Silent and sad they gather round;

See from the grave a glorious light!
A Brother rises to his home:
There fleeting change, nor shades of night,
Nor saddening tears shall ever come.

BENEDICTION.

By Rev. PAUL DEAN.

The music was gratuitously performed by members of the Choir of Trinity Church, consisting of Mrs Franklin, Miss Stone, and Messrs. Byrum and Franklin, accompanied by Mr Hayter on the Organ.

The ceremonies were signally solemn and impressive, and were conducted in a manner worthy of the occasion. It would be invidious to particularize where all was so well and acceptably executed. The Eulogy, so far as we have heard opinions expressed, equalled the fondest expectations and wishes of the friends of the orator. It was a spirited and interesting performance. It has been published, and will be generally read by the members of the Fraternity in this vicinity. In our next we shall extract that part of it which particularly refers to the Masonic character of the deceased.

After the services were concluded, the Grand Lodge returned, in procession, to their hall, where the usual votes of thanks were passed. The Grand Lodge was then closed in due form.

We were highly gratified to see so many of the aged and venerable members of the Grand Lodge present. They were the early friends and associates of the lamented deceased. They had labored with him in the Masonic vineyard for half a century. And they now came forth as Masons, some of them probably for the last time, to mingle their sympathies with those of their younger Brethren, in grateful remembrance of the virtues and distinguished worth of him whom they all alike loved and honored while living, and mourn now dead.

Obituary.

In this city, on the 3d of April last, THADDEUS MASON HARRIS, D. D., formerly Pastor of the first Church in Dorchester, aged 74. Dr. Harris was born in Charlestown, on the 7th July, 1768. He entered Harvard University in 1783, and graduated in 1787. He was a gentleman of extensive general reading, and deep Theological learning. We believe he was initiated into Masonry in Union Lodge, Dorchester. In 1799, he was elected Junior Grand Warden of the Grand Lodge of Massachusetts. He subsequently filled the office of Corresponding Grand Secretary, and several times received the appointment of Grand Chaplain. At the time of his decease he was one of the Trustees of the Grand Charity Fund. His Masonic writings consist of a volume of twelve Masonic Discourses, published in 1801; Sermon before the Union Lodge, Dorchester, 1807; Sermon before Rising-Star Lodge, Stoughton, 1818; Sermon before Philanthropic Lodge, Marblehead, 1822; Address to Union Lodge, 1824; and the compilation of the "Ancient Constitutions," published in 1792.

On the 20th of April, at his residence in this city, Mr. SAMUEL THAXTER, Past Senior Grand Warden of the Grand Lodge of Massachusetts. He was an ardent and consistent Mason, and Past Master of Columbian Lodge. Mr. Huntington, in his Eulogy on Dr. Harris, speaks of him as follows: "In all the duties of a citizen, a man, and a Christian, he was found 'worthy and well qualified' for his Master's service and approbation. As a Mason, he was justly esteemed, respected, and honored for his integrity, uprightness and benevolence. He who discharges these great social, civil, and religious duties of life, manifests in the best manner his attachment to the principles, precepts and institutions of Freemason-

ry. The highest distinction we ever claim for our Association is, that it is the handmaid of virtue, morality, and religion. For the holy ministrations to beneficence; for its strong arm of protection to the defenceless; for the substantial comfort it brings to the wretched; and for the radiant smile of joy it lights up on the withered brow of sorrow, it received, in its darkest hours, his constant attachment, unhesitating countenance and manly support; and for these, we respect his character and revere his well earned reputation. And in the language of pious 'faith and hope, and charity' we would say

'Servant of God well done!
Rest from thy loved employ;
The battle's fought, the victory's won,
Enter thy Master's joy.' "

In Newburyport, Mass., on the 28th April last, the Rev. JAMES MORSS, D. D., for 39 years Rector of the Episcopal Church in that town. The deceased was for many years an active and zealous Mason, and during his whole life a firm and consistent Brother.

In Portsmouth, N. H. March 28, JOHN DAVENPORT, Esq., aged 90. He was one of the oldest Masons in New Hampshire, and during the whole course of his long Masonic career, was devotedly attached to the Institution. In his younger days, he had been almost constantly engaged in the active duties of the Lodge; and in his old age he never permitted himself to be absent from the meetings. And thus by his presence and his counsel, he continued, to the latest period of life, to contribute to the interest of the Institution and the pleasure of his Brethren. He was buried with Masonic honors on the 31st.

In London, on the 20th March, the Right Hon. the EARL OF MUNSTER, aged 49. As a Mason he was generally esteemed by his Brethren.—On the 8th of March, Br. HENRY WOODTHORPE, P. G. D. of the Grand Lodge of England, and Clerk of the city of London.

At Calcutta, on the 5th Dec., EDWARD WHITE, Esq. of the firm of McKenzie, Lyall & Co., aged 32. He was Senior Warden of a Lodge in Calcutta, and was an ardent and enthusiastic Mason.

At Cabul, in India, Sir ALEXANDER BURNES, aged 37. He was slaughtered, with eight other officers, of whom his brother, Lieut. Charles Burnes, was one, at the insurrection of Cabul, on the 2d Nov. last. The father of the deceased, Provost Burnes, of Montrose (Scotland,) was many years Master of St. Peter's Lodge at that place. At a meeting of the Lodge on the 14th February, 1834, Sir Alexander was present, and was elected an honorary member. "On which occasion he gave many undoubted proofs of Masonic remains, which he had discovered in his travels in India, and in particular when near Bukhara, he traced on the ruins of an encampment, the symbols of the Square and Compass." At a meeting of the same Lodge, on the 1st August, 1834, the names of three of his brothers were enrolled as members, viz: Dr. James Burnes, the present Provincial Grand Master for the Western Provinces of India; Dr. David Burnes, residing in London, and the late Lieut. Charles Burnes, named above. At this meeting the venerable father and his five sons were all present.

MASONIC CHIT CHAT.

Masonic Celebration in Framingham.—

We are happy in being able to state that the approaching anniversary of the nativity of St. John the Baptist, will be celebrated by Middlesex Lodge, at Framingham, (Mass.) on the 24th instant. An efficient committee has been appointed, and extensive arrangements will be made, in the expectation that the attendance of the Brethren from the city and the adjacent towns will be large; and we most sincerely trust that this expectation will be fully realized. We understand that the Boston Encampment, and the Chapters and Lodges in the city, will receive invitations to be present with their jewels, banners, &c.. After the usual exercises at the Church, the Brethren and their ladies will partake of a public dinner together. We urge it upon every Brother, who has a proper regard for the returning prosperity of the Institution, to be present on the occasion. The conveyance from this city is by the Worcester railroad, and the distance is performed in one hour.

BERLIN—There are three Grand Lodges in Berlin, viz:

1. The Grand National Mother Lodge—three Weltkrugeln, or the three Globes—having under its jurisdiction eighty-eight subordinate Lodges, with 7598 members.

2. Grand Landes von Deutschland—Grand Country Lodge of Germany—with fifty-three subordinate Lodges, and 3779 members.

3. Grand Loge Royal York sur Freundschaft—Grand Lodge of the Royal York Friendship—with twenty-three subordinate Lodges, and 1438 members.

Making a total 164 Lodges, and 12,815 members.

The Memphis, (Ten.) Enquirer, thus notices the Magazine:—"The sixth number of this excellent Magazine has been received. As its title purports, it is exclusively a Masonic publication, being entirely occupied with matter possessing a peculiar interest for the Fraternity. While this is the case, however, many of its leading articles are of such a character as to be interesting to the general reader; as, for example, the historical sketches of the Masonic Orders of

Knighthood, which have appeared in this and the preceding numbers. It is an admirable work, and presents very high claims to the liberal and substantial support of the Brotherhood."

Our Agents at Palmyra and Paris, Mo.; Talladega, Ala.; Spring Hill, Arkansas; Liberty, Mi.; Pontiac, Mich.; Massillon, O.; Stanford, Ky.; Line Store, Mi.; Florence, Ala.; Tazewell, Geo.; Tuskegee, Ala.; Troy, Mo.; and all other places where the business has not already been attended to, are respectfully requested to make their collections, and transmit the amount due at as early a day as they can make it convenient. The bills of the best Banks in N. Y., Pen., Md., Va., N. C., S. C., Geo., and all in N. England will be received at par.

If we could tell precisely where a letter would reach our Brother, A. T. D., who last writes from Fayette, Mo., we should address him a line. If in his re-visits, he will collect the amount due from subscribers previously forwarded, he will greatly oblige us. He is informed that the Magazine has been regularly mailed to Br. V. N. at St. Louis. It will hereafter be sent as directed.

Our agent at Elizabeth City, N. C., is informed that we have sent him by mail, the numbers of the "Miscellany," with a receipt, and shall forward the work he writes for, the first opportunity. It cannot well be sent by mail.

Our agent at Logansport, Ind., is informed that the letter forwarded by private conveyance, has not yet reached us.

A large amount of intelligence prepared for the present number is necessarily deferred, and with it the "Register of Officers." They shall be attended to in our next.

Our agent at Charleston, S. C., will find a package for him on board the ship *Lucas*. It is in charge of the Captain.

The Magazine can at present be furnished to new subscribers from the beginning.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. I.]

BOSTON, JULY 1, 1842.

[No. 9.]

THE ORGANIZATION OF FREEMASONRY IN AMERICA, EUROPE, ASIA AND AFRICA.

IN 1783, there were 187 chartered Lodges in America; 1247 in Europe; 76 in Asia, and 13 in Africa, making an aggregate of 1523 Lodges. The number of members, whose names were duly enrolled, was estimated at 45,690. This, however, does not give the extent of the Institution at that period, either in the number of the Lodges or the sum total of its members. Prior to the year 1717, charters for Lodges were rarely granted. The requisite number of Masons being assembled, they were empowered to practise the rites of Masonry without warrant of constitution. This power was derived from the ancient Constitutions and usages of the Craft. But at the organization of the present Grand Lodge of England, in the year last named, it was decreed, that "the privilege of assembling as Masons, which has been hitherto unlimited, shall be vested in certain Lodges or Assemblies of Masons, convened in certain places, and that every Lodge to be hereafter convened, except the four old Lodges at this time existing (in the city of London), shall be legally authorized to act by *warrant* from the Grand Master for the time being." This regulation was not, however, adopted by the Masons on the continent of Europe, until many years afterwards. The Brethren continued to assemble as before. It is, therefore, impossible to ascertain the number of Lodges, or the number of Masons, actually existing in the year 1783, or at any period anterior to that date. When we say, therefore, that there were 1523 Lodges in 1783, we are to be understood as speaking of *chartered* Lodges. And in what follows, we confine our remarks to *organized* Masonry, or as it exists at the present time.

AMERICA.

The first Masonic Charter received in America, was granted upon the application of a number of Brethren residing in Boston, by Lord Viscount Montague, Grand Master of the Grand Lodge of England, dated the 30th of April, 1733, appointing the R. W. Henry Price, Grand Master in North America, with full power to appoint his Deputy, and the other officers necessary for forming a Grand Lodge; and also to constitute Lodges of Free and Accepted Masons, as often as occasion should require. By virtue of this commission, the Grand Master opened

a Grand Lodge in Boston, on the 30th of July following, appointed his officers, and organized under the designation of "St. John's Grand Lodge." It was the first Grand Lodge in America. The first charter which it issued, was granted on the petition of several Brethren residing in Boston, praying to be constituted into a regular Lodge. This Lodge was originally styled "the First Lodge in Boston," but subsequently "St. John's Lodge," which name it still retains.

This was the commencement of the organization of Freemasonry in America. That Lodges, holding under the old regulations, had long before existed in the country, we have plenary evidence. But our present object is merely to trace the history of the *organization* of the Institution in the different quarters of the world. And this we shall necessarily be obliged to do in general terms, leaving the detail to be supplied at a future time. Before leaving America, it is proper to add, that Grand Lodges now exist in every State in the Union,—that Masons and Masonic Lodges may be found scattered through the continent, from Lake Superior to Cape Sable,—from Maine to Louisiana,—from Texas to the Pacific Ocean. Lodges have also been established in most of the West India Islands, and in the several States of South America.

EUROPE.

ENGLAND.

We have already seen that the organization of the Institution, in its present form, began at London in 1717. At that time a Code of Laws was drawn up, with the consent of the Brethren at large, for the future government of the Fraternity; to which the following clauses were annexed, binding the Grand Master for the time being, his successors, and the Master of every Lodge to be thereafter constituted, to preserve it inviolate:

"Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the benefit of this ancient Fraternity. Provided always, that the old land-marks be carefully preserved; and that such alterations and new regulations, be proposed and agreed to, at the third quarterly communication, preceding the grand annual feast; and that they be offered to the perusal of all the Brethren, before dinner, in writing, even to the youngest apprentice; the approbation and consent of the majority of all the Brethren present, being absolutely necessary to make the same binding and obligatory."

In the year following, the old Gothic Constitutions, and other valuable manuscripts, were collected and arranged. They were subsequently published, nearly in the form in which they at present exist, in our "Book of Constitutions," or "Ahiman Rezon." From this time, charters were regularly issued for the constitution of new Lodges in all parts of the kingdom. And the Grand Lodge of England may now be said to be the most august Masonic Body in the world, whether it be considered with reference to its great respectability of character, the vast social and moral influence it exercises, or the almost boundless extent of its jurisdiction.

It may be proper to remark, that the Grand Lodge at York, which did not come into the arrangements of the Grand Lodge at London, derived its authority from a charter granted by the Emperor Carausius, about the close of the third century.

It is the first *charter* of which mention is made in Masonic history. The original purpose of it was to enable the Masons "to hold a general council to establish their own government, and correct errors among themselves." It does not seem to have been designed to enable them to issue charters for the establishment of other Lodges, nor have we any evidence that it was so used, previously to the organization of the Grand Lodge at London. This inquiry, however, is foreign to our present purpose.

SCOTLAND.

Freemasonry was introduced into Scotland by the Architects from the continent of Europe, who built the Abbey of Kilwinning, about the beginning of the twelfth century. And it seems, at this early period, to have been under better regulations than in any other part of Europe. The first Lodge was held at Kilwinning, and issued charters or warrants for the holding of Lodges in other parts of the kingdom. There were not, therefore, in Scotland, as in other countries, any unchartered Lodges, or Lodges holding by inherent authority. In 1441, William St. Clair, Earl of Orkney and Caithness, obtained a grant of the office of Grand Master, from James II. This grant was subsequently confirmed to him, his heirs and successors, in the Barony of Roslin; in which family it continued until the institution of the Grand Lodge of Scotland, in 1736. On the 30th of November, of that year, the Grand Master, believing that greater benefits would accrue to the Fraternity, by investing the Brethren with the right to choose their own Grand Master, resigned to them his hereditary title to the office. The Grand Lodge then proceeded to the election of a Grand Master, when William St. Clair, of Roslin, Esquire, was unanimously elected and installed. And thus was Masonry in Scotland, fully and regularly organized. From that time to the present it has continued to flourish, and to maintain its ancient respectable standing.

IRELAND.

Freemasonry was introduced into Ireland at a very early period. In 1210, Laurence, Archbishop of Dublin, was Grand Master; and under his superintendence the castle of Dublin was built. In the year 1729, the Brethren assembled in Dublin, constituted a Grand Lodge, and chose as Grand Master, James King, Lord Viscount Kingston, who had, the year before, served in the office of Grand Master of England. The regulations that had been adopted by the Grand Lodge of England were immediately introduced. The Lodges in Ireland at this time were very numerous, and were held in all parts of the Island. They had been accustomed to assemble and work in the same manner that their Brethren in England had done, previously to the establishment of a Grand Lodge,—without a warrant of constitution. And although most of the Dublin Lodges adopted the rules and regulations prescribed by the new Grand Lodge, many of the country Lodges refused, not only to accept them, but to acknowledge the supremacy of that body. This was productive of dissensions in the Fraternity. Those Lodges which adhered to the Grand Lodge, charged the others with being irregular Masons. This naturally created feelings of animosity, and produced scenes of riot which were disgraceful to the reputation of the Craft. The difficulties, however, were finally settled, and the supremacy of the Grand Lodge was generally

acknowledged. In 1801, the Grand Lodge gave offence to some of the subordinate Lodges, by the appointment of a Deputy Grand Treasurer, by increasing the dues to be paid by the Lodges to the Grand Lodge, and by a proposition to take the Royal Arch Chapters and Encampments of Knights Templars, under its protection, charging each Lodge two guineas for those Orders, besides exacting other fees. Spirited remonstrances were presented to the Grand Lodge, and many of the Lodges in Dublin engaged warmly in the controversy. But the Grand Lodge would not recede. In 1803, the representatives of sixty-two Lodges assembled at Belfast, and adopted resolutions, in which they stated their willingness still to adhere to and support the Grand Lodge, provided they were restored to their old regulations, and solemnly pledging themselves to the Brethren of the superior degrees, that they would not acknowledge, what they were pleased to term, the innovations lately adopted by the Grand Lodge. They at the same time expressed strong apprehensions, that if the innovations were persisted in, it might be the means of dissolving that connection which had so long subsisted between the Grand Lodge and the Masons of Ulster. Meetings also took place in almost every county in the Province, and resolutions were adopted, declaring their hostility to the new regulations. These were transmitted to the Grand Master, accompanied by memorials containing the sentiments of upwards of three hundred Lodges of the Province of Ulster. The Grand Lodge would not give way. The dispute continued for six years, when, every effort for a reconciliation having failed, a meeting of delegates from three hundred and eleven Lodges, assembled at Dungannon, and formed the "Grand Lodge for the Province of Ulster," elected their Grand Officers, and proceeded in the transaction of business. The Lodges in the other Provinces generally adhered in their allegiance to the Grand Lodge. The two Grand Lodges continued as independent bodies for some years. The difficulty was finally in a measure compromised, and the Ulster Grand Lodge was dissolved. Since which time, harmony and good fellowship have prevailed among the Brethren, and the Institution has been in an eminent degree prosperous. The Chapters and Encampments, for which charters have been granted since the reconciliation, are held under the Grand Bodies of their respective Orders, though subject to the Grand Master of the Grand Lodge, he being the supreme head of all Masonry in Ireland. The Lodges which came into the regulations of the Grand Lodge, and received warrants from that body to confer the higher degrees, still retain them. Some of the best Encampments in Ireland are held under Lodge warrants.

FRANCE.

The author of the "Uses and Abuses of Freemasonry," informs us, that the Order flourished in France as early as A. D. 126. We are not able to state at what precise period the organization of the Fraternity, under a regular Grand Lodge, took place. It was, probably, about the time of the constitution of the Grand Lodge of England; for we know that in 1737, the Lodges were under a regular organization—that they held their meetings in stated places, and were sufficiently numerous to attract the notice and arouse the suspicions of the government. In 1768, the Grand Lodge of France entered into regular cor-

respondence with the Grand Lodge of England. At the beginning of the French revolution, the Order was in a very prosperous condition,—as it was during the reign of the Emperor Napoleon, who was a Mason, and greatly attached to the Institution.

Masonry in France is practised according to several rites. The rite of the Grand Orient, called the Modern, or French rite, admits the three ancient degrees and four higher degrees. The higher degrees are modified from those usually recognized. The ritual for them was established under Napoleon. This rite is practised by the majority of the Lodges in France. The other principal rite is called the Scotch rite, being the rite introduced into France in the early part of the last century, by the Jacobite emigrants; but the whole number of degrees has been increased to thirty-three. This rite was much liked by the French, and is adopted, not only by the Lodges under the Supreme Council of the Scotch rite, but also by most of the Lodges under the Grand Orient, which practise both rites. Some few Lodges practise symbolic Masonry according to the English rite; and others again according to the system called, in France, the old Scotch rite. There are, of course, some differences in the ritual of the three degrees according to the several rites. The members, however, hold free communication with each other, though they would probably find it difficult to gain admission into some of the Lodges in this country. The French have too much fancy, and too strong a propensity to modify and improve, to make good Masons. There is probably a greater laxity in the work in France than in any other country in Europe. Mr. Laurie, speaking of the introduction of Freemasonry into France, says: "It assumed there a very remarkable form. The attachment of the people to innovation and external finery, produced the most unwarrantable alterations upon the principles and ceremonies of the Order. A number of new degrees were created; the office bearers of the Craft were arrayed in the most splendid and costly attire; and the Lodges were transformed into lecturing rooms, where the wiser Brethren sported the most extravagant opinions, and discussed the abstrusest questions in theology and political economy." Such innovations have not the smallest connection with Freemasonry. They are unnatural excrescences, formed by a warm imagination, and fostered by the interference of designing men.

Masonry in France has, for some years past, been in a rather depressed condition. It is, however, reviving. A union of the two Grand Lodges has recently taken place, and a splendid Lodge building is now being erected in Paris. There are many irregular Lodges in existence in various parts of the kingdom, which tend to throw suspicion on French Brethren travelling in foreign countries. In most of the principal towns, the Lodges own their halls,—some of which are splendidly fitted up. Shortly after the revolution of July, the Order made great progress. A correspondent of the London Review remarks, that in many of the Masonic virtues, the French have by no means degenerated,—their hospitality to foreign Brethren, and benevolence to the distressed, the best characteristic of the Order, existing unsullied. The Portuguese, Spanish and Polish emigrants have been a heavy burden upon the funds of the Lodges, which made every exertion for their relief.

The Order of the Templars exists in two branches: the Paris branch, with

which the English Encampments are in communication, and the Dunkirk branch. The Paris branch is flourishing; but has been rather out of favor, on account of having adopted a peculiar religious ritual. It has convents in most of the principal cities. The Dunkirk branch, which was introduced from Poland, in the last century, by Gen. Fox, is not so extensive. It has, however, Provincial Grand Masters in the neighboring States, and is supported by many distinguished men. It follows the ancient ritual more closely than the Paris branch.

SPAIN.

The first Lodge in Spain, under the existing organization of the Institution, was established at Madrid, in 1727. Another was instituted at Andalusia, in 1731. They had, however, so many obstacles to encounter, from the tyranny of the government and the bigotry of the priesthood, that Masonry in this country made but little progress previous to the invasion by Napoleon. The intercourse had with both French and English Freemasons, at that time, gave to it a new impulse. The first attempt to form a Grand Spanish Orient, was made by those Spaniards who were attached to the party of King Joseph, the brother of Napoleon; and who, aided by their Gallic friends, succeeded in nominally establishing it. Their number increased rapidly, but the original intentions of the Institution were grossly perverted. At about the same time, a Lodge was formed at Cadiz, but it was subsequently broken up by a decree of the Pope. The Lodge at Madrid also fell a sacrifice to the same decree. Some months after, an eminent Brother by the name of Beramendi, formed the plan of establishing a Grand Orient at Granada. The attempt was attended with great success. A correspondence was opened with the Lodges throughout Spain, and in a few months the Grand Orient was established in due form. In 1815, M. Miery Campillo, the Inquisitor General, published and ordered to be read in every church in Spain, a severe decree against the Lodges; in consequence of which, many of the Brethren were seized and thrown into prison. In 1819, another decree, of similar import, was issued; and in 1826, another; in which the Inquisitors attempt to show that Masonry and Judaism are synonymous, and have the same end in view. Efforts were likewise made to suppress the Lodges in Cuba and in South America; but they did not succeed.

Masonry in Spain, at the present time, is more flourishing than it has been for many years past. The Lodges generally work according to the French rite. At Gibraltar, there are several working in the Spanish and English languages. It is not to be expected, however, that Masonry can attain to a very flourishing condition, under the present government. The Lodges are obliged to use great precaution, and generally to hold their meetings at private houses. They are known however to exist, and are not molested. But the priests have very little regard for them.

PORTUGAL.

Several Lodges existed at Lisbon, under charters from the Grand Lodge of France, as early as the year 1727. They were, however, always obnoxious to the Pope and the Inquisition. In 1742, commenced a series of terrible persecutions, the details of which we must defer for the present. The Brethren

abandoned the practice of holding their Lodges at public places, and assembled at the private houses of chosen friends. The Order of course fell into decay. But it was revived, and a Grand Lodge was organized in the beginning of the present century. Masonry continues, however, to be unpopular with the priests and peasantry; with whom, says a foreign Brother, it is a well established belief, that the Masons go out every new moon to hold conference with the devil in person. The Lodges generally work according to the French rites. The Brethren are charged with intermeddling with political matters, and with neglecting their Lodges for secret political societies, such as the *Jardinhos*, *Carbonari*, and *Jardinho*. For this Masonry is in no degree responsible. But it is calculated to injure the Institution in Portugal, and is therefore to be regretted, if the charge be true.

ITALY.

Masonry is in a very depressed condition in Italy, particularly in the Ecclesiastical States. It can never flourish where religious and political tyranny are in the ascendant. Lodges however exist in many of the principal cities. A Brother recently from Naples, informs us, that he met with several Brethren in that city, but that the Lodges are held in secret. There are also one or more Lodges at Leghorn, Venice, Verona, Turin, Genoa, and Florence. There may likewise be Lodges in other parts of Italy, but we have no knowledge of them.

IONIAN ISLANDS—GREECE—TURKEY.

We have very little intelligence in reference to the Order in either of these places. We only know the general fact, that Lodges are in existence in several of the Ionian Islands, and that some of them are held under the *Grand Lodge of Greece*.

TURKEY is a blank; though Masonry is undoubtedly cultivated by the Jews, particularly at Constantinople.

SWITZERLAND.

Organized Freemasonry was imported into Switzerland, from Great Britain. A warrant was granted by the Grand Lodge of England, for the establishment of a Lodge at Lausanne, in the Canton of Berne, in 1739. From that time until the year 1745, Masonry in Switzerland was generally encouraged and respected. While the evil spirit of persecution was pursuing the Brethren with relentless malevolence in every other part of the continent, they found peace and protection in Switzerland. The bulls of the Pope had no authority in the republic. Smith tells us, that "the Swiss Cantons received the Freemasons among them, and afforded them the most civil treatment." But in the year last named, a most unaccountable edict was issued by the Council of Berne, prohibiting, under the severest penalties, the meetings of the Lodges. No reason is assigned by the Council for this measure, nor are any charges preferred against the Fraternity. The effect was to close most of the Lodges. They however were subsequently revived, and still exist unmolested.

AUSTRIA.

We know nothing of the present condition of the Order in the Austrian Empire. Lodges exist in the Hungarian States, deriving their authority, we believe, from one of the Grand Lodges at Berlin.

GERMANY—PRUSSIA.

The first charter granted for Germany, was issued by the Grand Lodge of Scotland, in 1738, for the constitution of a Lodge at Brunswick, in which the late King of Prussia, then Prince Royal, was initiated. In 1740, a Lodge was established at Berlin, through the agency of the King of Prussia, under the denomination of the *Three Gloves*. This Lodge now exists as a Grand Lodge, and has under its jurisdiction eighty-eight subordinate Lodges, with 7598 members. In 1767, a charter was granted by the Grand Lodge of England, for another Lodge at Berlin, under the appellation of *Le Royale York*, which is also a Grand Lodge, having under its jurisdiction twenty-three subordinate Lodges, with 1438 members. And in 1769, another Lodge was erected at Brunswick, by virtue of a charter from the Grand Lodge of England. This is the present Grand Country Lodge of Germany, and has under its jurisdiction fifty-three subordinate Lodges, with 1438 members. But notwithstanding the Lodges are thus numerous, the Institution in Germany has not, for some years past, been in a very flourishing condition.

HOLLAND.

In 1731, the Grand Lodge of England granted a charter for the constitution of a Lodge at the Hague, in which Francis Stephen, Duke of Lorraine, and afterwards Emperor of Germany, was initiated. And so rapidly did the Fraternity increase, that in 1735, Lodges had been established in most of the principal towns, deriving their authority from England and Scotland. A Grand Lodge was soon after formed, and is still in existence at Brussels. Masonry in the kingdom, at the present time, is in very excellent standing. The Lodges work according to the English model, and are flourishing.

BELGIUM.

The Institution in this country, at the present time, is much depressed. It has to contend against the bigotry of the Church and the jealousy of the government. There are several Lodges at Ghent, Ostend, Mecklin, &c. The rites practised are the French and the French Scotch. The local authorities have several times threatened to interfere with the Lodges, but no attempt has yet been made.

DENMARK—SWEDEN—RUSSIA.

The Grand Lodge of Denmark was instituted by virtue of a warrant from the Grand Lodge of Scotland, in 1743. It is located at Copenhagen, and has a number of Lodges under its jurisdiction, including several in the Danish German dominions. It has a superb Hall, in which it holds its meetings, built in 1761. We are not able to state the condition of the Order at the present time.

The Grand Lodge of Sweden, also derived its existence from the Grand Lodge

of Scotland, in 1754; and there is no country in Europe, if we except England, where Masonry is in better hands, or where it is more prosperous. The King himself is a member of the Order, and affords it every protection and encouragement.

The first regular Lodge in Russia, was formed in 1739. The second, called "The Lodge of Perfect Union," was established at Petersburg, in 1771. The Master and most of the members of this Lodge, were English merchants. In 1772, such of the Russian nobility and gentlemen as were Masons, obtained from the Grand Lodge of England, a commission, appointing His Excellency John Yelaguine, Privy Counsellor, &c. to the Empress, Provincial Grand Master for Russia, and under his administration Lodges were established at St. Petersburg, Moscow, Riga, Yassy, and in various parts of Courland. The Order was supported by the most distinguished men in the empire, and continued to increase with great rapidity, until the elevation of Alexander to the throne, when it fell into decay. Lodges are still held in different parts of the Empire, but in a private way.

ASIA.

The great length to which this article has most unexpectedly extended, admonishes us that what we have to say in respect to Masonry in Asia and Africa, must be even more limited than our information.

In 1740, the first modern Lodge was formed at Aleppo, in Syria. Alexander Drummond, Esq. the English Consul, was its first Master. In the same year, the first Lodge in India, was established at Bengal. This was followed by Lodges at Madras, Bombay, Bencoolen, Fort George, Tortolla, China, Batavia, Ceylon, Calcutta, Chandanagore, Patna, Burdwan, Dacca, Maxadavid, &c. At the present time, Lodges exist in various parts of Asia Minor, and in all the English East India settlements. Of their condition, and of the general state of Masonry in India, the attentive reader of this Magazine is already informed.

AFRICA.

In 1736, Lodges were established at Cape Coast, on the Gambia. Lodges have also been constituted at the Cape of Good Hope; in the islands of Mauritius and Madagascar; at Algiers, Tunis, in the Empire of Morocco, and at St. Helena. They likewise exist at Cairo and at Alexandria, in Egypt. We have given, in previous numbers of the Magazine, several anecdotes illustrative of the great benefits resulting from the introduction of Masonry among the Arabs. Many of the natives of India are also members of the Fraternity. Some of them are active and intelligent office-bearers in the Lodges.

Masonry is also in a very flourishing condition in AUSTRALIA. Lodges are held at Sydney, New South Wales, Parramatta, Hobart Town, &c. The English Lodges are under the charge of a Provincial Grand Master. Some of the Lodges derive their charters from the Grand Lodge of Ireland, and are accountable directly to that body.

We have thus performed a rapid Masonic journey through the world. We have travelled at railroad speed, and have not, therefore, been able to present to our readers any thing more satisfactory than railroad sketches. Had we attempt-

ed to accomplish more than this, we should have failed in our object for want of room. We wished to enable the Brethren to view, at a single glance, the extent and magnitude of their Institution, that they might the better realize its importance, and the necessity of preserving it in its unity and purity. It is a universal Institution. The world cannot produce its parallel. It exists where Christianity has not gone; and its claims will be respected, even where the superior claims of our religion would fail. It is so extensive, that it is never obscured by the darkness of night. The eye of day is always upon it. May it continue to be so governed and regulated as to meet the approbation of Him whose wisdom has sustained it for nearly three thousand years.

MASONIC SONG.

Written and sung on occasion of the Portrait of the late WILLIAM FERME, Esq., Haddington, (painted by Watson,) being placed in the Haddington (Scotland,) St. John's Kilwinning Lodge.

O! WILLIE is a canty chield,
The Mason-art he kens so weel;
To raise a laugh, or—raise the de'il—
It's just the same to Willie, O!
We've had him long, we'll haud him fast,
This night auld Fame shall blow a blast,
While far away our cares we cast,
And drink success to Willie, O!

Our sacred art, by Heaven refined,
That joins and blesses all mankind,
For such as Willie was designed,
Wha counts each man his Brither, O!
Wi' mystic lore, and humorous art,
He steals sae o'er the Craftsmen's heart,
That when we meet, we scarce can part,
Sae bless wi' ane anither, O!

Immortal be great Hiram's name,
And Solomon's undying fame!—
We hail their bright united flame
Reflected in our Willie, O!
The rule and square is still his badge,
Nor Orient seer, nor Tyrian sage,
Could ever handle plumb or gauge
Like our great Master, Willie, O!

How oft our little social band
Has met beneath his high command,
While beauteous order round did stand,
Supported aye by Willie, O!
No faction e'er our Lodge divides,
Where Truth and Friendship still abides,
Nor ever shall, while here presides
Our gude auld Master, Willie, O!

SCOTTISH TEMPLARS.

The following addresses were pronounced, on a late festival occasion, by WILLIAM E. AYTOUN, Esq., Prior of Edinburgh Connongate Kilwinning Priory:—
“*Sir Knights, Companions*,—I now approach that part of my duty which I consider the gravest and most difficult, demanding as it does a far greater share of eloquence than lies in my power to bestow. When I mention the name of JACQUES DE MOLAY, the martyred Master of the Order, and call upon you to dedicate this cup in solemn silence to his memory, I know that the heart of every Companion who hears me is glowing within him, even as mine is now. Five* centuries have elapsed since the intelligence of that cruel and causeless persecution rang through astounded Europe—since tyranny and priestcraft combined to throw a foul blot upon the spotless robes of our Order, to erase the Cross from our escutcheon, to annihilate the best band of chivalry that the world ever beheld, the bravest bulwarks of the Christian faith. It may be that more luxury and worldly pride than befitted the simple Soldiers of the Cross had crept into the preceptories of the Order; but if it were so, the atrocity of the sentence passed upon the Templars by those who were not worthy to hold fellowship even with the meanest, has forever obliterated the memory of these faults, inseparable from human nature. Terrible, indeed, was that fiery ordeal through which our Grand Master past—inconceivable almost the tortures of that blazing pile, from which his guiltless soul soared aloft to ask at the eternal tribunal that justice denied him upon earth! Honored forever be his memory, whom neither rack nor pile could appal, or force, by a false confession of unacted crime, to render abhorrent forever that Order which had watched at the Redeemer's tomb. As his ashes, thrown to the winds, were wafted over the face of the earth, so may the principles of our Institution pervade the universe, and the triumph of the reign of truth and righteousness be complete. Companions, in solemn silence let us drink the memory of Jacques de Molay.”

The noble and venerable Prior also gave the memory of WALTER DE CLIFTON, the companion of Robert the Bruce, and Grand Master of the Scottish Order; and, after recapitulating the particulars of the history of the alleged schism with the French Knights, concluded as follows:—

“Such, my Companions, was the Scottish Order of Templars, which never, down to the present day, when we behold it revived with so much energy and power, has been suffered to fall extinct. That it may never again decay is my most earnest prayer, for although Christendom now demands no actual service from our arms, at least in the battle field, we stand here as the representatives of those men who fought at Acre and Azotus side by side with Cœur-de-Lion, the champions of the Christian faith. As such, I say it is an honor, though more, as is indeed befitting, a spiritual than a worldly honor, to wear this Cross of ours; for is it not a token and symbol that we, like our predecessors of old, have vowed to chasten our hearts, and to practise those kindly charities which exercise so powerful an influence over the constitution of all society? Companions,—I have heard men sneer at the mere mention of chivalry, as if that word conveyed some meaning hostile to practical reason, opposed to sound understanding. There is, I know, a utilitarian spirit abroad, which would fain sweep away all that is great and beautiful from the face of this earth, where greatness and beauty never were too abundant. It would starve history down to a series of bare facts, pluck every plume from the wings of poetry, deal the death-blow to nobility and knight-errantry, nay, it would trench upon the elements of faith, and drown religion in the hideous pool of infidelity. Against that mean and grovelling spirit we have taken our stand, for well I know how woeful would be the times when such principles as

* This is an error. The event alluded to occurred on the 11th month, 1314.—ED. MAG.

these achieved even a momentary triumph. Companions,—of that Cross you wear, of that name you bear, let no one be ashamed! Good and valiant bosoms have borne that badge for more than six hundred years, either outwardly or inwardly—on their vestment or in their soul. Do so likewise, and remember withal, as Scottish Templars, to display that veneration and love for your fatherland which led our Grand Master, Walter De Clifton, to draw his sword at the side of Bruce on the glorious day of Bannockburn.”

During the delivery of these and other appropriate discourses, the speaker was listened to with intense interest and attention. Altogether, the proceedings of this inspiring occasion will not soon be forgotten, and cannot fail to have a powerful influence for good upon the condition and prospects of the Society in Scotland. The conventional symbols of the Order, and external appearances of the festive scene, harmonized admirably with that inner and social system of which a faint expression has been given. The war-banner of the Beauseant, along with other ensigns of the Order, floated from the walls of the Chapter-house of St. John, over the heads of the assembled Brethren, who, arrayed in characteristic costume, *with the ruddy Cross blazoned on their mantles and tunics of white*, forcibly called up those memories of chivalrous confraternities and times which still possess an interest in every generous and manly breast, and the spirit of which, in these our days, we take leave to think and affirm, still continues to animate the frame of modern chivalry, although doubtless assuming a far other and more refined aspect, because a more peaceful and philosophic one, and triumphing by means more consonant to right reason and true religion.

THE RAISING OF THE BEAUSEANT.*

Written by WM. EDMONSTOUN AYTOUN, Esq., and recited at the late Festival of the Knights Templars of the Metropolitan Priory of Scotland.

FLING out the Temple-Banner as of old!
Age hath not stained the whiteness of its fold,
Nor marred the Ruddy Cross, Salvation's sign.
Once more we lift the sacred standard up—
Companions, fill the cup—
We pledge the Beauseant in this sparking wine!

Oh! what a valliant host have fought and bled
Beneath that Banner to the wind outspread,
Since first it moved against the infidel!
Who knows not how it waved on Salem's towers,
When Acre, Ramla, Nazareth, were ours,
And at Tiberias fell?

Fell with the Knights who bore it to the field,
When foulest treason broke the Christian shield,
And bade the Turkish crescent-sign advance!—
Fell but to rise again with triple pride,
When bounding o'er the tide,
The armies came of England and of France!

And who is he, the leader of that band,
Who first set foot upon the Holy Land?
Move on, unrivall'd champion that thou art!

* The War-Banner of the Templars.

Shout, Brethren, shout! aloft your Banners fling—
'T is he, the Christian's hope, the island king—
Richard, the Lion-heart!

Then Acre fell—the Moslem foe went back,
And still our Brethren followed on their track,
And ever in the van of battle flew
The sacred Beauseant, like a meteor star
Shedding its wrath afar
Upon the foul and unbelieving crew.

Unvanquished still—till fraud, not force, combined
With basest envy in a despot's mind,
Dragged from its staff that glorious emblem down,
And poured, like water, forth the guiltless blood,
When Jacques Molay, the valiant and the good,
Received his martyr-crown.

'Then perished all—Yet no; on Scottish ground
Some remnant of the Templars still was found,
Whom even treason did not dare to quell.
Walter de Clifton! honored be thy name!
Who, braving death and shame,
Didst vindicate thine Order's truth so well.

Years passed away, ere yet the warring world
Beheld again the Templar's flag unfurled;
But England saw the Rosy Cross return
Once more to light, and scattering dismay
Within their ranks upon that glorious day
When Bruce won Bannockburn!

Then raise it up, Companions, once again,
Though now it wave not on the battle-plain;
True hearts are here to guard its spotless fold.
For ever honored be the Templar's name,
For ever dear their fame—
Fling out the Beauseant Banner as of old!

MASONIC ANECDOTE.

Among the peculiar circumstances attending the dreadful wreck of the French vessel, the Medusa, on the coast of Africa, the following is not among the least worthy of being recorded. After passing thirteen days on a raft, subject to every privation, and exposed to a parching heat, which produced madness in all its hideous forms, they at length were relieved from this perilous situation, having lost 135 out of 160 men. On the shore they were crowded into an hospital, where medicines, and even the common necessities of life, were wanting. An English merchant went to see them. One of the poor, unhappy wretches made the sign of a Freemason in distress; it was understood, and the Englishman instantly said, “My Brother, you must come to my house and make it your home.” The Frenchman nobly replied, “My Brother, I thank you, but I cannot leave my companions in misfortune.” “Bring them with you,” was the answer; and the hospitable Englishman maintained them all until he could place them beyond the reach of misfortune.

QUALIFICATIONS OF CANDIDATES.

The following Report is well drawn up, and will be read with great interest. The resolutions on which it is predicated, were forwarded to us some time since, but have been mislaid. The state of the case seems to be this: The members of Lancaster Lodge, (Ohio,) entering somewhat liberally into the popular sentiment of the day, adopted certain resolutions, requiring that candidates for initiation should, previous to their admission, solemnly pledge themselves to abjure the use of ardent spirits, even in moderate quantities; and, at the same time, making their refusal to give such a pledge, operate to their rejection. To this, Columbus, and some other Lodges in the State demur, on the ground, that it is an "innovation on the ancient land-marks" of the Institution, and requiring a "test unknown in the annals of the Fraternity." There can be no question that an intemperate use of intoxicating drinks would constitute sufficient cause for rejection; because such a use of them would go to affect the moral character and reputable standing of the applicant. But that a moderate use of them, or the keeping of them in his "private dwelling," should operate to the exclusion of a candidate, in all other respects well qualified, we are not prepared to admit. We are the advocates of temperance, and should rejoice to see the use of all intoxicating liquors entirely and forever abolished; but we cannot conceive that we are required to discard our friends, and refuse to them a participation in our social privileges and enjoyments, because they do not think as we do, and are not willing to come up to the full extent of our wishes in the attainment of this object. Had the Brethren of Lancaster Lodge limited the effect of their resolutions to the admission of members, the prohibition would not have been a matter of debate; because every Lodge has an undoubted right to make its own regulations. They have not, however, the right to prescribe qualifications for admission into the Fraternity, which are not recognized by the constitutions and usages of the Craft. We commend the Report to the consideration of our readers:—

REPORT

OF THE COMMITTEE OF COLUMBUS LODGE, ON THE CIRCULAR OF LANCASTER LODGE.

"The Committee to whom was referred the Circular from Lancaster Lodge, No. 57, embracing the preamble and resolutions adopted in that Lodge on the 18th of January, A. L. 5842, have had the same under consideration, and now submit their Report.

"The Committee have had no difficulty in arriving at the same conclusion with their Brethren of Lancaster Lodge, as to the evils of intemperance, so eloquently portrayed in their preamble and embodied in their first and second resolutions. They embrace and embody the sentiments entertained by each of your Committee; and all unite in cordially recommending them to the especial and devout attention of every member of this Lodge.

"Your committee do not deem it necessary to go into an argument to prove a self-evident proposition, nor to enforce a fundamental governing law of the Masonic Institution. They therefore desire to leave the subject as it exists upon our books of charges, upon the constitution of our Order, and in the faithful breasts of all true Masons. These manifold and indelible impressions constantly and permanently prove and demonstrate that TEMPERANCE is a necessary ingredient and concomitant of every Mason, who is a good man and true, and that

without it and its influences, no Lodge can be justly constituted or be Masonically perpetuated.

"The fourth resolution, your Committee feel satisfied, embraces, in an active form, the purest of intentions, and the most commendable zeal on the part of the individual members of that Lodge; and under which they are to become, so far as spirituous liquors are concerned, Apostles in the cause of Temperance, and High Priests ministering before the altars of their sanctuaries against the soul-destroying influence of drunkenness, and its destructive tendencies.

"But it is to the fifth resolution that your Committee have felt it their duty, as Masons, more particularly to direct the careful attention of this Lodge.

"That resolution purports, in plain and unequivocal language, to establish a test for membership, to wit: that none shall be admitted to fellowship with the Lodge who shall not, before initiation, agree to the fourth resolution. In other words, under the fifth, referring to and embracing the fourth, no person, however pure in morals, chaste in life and conversation, accomplished by the deepest lore of ancient and modern literature, and enriched by association for life with the most refined and virtuous society, could be admitted and be made a member, unless he not only wholly and totally abjured the use of ardent spirits "in any shape or form as a drink," but also, unless he should pledge himself not to upon any occasion, or for any purpose whatever, keep or have any such in his private dwelling.

"Your Committee do not wish to be understood, in what they may advance, as condemning or approving such a measure in itself or *per se*, but calmly and considerately as stating the reasons that have led them to the conclusion that it would be improper, (because, in their opinion, *unmasonic*,) for them to recommend the adoption of a similar test for this Lodge.

"First, it is the duty of all Masons, but in an especial degree of the Master, to see that no innovations be made upon the ancient land-marks of our Order. See Ancient Charges, No. XII. Looking to those ancient land-marks, we find the only tests required, are that the applicant should be a firm believer in the Eternal God; (*Ahiman Rezon Constitution, Chapter 1, § 1*;) and that "he should be of good report, FREE BORN, of mature age, hale and sound, not deformed or dismembered at the time of making." *Ahiman Rezon Constitution, page 14*. The term good report is elsewhere explained to mean a true *Noachidae*, or an observer of the moral law, a useful and industrious subject and fellow, and so conducting himself in temperance, justice and the other cardinal virtues, as to be worthy of his high calling, to wit, a Mason without guile or blemish, even as compared to the perfect Ashler. These tests or land-marks for right of membership are to be found throughout our Masonic works, but they are beautifully compressed and distinctly set forth in the American Masonic Register and Ladies' and Gentlemen's Magazine, page 41. We find also from the highest authority extant, (*vide A. R. p. 124*) that it is out of the power even of the Grand Lodge to innovate upon the ancient landmarks.

"Would, then, the addition of requiring each applicant to sign a pledge as a totalist in relation to intoxicating drinks, and the abjuring their existence within his private dwelling, for any and all purposes whatever, be an innovation? Your Committee think it would.

"They do not find such a test in any of our ancient or modern works. It is unknown in our works or labors. Such a test has not been handed down to us from within or without the courts of the Tabernacle; and we cannot, we dare not, as Master Masons, recommend or approve such a test for admission to or association with the Brethren of a Lodge.

"It appears to your committee, also, that such a precedent would be fraught with danger to the peace and permanency of our Order.

"If, under an intense and wide-spread excitement against intemperance by drink, though even admitted to be just and praiseworthy, the Lodge should dare by an arbitrary and inflexible rule, as "a land-mark" of the Order, to exclude all who should drink at all any intoxicating spirit or liquor, what would prevent the exclusion, under a similar excitement, of those who differed from us in faith or

practise, or perhaps other religious or moral doctrines? Would there, in fact, be any limit to the tests that might from time to time be introduced? Who could foretell the variety of tests that would exist in different Lodges, and in different parts of the world; or of the confusion and disorder that would, as a necessary consequence follow? In some Lodges tests would exist that did not in others; and thus the variant members could not meet upon the same level. By the ancient land-marks they could meet as Brothers; by the innovations they could not.

"Would not, also, the new test now under consideration be an ultraism on the subject of temperance unknown to Masonry? Your Committee understand that Masonry inculcates, enforces and commands its members to be temperate, not only as to some of the subject matters of intemperance, but as to them all. Not only as to drinks, but also as to food; not only as to these two, but also as to the passions and appetites of our nature. Reason, religion and philanthropy alike require that temperance in its broadest sense should govern all men, but more especially Masons.

"In the opinion of your Committee, the glutton, and the wine-bibber, the person of ungoverned passion and unchastened ambition, are alike to be guarded against, and alike to be condemned; and that of these the vice of drinking being the most prevalent and the most desolating in its progress, it ought to demand at our hands, as Masons, the most watchful care, and exact from us the most decisive steps known to the principles and usages of Masonry, to exclude it from our Lodges. But your Committee cannot, if they would, exclude it by violating the known land-marks of our Order.

"All of which is respectfully submitted.

W. B. HUBBARD,
JOHN GREENWOOD,
LEANDER RANSOM,
JOHN W. MILLIGAN,
CHARLES SCOTT,
TIMOTHY GRIFFITH, } Committee.

"Columbus, March 8, A. L. 5842."

REV. THADDEUS MASON HARRIS.

FROM MR. HUNTOON'S EULOGY.

Our present service has a definite object. Our solemn assembly—in the appropriate costumes of our Order, shrouded with these gloomy badges of sorrow—is to bring our humble and hearty tribute of grateful Masonic esteem and respect to the memory of Dr. Harris, as a "Right Worshipful Brother, and Excellent and Reverend Companion," and most sincerely beloved, and deeply lamented member of our ancient Masonic Fraternity.

This exclusive and appropriate service cannot be deemed obtrusive or uncalled for, by any who "would live respected, or die regretted by" their fellow-travellers to that country, "from whose bourne no traveller returns." The elevated rank, the conspicuous station, which Dr. Harris held in the various departments and distinguished offices of the Masonic household; the many important services which he rendered by his talents and virtues, by his active labors, and personal sacrifices, entitle him to the full meed of Masonic gratitude and love. He was an ardent, consistent, steadfast Mason. He brought the energy of his gifted mind—the patronage of his immaculate reputation—and the weight of his personal character—as a willing offering to the altar of Freemasonry—for which generous oblation, he has received, and will ever receive, the respect and veneration of the Fraternity through all coming time.

His first great Masonic work was the editing of a collation, revision and publi-

cation of the "Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons," a quarto volume, printed at Worcester, Mass., 1792. A work which he accomplished with the accustomed diligence, and "known fidelity" with which he performed every enterprise confided to his care. His various, occasional addresses, while Grand Chaplain of the Grand Lodge—his Masonic defences—anonymous tracts—and his volume of "Masonic Discourses," published in 1801, constitute a large part, and valuable portion of the Masonic, classic literature of America. They contain a faithful and dispassionate exhibition of our principles, in that chaste and captivating style, that graceful and easy diction, that forcible and earnest language which characterize all the productions which he has given to the public. They are a rich legacy to our Fraternity from an accomplished mind, a ripe scholar, and an intelligent Mason, and they will connect his name and his memory with whatever is dear and hallowed in our recollections of his amiable virtues and personal endowments. And when the grass and wild flower shall long have mantled his sepulchre, and the high places of literature, and the elevated walks of life, which have known him on earth, shall have forgotten him, there is one spot to furnish a noble exception to the oblivious triumph of the grave. In the Masonic heart he will be held in undying remembrance—with the immortality of the affections. In that simple memorial, of the justly appreciated services, which he had rendered to the cause of Freemasonry, in the capacities of Grand Chaplain, and Corresponding Grand Secretary, given by the Grand Lodge of Massachusetts, A. L. 5816, this sentiment is forcibly expressed in the touching inscription,

"*Memoria tenemus, quae non remunerare possumus.*"

Memory shall retain a sense of obligation which we can never remunerate.

In the fiery ordeal, that inquisition of prejudice, that hurricane of malignity, through which our Institution has been forced to pass, Dr. Harris was firm and unshaken. From his age, his character, his profession, and high standing in Society, he was selected as a prominent mark for the shafts of antimasonic proscription and vituperation. His extreme sensibility to the veriest breath of censure,—his shrinking delicacy of feeling at every rough accent of reproach, made this attack the more unmanly, not to say cowardly. He was frequently insulted by printed papers sent to him, containing the most scurrilous abuse of his character, as a Christian and a minister of the Gospel, because he would not, with the vaunting, self-styled champions of religion, piety, and patriotism, renounce our time-hallowed Institution—whose principles he had early espoused—whose patrons he deeply revered—whose members he sincerely loved—whose generous philanthropy, and expansive charity accorded with the native feelings and instinctive promptings of his large, noble and humane heart—his brotherly-love and universal good will to man. His whole character was the complete impersonation of Masonic benevolence. His only prayer, for his most abusive traducers, was, "Father, forgive them, for they know not what they do."

His conduct in this trying exigency was marked by exemplary caution, prudence, mildness, moderation, and firmness. Although every vein and fibre of his sensitive frame tingled with the stings of unkindness, yet he could not be shaken from his attachment and adherence to our Institution, nor intimidated from an open and uncompromising avowal of his confidence in its triumphant success, by any threats, slanders, or insinuations of its bitterest adversaries. His conscious integrity, his just appreciation of the righteousness of our cause, and his belief in the final return of the good sense of the community, led him to perceive that the storm would pass away, leaving a calm, serene, and tranquil atmosphere in the firmament of Freemasonry, and to believe that justice in the end would be awarded to the character and motives of its abettors and friends. In the midst of the dark rolling torrent, he stood a rock, the peaceful sunbeams of heaven resting upon its smiling brow.

He met this struggle, from which his nature recoiled, with no ordinary steadfastness and decision. He knew that, by embarking with us in the tempest, upon

an ocean swept by fierce winds and arched with threatening skies, he would have to breast the fury of the storm, and shape his course upon a boisterous sea. But fortified by the principles of Masonry—and cheered by the animating examples of Christianity, he saw that there is no safety for a vessel freighted with immortality, unless she be tempest-tost by the billows of suffering, and beat upon by the purifying waters of affliction; and that, though there may be a smoother expanse, dotted with islands, which seem clad with a softer verdure, and sparkling with a sunshine which is more inviting to the senses of the voyager, yet, that it is on the lake, thus sleeping in its beauty, that the ship is in most peril; and that, if in obedience to the glorious captain of salvation, who was himself “made perfect through suffering,” the peaceful lake be exchanged for the wild broad ocean, then only will a home be reached, where no storm rages, and no clouds darken, but where in one unbroken tranquility, those who have braved the tempest, will repose in the sunlight of God’s countenance forever.

Released, perfected, glorified spirit! The incense of thy many virtues, holy prayers, and pious ministrations, is lingering in the still air of this Temple of thy love and adoption, while with us on earth, and its purity and fragrance breathe peace and consolation to all our wounded hearts—and while assembled in these walls, consecrated to Masonic charity, to enbalm the recollections of thy lovely character, and to enshrine the memory of thy beautiful goodness, and to pour out our souls in humble and submissive devotion to Heaven, will not our Father smile in mercy on us, and graciously sanctify this, and his every afflictive dispensation to us, so as to prepare us for a joyous meeting—a holy greeting of our sainted Brother and Companion in the many mansions of eternal life.

THE ORPHAN.

BY CHARLTON.

THE tempest of a dark December night had for some time vented its fury, when a wretched woman, drenched by the rain, dishevelled, and in tattered garments, sunk on the ground as she journeyed over the heath. She had wandered from her home—home! alas! she had none! She was an orphan. Long had a mother’s voice ceased to instruct her by its precepts; a father’s arm to protect and administer by its labors to her assistance. Both had been consigned to the grave; and Emma was left without a friend, on whom to depend for counsel or assistance. She was then beauteous; her form and graceful movements were those of Diana; the health of Hygeia bloomed upon her cheek; and the lily’s spotless whiteness lent its complexion to her cheek and bosom. Her mind was intelligent, though not learned; her heart a compound of virtue and credulity. Never had Emma performed an act that was wrong, *knowing* it to be so; never suspected guile or treachery in another, judging the world as it were by the standard of her *own* honesty and truth. Thus acting and believing; unskilled in the deceptive character of *man*; forlorn and needy; she was approached by a youth, whose prepossessing form and manners soon engaged her affections. With the malice and the cunning of the arch fiend of old, he wooed, won, and deserted her! Wretched Emma! Virtue was once thy richest pride and solace—*virtue*! And is it then but a *name* that the charitable look at? Art thou, Emma, *still* virtuous? Shall the fell machinations of a villain cast opprobrium upon thy purer nature, which only his infamy deserves? Yet it may be said that thou too art infamous! No, not so; thou art wretched, but not infamous. It was not a fault to believe as thou hast believed; it was a misfortune. That innocence which should have been thy protection, is nevertheless thy apology. You saw the tears trickle down from eyes, while those eyes beamed rapture upon you; you heard a voice silvery and sweet, which formed itself to your situation, declared its passions, and pledged its unalterable truth. Could you doubt it? No: that heart which never deceived, that heart which had so often throbbed with sympathetic emotions at the bare

recital of “past tales of sorrow,” could not suspect deception in another. Who, then, Emma, brands you infamous? “What voice of sorrow breaks upon my ear, giving to the night’s loud gust a wilder and more appalling accent?” inquired a horseman, as he cautiously approached the spot where the wretched orphan lay. “A being disgraced; persecuted by the world, and forsaken by heaven,” (she replied.) “Three days have passed since these famished lips have tasted the coarsest food; and many a long night, since the roof of hospitality sheltered her from the ‘pitiless storm.’ I am a woman; I am an orphan!” “Why have you been persecuted by the world? Why should you be forsaken by heaven?” “I thought not of the opinions of the one; and I violated an ordinance of the other. I loved too well and was undone!” “Take thy miserable fate!” interrupted the horseman, and galloped forward. He was a *moralist*. Through the gloomy severity of the blast, a firm and steady step was heard to approach. There was something in its sound presaging succor; something which conveyed hope to the heart. A glow of comfort flashed upon her frozen cheeks. A delicious sensation, (like to that which is experienced when we feel the congenial sigh breathe upon us, when it leaves the warm bosom of friendship,) animated her with new life. She rose with strength and feelings she knew not how to account for; she hurried to meet him who approached her, and in the next instant fell senseless into his arms. “Child of affliction!” inquired the stranger, as he wrapped her shivering form more tenderly in his mantle, and watched the returning life in her pallid face, by the indirect beamings of the moon, which had arisen: “Child of affliction! why hast thou, on this lone night, wandered from thy friends and home?” “I have none,” replied the disconsolate Emma, with convulsed emotion, while she cast upon him a look, which might have melted a stone, and endeavored to relieve herself from his embrace. It was the first time since her unhappy seduction, that she had been cherished by man. “I am very young (she continued) but have experienced an age of misery. Seduced by a heart I believed to be the oracle of truth and constancy; an orphan; shunned by my former friends; scoffed at by my undoer; unpitied, unprotected, I have wandered alone; the canopy of heaven, at night, my only covering; the scanty fruit of the forest, my only sustenance. I could not love sin sufficient to pursue it for my bread; and who would administer to the woman dishonored? Stranger, the measure of my suffering is filled. In a few moments all that will remain of the orphan for the exercise of thy humanity will be the interment of her corpse, and the inscription of her offence, that others may profit by her misfortunes, and shun that rock on which she struck and perished.” “Orphan, thou wilt not die!” replied the stranger, pressing her cold form firmly in his arms. “I am childless, and will make thee mine. The world shall yet respect and bless the orphan, whose offence is treated with too much severity, and whose wants it refuses to supply.” “Whose voice is this,” exclaimed the sinking Emma, “that sends such tidings through my bewildered brain? who calls me from the grave?”

“One (replied the stranger) who feels it his duty to succour the afflicted; one that never sported with the unhappy, nor promised but to perform.” “Angel! minister of heaven!” exclaimed the orphan, and sunk her icy forehead upon his bosom. He was a *Mason*! and the *Mason* has kept his word. Emma is seen, blooming and beautiful as ever, moving in plenty. Her error has long since been forgotten by all but herself, in consideration of her correct deportment, and the exercise of her charities. She is the almoner of the village. Her kindness heals the afflicted; her precepts tame the obdurate. Once a year, when the night winds blow bleak, does Emma hie her to the spot where her preserver found her. It is the indulgence of a whim in her which he sanctions, more because he believes it to be the exercise of a penance for her crime, than from a fear that without any perpetuation of it, she might again fall its victim. One act, originating in extreme sensibility and uncounselled by experience, weaned from her the sympathies of the world. One generous bosom snatched her from destruction, and gave to society again its brightest ornament. Adieu sweet Emma! thy sufferings and thy persecutions are treasured up in every honest heart; and the hour is blest in which the *Mason* found thee an orphan on the heath.

ADDRESS,

Delivered on the occasion of laying the Corner Stone of the new Alms House, at Calcutta, on the 18th of Dec. 1841. By R. W. JOHN GRANT, M. D., Grand Master of the Grand Lodge of Bengal.

"*My Lords, Ladies and Gentlemen*,—I would particularly request the *native spectators* of this ceremonial not to suppose that the Masonic Fraternity have come here for mere idle display. It is a salutary thing to impress upon the memory the realization of objects of beneficent effect to many of our fellow creatures, so that our children even (of whom we see some present) may have them in solemn recollection. History makes no mention of any public provision for the poor, that I am aware of, before the Christian era; and antecedent to the spread of Christianity, there was no such thing as a hospital, or infirmary, or refuge for the destitute. I merely mention the circumstance, and do not mean to dwell upon it, but would simply beg my native hearers to ponder on the fact. We have assembled, then, to lay the foundation stone in this piece of ground (most handsomely presented to the District Charitable Society, for the site of the Alms House, by the Governor-General) the foundation stone of an edifice to be devoted to a most useful and benevolent purpose. I see around a numerous assemblage not one of whom, but I believe to enjoy the good fortune of being well clothed, lodged and fed. A time may come, however, when some of us may be reduced to a state of destitution, for no human being can be sure of exemption from cold, want, and hunger. Sympathy for distress, then, is not merely a necessary element of our nature, but a sacred instinct of the heart, and it behooves all of us not to allow ourselves to become hardened against its dictates. The most prosperous may, some time or other, stand in need of that assistance which they once bestowed; and woful, indeed, must the reflections of that man be, whose conscience, in the season of calamity, whispers hissing to his quailing spirit, that in the day of his abundance, he never did any thing towards the relief of the destitute, or the solace of the wretched.

"However that may be, I can declare, from no inconsiderable experience, that the natives of this country are, generally speaking, prompt to hold out a helping hand to the poor man. It must, at the same time, be admitted, that they do not appear to know how to systematize their charities. The educated among them will not, for a moment, maintain that the miserable pittance doled out by some of their most wealthy members on occasions of *shrad*, have the slightest pretence to the sacred name of charity. On the contrary, the sums thus squandered, become instruments in producing evil. In the aggregate, the amount is usually large, and if concentrated in some public benevolence, would be productive of lasting benefit, whereas to many of the thousands and thousands, the prospect of receiving the paltry dole of four, five, six, or eight annas, becomes a mischievous snare, luring them from a great distance perhaps, and drawing them away from their daily work, and their homes, to become, many of them, victims of disease and of death itself. I say not this merely upon my own authority, but that of my worthy and enlightened friend Dewan Ram Comurul Sew, and I am pretty sure that my friend, Baboo Rassomoy Dat, whom I have the pleasure of seeing here, is of the same opinion.

"The usual mode of relief was for a really maimed being, or one laboring under some chronic ailment, to procure a certificate from a medical man; or a person laboring under some temporary distress by the death of the father, guardian, or head of the family, applied to some humane gentleman well known on Change, who, perhaps, knew the said father or guardian, requesting that he would sign a certificate recommending the bearer to the aid of the charitably disposed. In either case the certificate became a heir-loom, and a certain source of maintenance, and although the distress on the second instance might be but of a temporary nature, still contributions continued ever after to be levied on the certificate. Too often, these certificates, having served a purpose, on the death of a party fell

into other hands, to be rendered equally available as by the first, while a rag of it held together, or it was sold to persons neither maimed nor sick, but laboring under that often incurable malady, an aversion to work, or a strong predilection for fluids more genial than tank water. Nothing was so common in those days as to see young females gaudily dressed, flaunting about in palankeens, from house to house, petition in hand. If one of these came to a married man's door she sent in the petition to the Sahit by one of the servants; if, however, the occupant of the house were a bachelor, the lady acted differently—she would then alight from her palankeen, and without the ceremony of announcement, steps trippingly into the parlor, and dropping the most graceful curtesy she could command, flourish her petition into the gentleman's hand. I need scarcely say that this procedure was generally found irresistible. These petitions were generally scrawled over with various initials, each so marvellously like the other, that the same pen appeared to have traced them. Opposite these modest initials were figured sums of five, ten, sixteen, twenty, or thirty rupees. The sum never exceeded thirty or fell under five, as if the lady had conceived it utterly improbable that any person would offer a less sum to her ladyship.

"That this moral or rather immoral anomaly has altogether disappeared, we owe entirely to that excellent Institution, the District Charitable Society. Through the able and enlightened measures of this Society, public charity has assumed the regularity and effect of a well considered and consolidated system.

"You will now understand that Alms House also includes a work-house for those who are able to work, for there is no reason whatever why the poor man should eat the bread of idleness if he is able to work and can procure work. It is the condition of his being that with the sweat of his brow man should earn his bread. This may, to the superficial, appear a hard case, but if you examine it for a moment, you will perceive it fraught with divine mercy, for next to religion itself the best safeguard against temptation, vice and crime, are labour and occupation.

"To the ladies who have graced this assemblage by becoming spectators of our solemnity, I beg to observe, that however ungallant the exclusion of the fair from Masonic mysteries may appear, that it really arose from no unworthy distrust in their discretion or fidelity, but from the most careful and affectionate solicitude. There were times of old when the knowledge of these secrets exposed their possessors to the most imminent peril, and even to death itself, from the suspicion or misapprehension of tyrants, and it was to preserve woman in all her dear relations of mother, sister, wife, and daughter, that this apparently ungracious exclusion took place. Would it could be put an end to, but alas! it is not in my power to alter what has become fixed by old prescription.

"*My Lord Bishop*—for myself and the Masonic Fraternity here assembled, I beg to express to your Lordship the grateful sense we entertain of the favor you have conferred upon us by honoring this ceremonial with your presence. We are well aware what a lively interest your Lordship has taken in the matter of this Alms House of which we have just laid the corner stone. Permit me to add in all Christian sincerity, that no one who knows your Lordship, but must feel the conviction, that whatever is just, whatever is right, whatever is good, kindly and generous, whatever is devout, holy and eminently charitable in the highest sense of the term, finds not only an authoritative and eloquent teacher, a powerful and impressive expositor, but a cordial, devoted, downright, thorough, indeed I may say, enthusiastic *exemplar* in the Bishop of Calcutta. I conclude with the earnest prayer that your Lordship may be spared for many, many happy years to enlighten, to edify, to strengthen, and to console thousands."

The Lord Bishop returned thanks for the compliment paid him, and said that he was infinitely more indebted to the kindly feelings of Dr. John Grant, for the flattering expressions to which he had given utterance, than to any virtue in himself. He certainly was in a degree enthusiastic in whatever he undertook, for he

believed that without some degree of enthusiasm nothing good was ever yet accomplished; but with respect to the Alms House in particular, Sir Edward Ryan was the man to whom all honor was due. Every body would regret the departure from Calcutta of such a truly excellent and enthusiastic man; for none had been more prominently instrumental in the forwarding of every good work, than Sir Edward Ryan had ever been. He was the good Mason, who unostentatiously worked above and under ground, before and behind the scenes. To his exertions the District Charitable Society owed, in a great measure, its present prosperity, and often had the Lord Bishop seen him hard at work in the District Charitable Society's rooms, at nine in the morning, previous to commencing his own arduous duties on the bench. It was to Sir Edward Ryan, therefore, more than to any body else that the country owed its thanks for the establishment of that excellent institution the Alms House.

THE TWO WITNESSES.

LA GRANGE, Tenn., May 12, 1842.

MR. EDITOR—We have heard much said about the origin of Masonry, its design, &c. I for one believe Masonry is of divine origin, and that it is this day a living witness for the truth of God, as revealed in the Old Testament. We are informed by the Great I AM, that there would continue to be two witnesses, or two living representatives of the revealed will of God on earth. All admit that the Christian Church is the living witness of the New Testament. But where do we find the witness for the Old Testament? The anxious and inquiring eye searches the whole Universe of God, and finds but one object upon which it can rest with any possibility of support. That object is MASONRY. Masonic tradition and history inform us, that Masonry existed long before the Christian era. We are enabled to trace its origin with certainty to the building of the Temple at Jerusalem, by King Solomon. How long it existed before that time we cannot tell; but it may have existed before. One of the inspired servants of God saw an olive tree and a candlestick, another saw two olive trees, two candlesticks, and a bowl, which was supplied with golden oil from the trees, and which supplied the candlesticks with oil. Now, what do we understand by this? It is to me clear that the first tree was the Old Testament—the candlestick Masonry—the second tree the New Testament—the second candlestick the Church of Christ. But I may be told, that they alluded to the two Johns. This cannot be, from the fact that they have long since ceased to live, which would involve us in a difficulty to reconcile the revelation of God with common sense. It cannot be true for the reason that the succession has not been kept up, nor could the witnesses have continued to be the same. It cannot allude to them, because there would have been a constant change of persons and characters, which would lead to jar and confusion, such as the God of nature never designed should exist among his followers. Be all this as it may, I think there is a peculiar fitness in assuming the position I have taken; and as I am not well acquainted with the history of Masonry nor well versed in Theology, I will leave this mooted question to you, sir, and those older and better versed in such matters. And as I am anxious to gain information, I will ask you to answer a few questions.

- 1st. To what does the olive tree and candlestick allude?
- 2d. To what does the 2d olive tree and candlestick allude?
- 3d. What do you understand the bowl and oil to mean?
- 4th. What are the living witnesses?
- 5th. Did Masonry exist before the Christian era?
- 6th. What was its province at that time?

I must frankly confess that I need information on these subjects. It is not from a thirst for controversy that I have penned these lines. W. D. J.

REMARK.—We certainly do not feel inclined to enter into a discussion of the questions proposed by our correspondent. We insert his communication, mainly because we are willing to oblige him. The suggestion, however, may be worthy of more consideration than we have been able to bestow on it. The vision to which we presume our respected Brother refers, may be found in the 4th chapter of Zechariah. The candlesticks are, we believe, generally supposed by theologians to represent the Israelitish and Gentile churches. Dr. Blaney understands the two olive trees to be the two dispensations of the Law and the Gospel. The oil, Dr. Stonard supposes to be *truth*—divine, moral, religious or saving truth. The bowl is thought to represent the church universal—the reservoir of the oil poured from the two olive trees. The ministers and Christians who oppose the abominations of anti-Christ, says Brown, are Christ's two sufficient witnesses. Rev. xi. 3. The matter is one, however, about which the learned are at variance.

MASONIC ANECDOTE.

(FROM AN ENGLISH PAPER.)

THE strife of war in the year 1813, condemned a citizen of Limerick, then in command of a trading vessel, to be captured by a French privateer, the commander of which on finding in the person of the captain, "a Brother," gave him at once his liberty, ship, and cargo. Conduct so truly noble was soon reported to the Lodge, and a silver vase of one hundred guineas value was voted to the generous Frenchman. The vase was sent through the British Consul, to the Grand Lodge of France, but the gallant Mariencourt had, in the mean time, lost his life in Africa, and the vase was returned to the Lodge.

This native tribute, once intended to remind the noble Brother of the gratitude felt by the Lodge for the almost godlike conduct exhibited on the occasion, when, alas! avarice, if not revenge, too frequently prevail, having returned to its first proposers, is reverentially preserved as the brightest ornament of the Lodge; and at every meeting, the memory of the revered Mariencourt is drank in silent gratitude.

On the cover of the vase, the Master is described at high work; on one side is a handsome design of the Temple, and on the other the following inscription:—

"To Captain Louis Mariencourt, of the French privateer, *Le Furee*, to commemorate the illustrious example of Masonic virtue his conduct to Captain Campbell displays. The Brethren of Lodge 13, on the registry of Ireland, present and dedicate this cup.—*Limerick, 1st May, 1813.*"

On the 2d February, 1813, the brig "Two Friends" became the prize of the "Le Furee." The signals of Masonry were exchanged between the Commanders, and instantly Captain Mariencourt bestowed his ship, cargo, and liberty on Captain Campbell.

Blush all who would asperse Masonry; whether by ribald falsehood, or by the more dangerous attempts of sophistry. Masonry may be feared by the unrighteous; and well it may, for it exists as a record of the goodness of the Almighty, in disposing the human heart to deeds of mercy, benevolence, and charity.

Masons of all countries—from the Prince in the plenitude of power to the humblest of the Order—remember the noble Frenchman, Mariencourt: and when about to use any power which you may possess, pause, and like him be—CHARITABLE.

MORAL REFLECTIONS.

BY LUTHER S. BANCROFT, MASTER OF ST. PAUL'S LODGE, GROTON, MASS.

A true Servant will obey his Master.—There is nothing, perhaps, in which a good servant takes more delight than in strictly obeying the commands of a beloved master. And who is the acknowledged Master of every Freemason? It is the All-wise Artificer of the Universe, in whom we all live, and move, and have our existence—the everlasting God. He it is who will commune with us from his mercy-seat, if we ask him in the name of his blessed Son. Yes! he holds the destiny of every creature in his hand, and his eye is continually on all our works. The good Mason will never forget to offer up his prayers that his blessing may rest upon his good undertakings, upon his Brethren, and upon the great family of man. For who has sustained the Institution of Freemasonry, through “good report, and through evil report?” The All-wise Master builder of unnumbered worlds. And he will sustain it, while time is, or the “dark blue ocean rolls a wave,” or “the earth bears a plant.” Let me ask those who censure an Institution founded on principles emanating from the Almighty Geometrician of the Universe, if they do not degrade themselves by censuring *that* which they do not understand. I will tell them, that they will never be able to shake one single jot or tittle of the pillars of our Masonic edifice. Could my voice be heard like the convulsive action from central fires, or like the distant thunder at noon day, I would pour it over the globe, and call upon every *Mason* to serve the All-wise Creator, to come to him in the name of his son Jesus Christ—that when we shall have finished our course on earth, we may receive the welcome invitation from the Captain of our Salvation, of “Come ye blessed of my Father, inherit the Celestial Temple prepared for you from the foundation of the world.” Let us remember that the All-seeing Eye looks down from the Grand Lodge above, into the body of every Lodge beneath the sun, and into the heart of every member; that it scrutinizes every action and knows every thought; measures our work by its own unerring rule, and will bring us to an account for the manner in which we have performed our duty towards God and towards our Brethren. This same Grand Master has plainly given in that book, which we profess to take for the rule of our faith, in the 20th chapter of Exodus, his peremptory commands; which every true Mason will strive with all his might to obey. Every Mason who makes use of the name of God, in any other manner than “with that reverential awe which is due from a creature to his Creator,” is not only guilty of highly unmasonic conduct, and places himself upon a level with the lowest dregs of society, but incurs the penalties of the laws of his country; laws which, as a Mason, he is most solemnly bound to obey, and to support, both by precept and example. He gives the lie to his professions, and greatly contributes towards bringing into disrepute an Institution which has done more towards Christianizing and civilizing the world, than any other Institution ever did, or ever will—always excepting the Institution of Christianity.

Love affectionately all those who, as offspring of the same progenitor, have the same form, the same wants, and an immortal soul.

MASONIC INTELLIGENCE.

IRELAND.

GRAND FANCY DRESS BALL, AT THE IMPERIAL CLARENCE ROOMS, CORK, FEB. 3, 1842.

This ball, for the benefit of the Masonic Female Orphan Asylum, came off at the above rooms, and by those who remember the former annual ball in favor of this Charity, it has been pronounced as one of the most agreeable and successful. For its success, it will be quite sufficient to mention that nearly 600 persons were present: the whole appearance of the fine room was beautiful and imposing. The walls were hung on all sides with banners, transparencies and devices, emblematic of the Craft of Masonry; while the chair or throne of the Deputy Grand Master, the pillars, &c., were placed at the upper part of the room. It would be quite impossible to describe the effect produced by the varied character of the dresses worn on the occasion; so we will content ourselves by saying, that the *ensemble* was brilliant to a degree, not only from the groupes of beautiful women and fair girls, but from the literal crowd of officers of dragoons, the line, and the artillery, and also the vast number of the Craft, from the Deputy Grand Master himself, down to the Tyler, who paced behind the throne, with sword drawn, and with look and gait of intense importance and responsibility. The room was splendidly lit up by rich chandeliers, suspended from the ceiling, as well as by innumerable lights placed around the walls, and before mirrors which multiplied while they reflected their brilliancy.

Two bands were stationed in the gallery—one a quadrille band, the other that of the 7th Dragoon Guards, for waltzes and gallopes. The dancing during the whole evening never varied more than from quadrilles to waltzes, and from waltzes to quadrilles, except that of a country dance, (in which Miss Dickens and Mr E. B. Roche, M. P., led off,) wound up the amusement and joyousness of the ball.

The only lady, we believe, who was dressed in fancy costume was Miss Brasier, of Fort Mitchell, who looked beautifully as a Greek girl. Among the gentlemen, was one very large and rather fine looking man, habited as a Turk. One would be almost inclined to think he was a real Turk, and could not understand the tongue of the Christian, for it was remarked by several, that he never was seen to speak for the evening—perhaps that was giving character to the costume. There was a ballad-singer, his fair partner, songster and fiddler, who formed about the best group: their ditty was happy enough, and not only attracted attention and earned laughter, but gained a good sum in silver for the Charity. There was a postman, who presented witty letters (of course *valentines*), to the prettiest girls, who paid for them with the sweetest smiles. There was a gentleman dressed in the most *entire* fashion, with all his garments, inside as well as outside, *buttoned behind!* There was Mrs Moll Flagon, or Mrs Molony, of military fame, with knapsack on back, and dancing lovingly with a well dressed brigand. There was an Indian chief, a large black and silent man; there was a handsome Greek, a tolerable Highlander, an active Diddler, a “Congou-ladies,” one or two curious looking characters, intended for old women, with a few others, who were beyond all attempts at particularizing, as they were perfect nondescripts.

Edward Deane Freeman, W. M., of 1, marshalled the Craft—71, as junior, pre-

ceded, and so on according to number, 13, 8, 3, 1, into the ball room, two and two, and drew up on each side the full length of the room, leaving 1 to pass up the last, Master, Officers, Tyler, &c. The W. M. then ascended the throne, and ordered to salute the company three by nine; the effect was good, for the Craft occupied from the door to the throne a double line over seventy feet. Hamo de Massy had a perfect group of Spanish Dons, numerous well supported characters—H. Morris, D. L. in P. M. regalia of 1, Mr E. Roche, M. P. as D. L. The Prince Masons in gorgeous regalia, Michael Furnell, Esq., D. L., the most so.—The Templars, and Knights of the Sword giving an air of Chivalry to all. Hamo de Massy and Freke Evans, of Ash-hill Towers, of 13, attended Michael Furnell, Esq.

The military present were Colonel Kenedy, K. H., and officers of the 7th Dragoons; officers of the 20th depot; officers of the Royals; officers of the 86th; officers of the 8th; officers of the Royal Artillery, Engineers, &c. &c.

CIRCULAR.

The Masters, Wardens and Brethren of the First Lodge of Ireland, return their best thanks to the Patrons, Ladies Patronesses, Stewards, and Committee of Management, for their co-operation in forwarding the objects for which the honor of their support was solicited, and by which the sum of £155 19s. 7d., has been raised in aid of the funds of the Masonic Female Orphan Asylum.

To the Nobility, Gentry, Officers of the Garrison, and members of the Craft, for their attendance and donations, and to Lieutenant-Colonel Kenedy, K. H., and the Officers of the 7th, (Prince Royal's) Dragoon Guards, for their ready compliance in granting the services of the efficient band of their distinguished regiment.

Lodge Rooms, Imperial Hotel, 8th Feb. 1842.

Cork Masonic Female Orphan Asylum.—The Governess of this Institution beg leave to express their best thanks for the sum of £155 19s. 7d., being the proceeds of the late Grand Fancy Dress Ball, under the auspices of the First Lodge of Ireland, and they avail themselves of this opportunity of renewing their acknowledgments to the Worshipful Master, Wardens and Brethren of that ancient Lodge, for their unceasing attention to the interests of the charity.

Received from Richard Beare Tooker, Esq., Honorary Secretary to the Committee of Management of the late Fancy Dress Ball, one hundred and fifty-five pounds, nineteen shillings and seven pence, including donations.

*Masonic F. O. Asylum, }
February 8th, 1842. }*

ANTHONY PERRIER, JR., *Honorary Treasurer.*

UNITED STATES.

WISCONSIN TERRITORY.

The letter, from which the following is an extract, is from a Rev. Brother of most estimable character, attached to the Methodist Mission in Wisconsin Territory. We publish it to show the estimation in which he, as a clergyman, holds the Institution:—

“KAPOSIA, W. T., March 19, 1842.

“C. W. MOORE, Esq.

“DEAR BROTHER,—Four numbers of your invaluable Magazine have reached me in this wilderness region of the North West; and cut off as I am from inter-

course with any Lodge or Chapter, it is on that account to me doubly valuable. I am in charge of a large Missionary District among the Indians, of the Sioux and Chippewa nations, and in connection with the Rock River Conference of the Methodist E. Church, and of late became a Mason, for the reason, among other things, that I am among *strangers*. I only see, beside my Brethren in the Mission, Officers of the Army, Indian Agents, and Traders of the American Fur Co. But since I took the first three degrees, I have ‘desired more light,’ and have sought it in all the degrees of the Chapter and Council, and greatly rejoiced in it, as I have ‘travelled’ onward. Much is derived through the pages of your excellent Magazine, and when opportunity offers I shall seek to obtain the sacred mysteries of Knighthood. But at St. Louis, where I hold membership, we have no Encampment as yet, and I must tarry at Jerusalem, until this radiance of farther light shall be shed forth upon us.”

MISSOURI.

Extract of a letter to the Editor, dated

Fayette, April 27, 1842.

“The Magazine is sought for with great avidity, and is doing much good. It is just such a work as has long been needed. The Craft are increasing in numbers and respectability astonishingly in Missouri. The great difficulty now is to *keep out*, or rather to keep pace with the work.”

St. Louis, April 30, 1842.

“The Magazine meets with not only a favorable reception, but increased approbation; and judging from the specimens thus far exhibited, it will be the means of spreading, not only *true* Masonic light and knowledge throughout the country, but that ‘cement which unites us into one sacred band or society of friends and Brothers.’ * * * The Lodges and the Chapter in this city, are all full of work, and Masonry is flourishing throughout the State. I perceive you was the delegate to the Convention at Washington, and the result of that Convention will be very advantageous to the South and West.”

“Troy, May 10, 1842.

“The Brethren are well pleased with the Magazine, and I think it is calculated to do a great deal of good for the cause.”

SOUTH CAROLINA.

“CHARLESTON, May 10, 1842.

“BR. MOORE,—I am happy in being enabled to say to you that Masonry is attracting attention throughout this State—quite a good degree of interest is manifested in the interior. Lodges that have been dead for years, have recently resumed their work, and dispensations have been granted for the revival of some, and the creation of others. Many young men are entering, and the prospect is that few men of intelligence will be found in the State, in a few years, who are not free and accepted Masons.

“The Lodges in this city are well at work,—the most active are banishing suppers, with a view of placing their funds to a better account. * * *

“I am much pleased with the proceedings of the late Convention at Washington. The Representative system it seems you are not entirely in favor of. The expense of ‘Regalia’ you speak of, would doubtless be dispensed with, so far as Grand Lodges are concerned. We have a Representative at the Grand Lodge

of Georgia, and they one here, but both Representatives supply their own clothing, and Brethren could always be found willing to be at the expense,—so I think.”*

P E N N S Y L V A N I A .

The Masonic Institution in this State is in a high degree prosperous, and is under excellent regulations. There are twentythree active Lodges in the city of Philadelphia alone. We visited one of them in March last, where we had the pleasure to meet the Grand Master of the State—a most estimable and talented Brother. The Masonic Hall is owned by the Grand Lodge, and the Lodge-room is beautifully and conveniently fitted up. We also had an opportunity to witness the work on the third degree, and though it differs, in some non-essentials, from our own, we were very much gratified with it. The discipline of the Lodge is excellent, and strictly enforced. The Grand Charity Fund amounts to nearly thirty thousand dollars. When the principal shall have reached that sum, the interest will be annually dispensed in charity, should occasion require. We subjoin a list of the officers for the current year:—

Grand Master, Joseph R. Chandler. *Deputy Grand Master*, Cornelieus Stevenson. *Senior Grand Warden*, Wm. Barger. *Junior Grand Warden*, John W. McGrath. *Grand Treasurer*, John Thompson. *Grand Secretary*, Michael Risbet. *Trustees of the Girard Bequest*, Samuel H. Perkins, Enos S. Gaudy, Alex. Diamond, Bayse Newcomb, Samuel Badger. *Grand Chaplains*, Rev. John Chambers, Rev. Jas. Wiltbank, Rev. Peter Van Pelt, Rev. John B. Clemson, Rev. Orson Douglass, Rev. Chas. H. Allen, Rev. J. L. Burrows, Rev. Henry W. Ducachet. *Senior Grand Deacon*, John D. Moore. *Junior Grand Deacon*, Wm. Whitney. *Grand Stewards*, Lambert Keating, Tobias Buehler. *Grand Marshal*, Peter Fritz. *Grand Sword Bearer*, Jacob Steiner. *Grand Pursuivant*, John Collins. *Grand Tyler*, Chas. Schnider. *Trustees of the Charity Fund*, John H. Markland, John Jones, Matthew Cartwright, John W. Kelly, R. Mackey. *Committee of Finance*, Joseph S. Riley, Samuel Webb, William English, George Smith, B. C. Cooper. *Committee of Correspondence*, A. M. Prevost, J. A. Phillips, J. S. Zorns, M. D. *Committee to Revise the By-laws of Subordinate Lodges*, Aloa Mason, James Hutchinson, Michael Nisbet. *Committee to examine the transactions of the last year, and select for publication*, E. W. Keyser, Samuel Davis, John Goodman. *Committee on the Hall*, Chas. McKarher, John C. Smith, Wm. Clinton. *Deputy Grand Secretary*, Wm. H. Adams. *District Deputy Grand Masters*.—For the Counties of Lehigh, Northampton, Pike, and Susquehannah, James Madison Porter.—Counties of Bradford and Tioga, Joseph Kingsbery.—County of Lancaster, Robert Moderwell.—County of Schuylkill, W. B. Potts.—County of Berks, Joseph L. Stichter.—Counties of Fayette and Greene, Christian P. Gummert.—County of Alleghany, John Birmingham.

M A I N E .

The Grand Lodge of Maine held its annual communication at Augusta, on the 20th January last. The proceedings, however, have just come to hand. They contain nothing of special importance or of general interest, except a proposition

* If so, this would obviate one of the objections we have urged against the system. The matter is now in the hands of a Committee of the Grand Lodge of Massachusetts, who will report in September. Their report will probably be final, so far as the Grand Lodge of this State is concerned. They would undoubtedly be happy to consider any suggestions which may be laid before them.—ED. MAG.

to change the place of holding the Grand Lodge from Augusta to Portland. The Charity Fund of the Grand Lodge is large, though the interest arising from it is not, we infer, sufficient to meet the calls for charity, as a vote was adopted at the above meeting, authorizing the annual distribution of two hundred dollars of the principal. Measures were also taken for a general resuscitation or extinction of the dormant Lodges in the State. We notice that a delegate was appointed to the Convention at Washington, but he did not show himself. Thos. W. Smith, Esq., was elected Grand Master, and J. T. Paine and A. H. Putney, Grand Wardens; P. C. Johnson, Grand Secretary.

Masonry was formerly very flourishing in Maine, and there is no good reason why it may not soon become so again. The removing of the Grand Lodge to Portland is an important measure. Augusta is the capital and nearer the centre of the State, though it may not at present be nearer the centre of Masonry.

M A S S A C H U S E T T S .

The following preamble and resolutions were unanimously adopted by the Grand Lodge of this State, at a special communication, held on the 4th of May. They were omitted in our last for want of room:—

Whereas,—Death having suddenly removed from the Masonic family, him who may well deserve the distinction of being our “venerable Father in Masonry,”—who, for more than half a century was the undaunting advocate of our cherished principles, and whose whole life was a practical exposition of what “good may come from our Nazareth”—Therefore,

Resolved, That we deeply lament the decease of our aged and highly respected Brother, the Rev. THADDEUS MASON HARRIS, and that we view this dispensation as an extinction of one of the brightest lights in Masonry.

Resolved, That this Grand Lodge deeply and most sincerely sympathise with the family of our late distinguished Brother, and respectfully tender them our Fraternal condolence in the severe affliction which, through the dispensation of Divine Providence, they have been called to sustain.

Resolved, That the Grand Secretary be requested to furnish the family of Dr. Harris, with a copy of the above resolutions.

The following preamble and resolutions were unanimously adopted by the Grand Lodge at the above meeting, and omitted in our last, for the reason given:—

As the good and the faithful are removed from among us, no more to be seen of men, their work completed, their earthly labors ended, it becomes the duty of those who remain, to improve the afflictions of the All-wise Disposer of events, by keeping alive the memories of the just, that by the light they shed while on earth, still unextinguished, still beaming from their bright example, they yet shall minister to our service, and though *dead* yet speak from their dark abode—Therefore, with these motives, and that the virtues of a departed Brother shall survive in our hearts,

Resolved, That we mourn, though not as those without hope, for the great loss the Masonic family in general and the Grand Lodge of Massachusetts in particular, have sustained by the decease of our R. W. and Honored Brother SAMUEL THAXTER, Esq.

Resolved, That in his example and character we have another testimonial that the good *Christian*, the *upright Citizen*, and God's noblest work, the *honest man*, are but the practical excellencies inculcated by the precepts of our Institution.

Resolved, That this tribute of our feelings be transmitted to the family of the deceased as an earnest of the esteem and consideration with which we cherish his memory—with the assurance of our deepest sympathy in this bereavement, which has taken from *them* the good husband and father, and from *us* the devoted and honored *Masonic Brother*.

We were in error in our last, in stating that the late Brother Thaxter was a member of Columbian Lodge. He was initiated in Mount Lebanon Lodge, Dec. 1, 1801; Crafted Feb. 2, 1802, and Raised March 8, 1802; admitted a member, April 6, 1802; chosen Junior Deacon, Jan. 11, 1803; Senior Deacon, Jan. 10, 1804; Junior Warden, Nov. 8, 1805; Senior Warden, Jan. 13, 1807; Master, Jan. 5, 1808; Master again, Jan. 3, 1809; Master again, Jan. 3, 1810; Master again, January 5, 1813; Senior Warden, Dec. 19, 1817; again, Jan. 4, 1819; appointed Marshal Jan. 3, 1820, and served one year, and was appointed again January 7, 1822; again Dec. 30, 1822.

Regular Communication, June 8, 1842.

A regular quarterly communication of the Grand Lodge was held at the Masonic Temple, in this city, on the evening of the above day. The meeting was one of unusual interest and activity. Business of considerable importance was transacted. Among which was the expulsion of HENRY M. PINKHAM, late Treasurer of the late Urbanity Lodge, at Nantucket, but at present a resident of South Sandwich, in this State, "from all the rights and privileges of Freemasonry."

The Delegate to the late Masonic Convention, submitted his Report, together with the proceedings of that body. Whereupon the following resolutions were adopted:—

Resolved, That the Grand Lodge of Massachusetts, regarding the views and sentiments of the U. S. Masonic Convention, in their disfranchisement of the Grand Lodge of Michigan, as accordant with the practice enjoined by the statutes and landmarks of the Order, hereby sanction and approve of the measure.

Resolved, That the irregularity which has prompted the foregoing resolution, proceeding from Brethren "good and true," urges us as well-wishers to "those of the faith" in Michigan, to enjoin upon and bid them "God-speed" in the formation of a Grand Lodge, founded on established and constitutional principles.

The other measures recommended by the Convention, were referred to a Committee, who will make their report at the meeting in September next.

C. W. MOORE, Esq.

WILBRAHAM, Ms. 2d d. 6 m. 1842.

DEAR SIR,—I thank you for the prompt attention given to my letter addressed to you last month. I received the first seven numbers of your Magazine, and am pleased and delighted with them. I became a member of Washington Lodge, No. 36, Tusculum, Ala., in the fall of 1839. Since my return to this my native State, I had (until I heard of your Magazine,) concluded that the fires that were once bright upon the altar, had ceased, and the sound of the gavel was no longer heard within the ancient Halls of the Brotherhood.

The perusal of your Magazine has done me good. It tells me the spark is not yet extinct—that the Halls now silent will soon echo to the "glad greetings of the Brotherhood."

REGISTER OF OFFICERS.

GRAND LODGE OF ARKANSAS.

M. W. Alden Sprague, G. Master.
R. W. Edward Cunningham, D. G. M.
" Samuel Adams, S. G. W.
" John W. Sketo, J. G. W.
" William Gilchrist, G. Treasurer.
" James Lawson, Jr. G. Secretary.
" John Drennen, G. S. D.
" J. H. Stirman, G. J. D.
" Rev. W. W. Stevenson, G. Chaplain.
" R. C. Byrd, G. Marshal.
" L. N. Clark, G. Sword Bearer.
" R. Raynes, } G. Pursuivants.
" B. P. Jett, }
" T. C. Boyer, } G. Stewards.
" B. Hersey, }
" David Miller, G. Tyler.

GRAND LODGE OF MISSOURI.

M. W. P. H. McBride, G. Master.
R. W. Joab Bernard, D. G. M.
" Joseph Foster, S. G. W.
" C. H. Bower, J. G. W.
" G. H. C. Melody, G. Treasurer.
" Richard B. Dallam, G. Secretary.
" Rev. H. Chamberlain, G. Chaplain.
" Alex. T. Douglass, G. Visitor.
" W. R. Singleton, S. G. D.
" Jas. Magehan, J. G. D.
" E. S. Ruggles, G. Marshal.
" J. Little, G. Pursuivant.
" J. Eagan, G. Steward.
" A. Lightbourn, G. Sword Bearer.
" Esrom Owens, G. Tyler.

GRAND LODGE OF OHIO.

M. W. William James Reese, G. Master.
R. W. William B. Thrall, D. G. M.
" Isaac C. Copelen, S. G. W.
" John M. Barrere, J. G. W.
" George Myers, G. Treasurer.
" James D. Caldwell, G. Secretary.
" George Keifer, G. Marshal.
" O. M. Spencer, Grand Orator.
" Rev. Joseph A. Roof, G. Chaplain.
" John Barney, G. Lecturer.
" Geo. L. Shinnick, G. S. D.
" J. Johnston, G. J. D.
" John A. Weyer, G. Sword Bearer.
" G. P. Stevens, } G. Pursuivants.
" John Bartram, }
" Geo. W. Claspill, G. Tyler.

GRAND COUNCIL OF ALABAMA.

Com. N. W. Fletcher, T. Ill. G. G. Master.
" N. E. Benson, Dep. G. G. M.
" James Penn, P. C. of W.
" W. Ross, G. C. Guard.
" Major Cook, G. Treasurer.
" C. R. Harrison, G. Recorder.
" Joseph Pierce, G. Steward and Sent.

GRAND LODGE OF NORTH CAROLINA.

M. W. D. S. Crenshaw, G. Master.
R. W. Thomas Loring, D. G. M.
" T. E. Pender, S. G. W.
" D. Young, J. G. W.
" C. W. D. Hutchings, G. Treasurer.
" W. A. Harrison, G. Secretary.
" F. H. Reeder, G. S. D.
" W. J. Ramsey, G. J. D.
" J. M. Palmer, G. Marshal.
" William M. Green, }
" William Langdon, } G. Chaplains.
" P. W. Dowd, }
" Q. H. Trotman, }
" Caleb Etheridge, }
" John S. Hanks, }
" Jesse H. Drake, } G. Lecturers.
" William Nelson, }
" Isaac Northrop, }
" Edmond Jones, }
" Josiah S. Pender, G. Sword Bearer.
" Dabney Cosby, G. Pursuivant.
" J. N. Crosby, G. Steward and Tyler.

MARYLAND G. R. ARCH CHAPTER.

M. E. Joseph K. Stapleton, G. H. Priest.
E. Walter Ball, D. G. H. P.
" C. G. Peters, G. King.
" James King, G. Scribe.
" Joseph Robinson, G. S.
" Charles Howard, G. T.
" Jesse T. Peters, G. Marshal.
" William Bailey, G. R. A. C.
" John Robinson, G. P. So.
" John Hahn, G. C. 3d V.
" John D. Miller, G. C. 2d V.
" Littleton Ayres, G. C. 1st V.
" Hugh Devallin, } G. Stewards.
" John Atkinson, }
" Henry Lusby, G. Janitor.
" Littleton Ayres, } G. Inspectors for the
" Samuel Child, } City of Balt.
" Robert Reyworth, G. Insp. for Dis. Col.

OLIVE BRANCH LODGE, SUTTON.

Caleb Chase, Master.
Asa Woodbury, S. W.
Simon Tenney, J. W.
Jotham Gale, Treasurer.
Daniel Tenney, Secretary.
Daniel L. B. Goodwin, Chaplain.
Ithran Harris, S. D.
John W. Whipple, J. D.
Linus Tenney, S. S.
John Holman, Jr. J. S.
Samuel Bigelow, } Marshals.
Simon Dudley, }
Calvin Hall, Tyler.

Regular communications Mondays preceding, or at the full moons in Feb. May, Aug. and Nov. Annual meeting in Feb.

MASONIC CHIT CHAT.

THREE numbers more will complete the present volume of the Magazine, and we are particularly desirous that all accounts should be settled before the commencement of the second volume. Should any of our present subscribers wish the work discontinued at the end of the volume, they will please give early notice to the agents by whom their names were forwarded. And Brethren wishing to commence with the second volume, are requested to forward their names, or hand them to our agents, by the middle of September next.

We are determined to spare neither labor nor expense in obtaining the requisite *material* for making the Magazine acceptable to the Fraternity, and worthy of the high character of the Institution, to whose interest it is pledged.

Our foreign arrangements are such as will ensure to us the earliest intelligence of every important transaction of general interest that may take place in connection with the Institution, in any part of the civilized world.

JUNE 24TH.—The late anniversary of St. John's day, was noticed by the Fraternity in various parts of the country, and we shall be particularly obliged to our correspondents for such accounts of the ceremonies as they may be able to furnish. We notice that extensive arrangements were made for the observance of the day at Alton, Illinois. The celebration at Framingham, passed off in very excellent style. The attendance of the Brethren and Ladies was more numerous than was anticipated. We shall give a full account of it in our next.

We notice also that the day was celebrated at Halifax, by the Provincial Grand Lodge of Nova Scotia. A procession was formed at Freemasons' Hall at 10 o'clock, and proceeded to St. Paul's Church, where a Sermon was preached by the V. W. and Rev. J. T. Twining, D. D., Grand Chaplain. We shall give particulars hereafter.

We regret to see the Maysville, Ky. Masonic Mirror, and the Augusta Masonic Journal, extracting from the Masonic writings of Elder Joshua Bradley, and giving

him credit as *Brother Bradley*. We can hardly suppose it possible that the editors of those publications are ignorant of the character of the person named; for he was formerly a resident of Louisville, Ky., where he *renounced* and *denounced* the Masonic Institution. He is a seceding and expelled Mason, and we had supposed that he was known to be such by every intelligent Brother in the country. He was several years one of the most bitter and reckless among the enemies of the Institution. We do not object to our contemporaries drawing their Masonic matter from his writings, if they think proper so to do; but we do most seriously object to their recognising him as a *Brother* of the Fraternity.

We have received by the last steamer from England, a *SERMON* by our distinguished and learned Brother, the Rev. Geo. Oliver, entitled "Ornaments, Furniture, and Jewels," which we shall probably publish in our next number. To the skilful and intelligent Mason, it will be a rare and most acceptable treat. We have also received by the same ship, a quantity of other matter, of equal excellence; all of which will appear in due time.

We have not yet been able to forward the work written for by our agent at Elizabeth City, N. C. If he will suggest any way in which we can send it, his directions shall be promptly attended to. If it be sent by mail the covers must be torn off. We can forward it to Richmond, Va., or Newbern, N. C., if that will answer.

MASONIC PRECEPTS.—"The mother country of a Mason is the *Globe*; all that concerns mankind is contained within the circle of his Compass."

"Look down with pity upon the deplorable madness of those who turn their eyes from the light, and wander about in the darkness of accidental events."

"Let all thy actions be distinguished by enlightened piety, without bigotry, or fanaticism."

THE

FREEMASONS' MONTHLY MAGAZINE.

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[No. 10.]

MASONIC FESTIVALS—CELEBRATION AT FRAMINGHAM, MASS.

THE natal day of the distinguished Patron of Freemasonry, SAINT JOHN THE BAPTIST, was celebrated by Middlesex Lodge, at Framingham, on the 24th of June last. It was, we believe, the first public Masonic display that has been witnessed in this Commonwealth, since the year 1834. And we avail ourselves of the opportunity which the occasion affords, to congratulate our Brethren on the return of the public sentiment to that rational and healthy condition, when they may again assemble, in the quiet enjoyment of their individual and social rights, and without fear of exposing themselves to insult and contumely, to celebrate the high holiday of their time-honored Fraternity;—when they may again come up, as the ancient Jews went up to the holy city, to renew their acquaintance with each other, to brighten the golden links of friendship's chain, and to repledge their vows of attachment to an Institution whose principles are as immutable and everlasting as the great Fountain of Goodness from which they emanate.

We presume there is no difference of opinion among our Brethren, in respect to the propriety or the expediency of these annual celebrations. "Social intercourse amongst the Brethren should be encouraged on all occasions, and none can be more appropriate than these, as is testified by the consent of the whole Masonic world."* They have come down to us from a "time whereof the memory of man runneth not to the contrary," and beyond which the records of our Fraternity do not reach. And so intimately have they been identified with the history and public transactions of the Institution, that they are now generally regarded by our Brethren in the old countries, as constituting an element essential to its *existence*. We might not perhaps be willing to subscribe, unqualifiedly, to

* Proceedings of the Grand Lodge of New York, June, 1842.

this opinion; yet we are ready to meet our transatlantic Brethren so far as to concede that they are essential to its *prosperity*. They enable us to hold up to the uninitiated world the moral and intellectual capabilities of our Order, and to show that its high claims to public confidence and respect, do not rest so much upon the circumstance that it is invested with the "purple and pall of antiquity," as that its sublime principles are calculated to "promote a vast moral revolution in the great family of man, by cleansing the heart of all those impurities which national contentions and private animosities are too apt to engender."

The publicity also which attends these celebrations is, in our judgment, if the services are properly conducted, calculated to operate to the honor and advantage of the Institution. The popular world, viewing the ceremonies with Argus eyes, become awakened to the very soul and spirit of its great moral tenets, its power and disposition to go hand-in-hand with the sacred obligations of religion. And no sooner is this made manifest, than the result is an accession of friends and members. The Lodges receive an impetus alike gratifying and advantageous. The Porch of the Temple, "if not crowded, is regarded with increased admiration and respect, by those who have not yet entered the sanctuary, but who have been enabled sufficiently to penetrate the veil that enshrouds its mystic beauties," as to view, beneath it, all that is bright and estimable in human institutions—all that is calculated to lead to the successful triumph of knowledge over ignorance, and to prepare the minds of men for the reception of the noblest principles which they are capable of receiving.

They likewise afford the Brethren an opportunity, annually, to manifest, in an open and public manner, their attachment to their Institution,—to develop its objects,—to illustrate and enforce its principles, and to show to the sceptic that they are at all times ready and willing to pledge their characters as men for the integrity of their characters as Masons. Besides, the natural tendency of them is, in a measure, to divest the Institution of that which has always been regarded by the community as one of its most objectionable features. We allude to its *secrecy*. It would be a contradiction in terms, to call that a secret society, whose objects, and members, and places of meetings, are annually made known to the public.

Again. They are in conformity with the Constitutional requirements of the Order. One of the first regulations adopted at the reorganization of Masonry in the South of England, in 1717, was that the "annual feasts should be revived." The spirit of that regulation is still retained in the Constitutions of the present Grand Lodge of England, which declare that there shall be a Masonic festival annually, "*dedicated to Brotherly love and refreshment*." It is also to be found in the "Book of Constitu-

tions" published by the Grand Lodge of this Commonwealth. The terms are imperative:—"The Brethren of all the regular Lodges, in the same general jurisdiction, *shall meet* in some convenient place on St. John's day, to celebrate their festival; either in their own or any other regular Lodge, as they shall judge most convenient."* Circumstances may arise which, for the time, would render these celebrations inexpedient, if not impracticable. But as a general rule, we submit that the neglect to observe them is not only a manifest departure from the ancient usages of the Craft, but a dereliction of Constitutional duties and obligations.

Our Institution has just passed through the severest trial to which it has ever been subjected. Our Brethren have been persecuted, proscribed, ruined in their business and robbed of their reputation, because they would not violate their faith and denounce as corrupt and of evil tendency, a society which, in all civilized countries, has numbered among its members the greatest, the wisest, the best, and the most exalted of men. But thanks be to Him who "rides upon the whirlwind and directs the storm," that day has gone by, and its transactions are not sufficiently inviting to make a more particular notice of them desirable. Our business is with the future. A brighter sun has risen upon us. Truth has triumphed over error. And our Brethren may again assemble beneath their own vine and fig tree, having none to molest or make them afraid. They may again quietly walk together along that vast "field of benevolence, which is alike common property to all—scattering as it were, with liberal hand, as they go, those seeds which may spring up and bring forth fruit abundantly, to the happiness and well-being of man." We would then, in the language of an eloquent Brother, urge them by those *oral mysteries* which bind us into one common band of friends and Brothers—by that *munificence* which has so often contributed to the relief of the hungry, the naked, and the houseless—by that *universality* which has given birth to new Lodges in every region of the habitable globe—by that *charity* which forms the brightest jewel in our Order's diadem, and which, from its immortal character, will beam resplendent rays through all eternity—by that *neutrality* which wisely shuts out from our meetings every political and theological disputation that can exasperate and divide man from man—by that *regularity* and *discipline* which are so essential to Masonic proficiency—by all the *recollections* which attach to the memories of the Masonic worthies who have long since ascended that mystic ladder which leadeth to the Lodge above—by that *fidelity* which bids us remain true to our profession:—By all these considerations, and in view of the encouraging prospects before us, we would urge our Brethren again to rally beneath

*Harris's Masonic Constitutions, p. 69.

the bright Banners of the Order, and, panoplied in the armor of Brotherly Love, Relief and Truth, to press onward until their Institution in moral and enlightened Massachusetts, shall again attain to the high rank and prosperity which, by its pure principles and expansive benevolence, it is pre-eminently fitted to occupy. Let their personal characters, and the propriety which distinguishes their public festivals, demonstrate to the uninitiated, that Freemasonry is not only in perfect accordance with every good man's heart, but that its principles are derived from a sacred source—from the ancient of days—the author and end of all things; and that its tendency is to unite its members by an indissoluble tie, such as Pope describes, when he says—

"Heaven forming each on other to depend,—
A master, or a servant, or a friend—
Bids each on other for assistance call,
Till one man's weakness grows the strength of all.
Wants, frailties, fashions, closer still ally
The common interest, or endear the tie.
To these we owe true friendship, love sincere,
Each home-felt joy that life inherits here."

THE CELEBRATION.

The celebration at Framingham, whether considered in respect to itself, or with reference to its influence upon the Fraternity, we regard as one of the most interesting and important Masonic festivals that has ever been held in this Commonwealth. As has been already remarked, it was the first that has taken place in the State since the year 1834. It was therefore an experiment, the result of which could not be foretold, It was however, eminently successful, and we doubt not that the beneficial effects of it will manifest themselves in imparting that confidence and encouragement to the Brethren, which are essential to a general revival of the Lodges throughout the jurisdiction.

The procession was formed at about twelve o'clock, and was escorted by the Boston Encampment of Knights Templars, under the command of Col. RUEL BAKER, through the principal streets of the town, to the Rev. Mr Barry's church, where the ceremonies took place in the following order:—1. Introductory Prayer, by Rev. E. M. P. Wells, of Boston, 2. Anthem. 3. Selections from the Bible, by Rev. E. M. P. Wells. 4. Prayer, by Rev. E. T. Taylor, of Boston. 5. Hymn, by Br. Geo. P. Morris, of New York. 6. Sermon, by Rev. Paul Dean, of Westminister. 7. Anthem. 8. Address, by Rev. Luther Hamilton, of Concord, N. H. 9. Hymn, by a Brother. 10. Concluding Prayer, by Rev. Charles Train, of Framingham. 11. Benediction, by Rev. Joseph O. Skinner, of Framingham.

The performances were all of a high order. The Prayer by Rev. Mr. Taylor, was original, eloquent, and forcible. It was in the peculiar style of that gentleman, and we shall be justified by all who had the happiness to hear it, in the remark, that it was such an one as no other man living, than Edward T. Taylor, can make. The Sermon by Rev. Mr. Dean, as a matter of course, gave very general satisfaction. It occupied about fortyfive minutes in the delivery, and was listened to with great attention. The address by Rev. Mr Hamilton, was also an able and elegant performance, and fully realized the high expectations of his personal friends. He has obligingly furnished us with a copy; and we take great pleasure in presenting it to the readers of the Magazine.

After the exercises at the church were over, the procession was again formed, and marched to a spacious marque, which had been erected for the purpose, where the Brethren and their ladies sat down to an excellent Temperance dinner. And though the "master of the feast" could not, as was customary in the palmy days of the ancient Jews, "taste the wine and distribute it to his guests," he furnished them with an abundance of that which the fashion of the present time has pronounced to be a preferable beverage. We give the regular toasts, and such of the volunteers as we were able to obtain:—

REGULAR TOASTS.

1. *The day we celebrate.* Commemorative of the voice in the wilderness, which proclaimed the approval of him, who taught us to forgive our enemies and to love one another.

2. *The Masonic Institution.* Its principles are the principles of morality. Let them be exemplified, in the practice which makes perfect, and the charity which never fails.

3. *Charity and Secrecy.* Two principles of our Order. "Bees will not work except in darkness. Thought will not work except in silence; neither will virtue except in Secrecy." May the charity of Masons, be always felt but not seen—According to the Divine precept, "Let not thy left hand know what thy right hand doeth."

4. *The Reverend Clergy.* The fires of our time honored Institution, will never be extinguished while the ministers of our holy religion officiate at her altars.

5. *Masonry and Antimasonry.*

"Truth crushed to earth shall rise again,
The eternal years of God are hers,
While error wounded, writhes in pain,
And dies, amid her worshippers."

6. *The Ladies.*—Whose presence adorns and cheers the festivities of the day. Jewels of the first water.

7. *The Grand Lodge of Massachusetts.* A city set on a hill, which cannot be hid.

8. *The Grand Lodge of New Hampshire.* It stands firm as its own everlasting hills. Its light is reflected East, West, and South, and even the North is not a place of darkness. In the representatives from the Granite State, we see proofs of the flourishing condition of Masonry within its limits.

9. *The immortal fame of Washington.* To cast a shade upon his patriotic, moral or Masonic character is impossible.

10. *De Witt Clinton.* The patron of Freemasonry and internal improvement. While water flows, and Cassia blooms, his memory will live.

11. *The Most Worshipful Past Grand Master Paul Dean, the preacher of the day.* We hail with joy his devoted attachment to the pure and benevolent principles of our Ancient Institution, and thank him for the illustration, he has given of them this day.

12. *The Rev. Luther Hamilton. The Orator of the occasion.* By his eloquence this day, he has proved himself a direct descendant in the intellectual line of his illustrious namesake.

13. *The Mason, the Christian, the friend of the Sailor.* Let honor be given to Edward T. Taylor.

14. *The late Deputy Grand Master for District No. 4. Rev. Br. A. L. Bawry.* While we regret his absence, we trust that his efforts this day in our sister State, will shed new lustre on our Fraternity.

15. *Brother Timothy Eames, for thirtyseven years the Tyler of Middlesex Lodge, without being absent at a single regular meeting.* We honor him for thus acting on the square with Masonic fidelity, and hope his punctuality will descend with his Sword and Jewel to his successor in office.

16. *Our regular Sentiments.* They should be read in italics, that they may be the better understood.

VOLUNTEERS.

By Br. F. L. RAYMOND. *The Masonic Institution.* The brightest Star in the moral firmament. A diamond of the purest water—the spurious material that attempts to cut it, destroys itself in the process.

By Br. GEO. W. TOWLE, Portsmouth, N. H. *The Institution of Freemasonry.* Notwithstanding the persecutions she has received from the hands of her enemies, for the last twelve years, she still keeps her Jewels bright.

By Br. H. EARL, Worcester. *Masonry*—Next to religion, the best and most moral Institution in existence. May its members be as pure as the principles it inculcates.

By Br. B. F. BUGARD. *Our suffering Brethren at Hayti.* Their misfortunes excite the strongest sympathy in our hearts: let our generosity show to the world, that the name of Brother, is not an empty name, and that distance, creed or color, are no obstacle to the practice of the charitable principles which constitute the Corner Stone of our Institution.

By Br. JOHN CHRISTIE, Portsmouth, N. H. *The opponents of our Order.* May every Brother remember that our surest defence against all opposition, is a well ordered life, and a goodly conversation; and that no permanent evil can befall our Institution, if its members exemplify in their daily practice, the high and holy principles of their profession.

By a LADY. *The spirit of Masonry.* A guide for the blind, an enlightened and safe conductor to the realms of bliss.

By a BROTHER. *Virtue.* The bright protecting shield of Masonry, upon which the shafts of malice and oppression, fell harmless, as are now the hands that sent them.

By a BROTHER. *The Ladies.* If they keep us to the strings, they must now and then let us wear the aprons.

By a BROTHER. *Honest men of all parties.* May they come together, compare notes, and never again fall out by the way.

Several addresses were delivered at the table, and many sentiments given, of which we have not been furnished with copies. Nor are we able to state the precise number of persons present. There were however, rising a hundred ladies, and probably two or three hundred Masons. Brethren were also present from New Hampshire and Rhode Island, and from many of the distant towns in this State. It was a very general and gratifying assemblage of the Fraternity. The procession was nearly, or quite, half a mile in length, and presented an imposing appearance. We noticed the Banners of St. John's, St. Andrew's, and Mount Lebanon Lodges, and St. Andrew's Chapter, from the city; and those of King Solomon's Lodge, Charlestown, Star in the East, New Bedford, and Middlesex, Framingham. Full delegations were likewise present from several other Lodges. The Boston Encampment was in full dress, and added much to the brilliancy of the occasion. Indeed, the entire arrangements were judiciously made, and admirably executed; and we do not recollect to have attended any public celebration, which, as a whole, afforded more general satisfaction. Great credit is due to Middlesex Lodge for its spirited exertions, and to its committee of arrangements for the efficient and excellent manner in which they discharged the important and responsible duties entrusted to them.

REMARKS ON THE FORMS AND PRINCIPLES OF FREEMASONRY.

An Address, delivered at Framingham, Mass., June 24, 1842, by REV. LUTHER HAMILTON.

BRETHREN,—I recognize on every side of me the instructive insignia of the different Orders of our wide spread and peaceful Fraternity. I greet with a warm heart many of the friends of other days, whom I see in your ranks, and whom for nearly a quarter of a century, I have hailed in prosperity and adversity as Brethren and Companions. The reward of their fidelity is with them in the calm sunshine of the soul. I welcome those to the field of our labours, and to its fruits of friendship and joy, who have more recently been united to us by the mystic rites of our brotherhood, and who have yet to learn much, that time and their own experience only can teach them, of the value of the relationship they claim. To all I offer heartfelt fraternal congratulations. It affords me pleasure to be able in this public manner, to bear witness to the unabated respect with which I regard the principles of Freemasonry, and to my belief that its forms, if not accordant in every particular with modern taste, do yet exert a salutary influence. I am not unwilling to avow, that I still have some reverence for the modes of thought, the methods of teaching and the lessons of instruction of former generations. I cannot help thinking that what was wisdom in the days of Solomon and Pythagoras must be wisdom now. That there is nothing new in discovery, invention or thought, I do not affirm; nor can I, that every change is for the better. Long tried principles and usages have a just claim to respect; and as they that watch for the morning look to the East, so they that delight in wisdom, turn with reverence to the past. Amid changes and innovations of all sorts it is well for us to recollect that there are principles, which are immutable and eternal, and even modes of moral teaching which time has hallowed, that are suited to the

fixed and permanent part of our nature, and therefore to the respect of all generations. Such, I suppose, are the essential forms and principles of Freemasonry—a few remarks upon them therefore may well occupy the limited time in which I can address you.

Of its forms I can speak but briefly, and it is enough to say that they are ancient, universal, useful; in short, that their utility like that of all other forms depends upon their meaning.

The antiquity of the peculiar forms of Freemasonry may, I think, be best appreciated by those who are most familiar with its principles. Yet I would not say that these have had, in all times, modes of expression or inculcation perfectly uniform. In essential features, however, they have been the same. We know from authentic history, that in remote ages there were social organizations similar in character and design to our own. No man, who has given the least attention to the subject, can deny this. There were forms of contracting and perpetuating friendships, of strengthening and enlarging the sentiments of benevolence, practised by the Greeks and Romans of old, which bear the most striking resemblance to the rites and forms of Freemasonry. The principles inculcated by them were those of truth, justice and charity, under the sanction of faith in one God, the Father and Judge of all. Such was the high moral aim of the Eleusinian mysteries, regarded by the wisest of her sons, as the pride and glory of Greece. Of the splendor and effect with which they were celebrated in gorgeous temples, so vast as to embrace a multitude at one time of more than twenty thousand people, we can hardly have a conception. But we can well understand the enthusiasm inspired by those mysteries—which, however, revealed no higher truths, no holier sentiments than Freemasonry; many of them we know to have been the same. Greece derived her mysteries from Egypt, and she hers from those eastern lands, in which all history and tradition, fix the birth place of mankind. Yet it is not to history, chiefly, that I would look for light upon this subject. Sources of information more certain and obvious are open to all who hear me. To the most rich in learned lore, there are numerous facts pertaining to the past as well as present condition of mankind, involved in obscurity, which a moderate exercise of reason and common sense, would be sufficient to dissipate. The ancient existence of Freemasonry is one of these facts.

I have said that its forms are universal. There is scarcely a nation where they do not exist, as they exist with us—in every thing essential, they are the same throughout the globe. Hence the difficulty of changing those forms in conformity to the tastes and prejudices of particular ages, and countries. The chief thing with Freemasonry, is to speak so as to be understood and obeyed by those whose right it is to hear her voice. It is a small thing to her, if she do not use, what may happen to be in any particular time and place, the most fashionable mode of pronunciation. Her voice reaches from the East unto the West and the South, wherever the sun shines, and in the ears of her sons it is a pleasant voice—it always carries a message of mercy to the feeble and the unfortunate, the widow and the orphan.

Hence her forms are ennobled by a virtuous utility. Of this who can judge so well as observers of them. To the well taught Freemason, the ritual of the Craft is full of meaning. High moral instruction pervades it. Lessons of wisdom, precepts of morality, sentiments of justice, mercy, benevolence, are illustrated and enforced by ancient ceremonies, which, whatever else may be said of them, always speak a meaning, and that meaning a good one. There are men whose microscopic minds are always looking for faults and blemishes in every institution with which they are connected. Because imperfection belongs to every thing human, therefore, in the estimation of these minute philosophers, there is nothing right. Some three thousand years ago, a swarm of flies lit upon a column of one of the most beautiful temples in Athens. One, more learned than the rest, discovering a little roughness which his foot might have covered, and which the polishing stone of the workman had not reached, immediately began to harangue his flighty companions on the want of proportion, the un-

symmetrical appearance and bad taste of the whole vast edifice. Many such small observers have criticised the forms of Freemasonry. They, I have already said, are best appreciated by those who have been most acquainted with their meaning. It is this, which alone can give dignity and worth to any mere outward observance. Look at the forms of knighthood, of coronation, of consecration, as practised in all ages. What are they, apart from their meaning, but the merest puerilities and follies. Far otherwise when that meaning is acknowledged. Then the star that beams from the breast of the brave, shoots its rays through a wide empire—then the crown that sets upon the brow of the conqueror is glorious. In the sight of millions, it is the symbol of power and greatness. In themselves but glittering baubles, the star, the crown and sceptre, become by the significance attached to them, the objects of the loftiest aspirations. May not Freemasonry, then, be allowed the use of her jewels, her forms of honoring worth—that moral excellence which the poor man may possess as largely as the richest monarch? Is not virtue, social worth, fidelity to duty, as truly worthy of a crown as the fortunate warrior? Our ancient Grand Master Solomon said, "He that ruleth his spirit, is *better* than he that taketh a city." Freemasonry has never lost sight of this principle. There are conquerors in her ranks more truly worthy of honor than the Alexanders and the Napoleons. Such she honors with her titles and her mystic rites, which, however unmeaning to the world, they know how to appreciate who understand their design. Wisdom is justified of her children.

From these general remarks upon the forms of Freemasonry, I turn to the consideration of some of those principles in which it had its origin, and by which it is now sustained.

I begin with the desire of society—a desire, which, from infancy to age, is an ever active principle—constituting the force of all the bonds which, on the one hand, unite the different members of our race in the gladdening offices of sympathy and kindness, and on the other, becoming in the breast of him who is not allowed to express it, a more effective cause of suffering, than the forced seclusion of granite walls, or the heaviest weight of chains and fetters ever attached to the human frame. The desire of society, I regard as one of those in which Masonry had its origin, and by which it is nurtured. Like causes produce like effects. Without adverting to history, let us look at the world as it is. In view of its present state, I hesitate not to say that Freemasonry is needed. Its existence is the result of a law of our nature which is essential to our virtue and our happiness—a desire, which other social institutions do not equally satisfy. I am aware of what many will consider the boldness of this declaration; but it is nevertheless true. Look around you and behold the divided pursuits, the separate interests, the conflicting claims which make society a scene of turmoil and strife, and bitter rivalry. I address myself not to those, who are enabled by fortune to choose their own path in the world—but, to those whom Providence has placed under the necessity of toilsome industry, and I ask, have you, as you pursue your labors from week to week, from year to year, in the jarring, anxious paths of business, all the opportunities you need for communion with your fellow-men—all the opportunities demanded by your social nature, your social affections? Make the most favorable allowances you can for the many beneficent arrangements of modern civilization, and still do you not feel in the midst of them all, that you are yet covered with the dust of the world, yet harnessed for the strife—yet chilled and benumbed by the selfishness and heartlessness of cold formalities? O! have you not longed for the old Lodge of the way-farer in life's wilderness where you might meet man as man and feel as you take his hand, that it is that of a Brother?

Here permit me to say, that Freemasonry does not pretend to make men of those who have no manly feeling, no virtuous principles, or, social beings of those to whose minds generous fraternal sentiments are unknown.

"A prince can make a belted knight
A marquis, duke and a' that;
But an honest man 's a boon, his might
His highest power mane fa' that."

Masonry does not claim such power, but she believes

"'T' is coming yet for a' that
That man to man the world o'er
Shall Brother be for a' that."

She believes that those who *are* men, can be made Brethren; and she takes her own way to bring about a consummation so devoutly to be wished. I say, then, that Masonry constituting a Brotherhood, which, from its essential principles, is more free from the influence of the strifes and jealousies, and rivalries of the world than any other society on earth, offers to the social principle a field of action its very nature demands, and, therefore, that the desire of society may justly be considered one of the principles from which Masonry sprang and which now sustain it.

The sentiment of benevolence is another of those principles. We see it in every expression of kindly sympathy, in every proffer of relief from suffering, in every tone of kindness, in every accent of pity, in every wish of good to others that beams from the eye, in every smile that the heart spreads as its own light over the countenance. Such is its language. It is universal, every where spoken, and every where understood. Wherever hospitality offers its rites to the unknown or the unfortunate, wherever friendship spreads its arms to relieve the distressed, or compassion speaks its word of strength and encouragement to weakness and despondency, there the desire of doing good to others, than themselves, as an original principle of our nature, proclaims our relationship to the Deity. We then feel His impulses stirring within us as a primary law of our being. Such is the nature of this principle, and if Freemasonry is born of it she has a good parentage, and the prospect of a long life.

Now the question is, what demands does Freemasonry make upon benevolence, or what opportunities given for its exercise that are unknown or unfelt in an equal degree by society in general? Fewer it may be than in former ages, but still some which cannot be denied.

Societies of new names and forms have been devised in great numbers in the last half century, for diffusing generous sentiments and multiplying beneficent deeds. To all these, Freemasons have lent their full proportion of encouragement and support. But as a charitable society Freemasonry had been from generation to generation pursuing its great course of usefulness and beneficence before the most ancient of these institutions, the pride of modern philanthropists, were dreamed of. I mention this with no boastful aim, but to show that whatever aid benevolence derives from the principle of association, that aid is, and ever has been rendered by Freemasonry. And I will add, that in so far as a society's usefulness, or ability to be useful, depends on the completeness of its organization, ours will yield the palm to none that ever existed. Upon this, however, I will not dwell. I choose to refer you, rather, to the peculiar encouragements to benevolence which are found in the enlarged and generous sentiments upon which Freemasonry is built. Almost all other societies, rest their claims to excellence on some sectarian or partizan peculiarity, either in the origin, or objects of their institution. Considerations of this kind, Freemasonry overlooks. Let a man acknowledge the authority of the common Father of mankind, and the distinctions of creeds, and parties, and countries, cease to be a matter of inquiry or of interest. Benevolence to all, and Fraternity with all, to whom benevolence is a law, is an essential principle—the very soul of Freemasonry. It is this which has made her such a terror to bigots. She dissolves by her mystic spells the thralldom to sect and party, and as I have before had occasion to say, teaches man to recognize a Brother in his fellow-man, whatever be the creed by which he worships, the name by which he is called, or the country from which he comes. Is there nothing in this to expand and invigorate the principle of benevolence?

See the same tendency, also, in the declared contempt of Freemasonry, for other distinctions so much thought of in the world and at the same time so vain; distinctions merely of fortune and accident, which more frequently give arrogance to imbecility, and insolence to vice, than dignity to wisdom, or strength to virtue. Freemasonry measures her beneficence by no other rule than the wants of the sufferer and her ability to relieve them. The high and the low standing upon the common level of misfortune share alike in her benison. She is in a peculiar manner the friend of the stranger, providing a home for him in every place, and a band of Brothers to welcome him to its hospitalities. The bigotry of sectarianism may limit and narrow down the benevolence of others, but Christian Freemasons know not the boundaries of sect, or party, or country. Their field like that of the primitive disciples is the world, and their Brethren, the human race. It appears then, as I have before urged, that Freemasonry acknowledges the claims of man as man, and thus teaches a noble and fraternal benevolence which no other society to an equal degree, practically exhibits.

Another principle to which Freemasonry has often given a needed confidence and freedom, is, the desire of others' sympathy and approbation. How many a man in the midst of society, surrounded by the busy and the idle, the gay and the sad, the prosperous and the unfortunate, lives and moves among them all, without feeling that he has with them a common lot and portion! How gladly would he by a fraternal sympathy, share their joys and sorrows, while still to his fellow-creatures, and still more to himself, he may seem to be one among them, but not of them. "There is a kind of Freemasonry," to use a common expression, "there is a kind of Freemasonry" that is sometimes needed to introduce a man to himself, as well as make him known to his fellow-men. The kind of Freemasonry that will do this, is real Freemasonry. By introducing one where social confidence is the first law of union and intercourse, the barriers to the natural, and easy flow of the sympathies and affections, which exist in common society, are thrown aside; and here for the first time, where there is no emulation, but in the exercise of fraternal kindness, the man who in the domestic circle, or the fashionable assembly, or in the crowded walks of life, had shrunk from the coldness of indifference—the carplings of envy—the contempt of pride, here, in the asylum of friendship and virtue, which Freemasonry has prepared for him, has many such a man first learned to respect and rely upon himself, by first being made sensible of the sympathy, esteem, and approbation of others. The history of genius and worth, proves that to give those who possess them, a just estimate of themselves, nothing is often more necessary than the assurance of the friendly approbation of others. This assurance Freemasonry never fails to give to the deserving.

Finally, the love of truth is one of the principles, I might almost say the principle, in which Freemasonry originated and by which it will be sustained. I speak of truth in general—truth as addressed to the understanding, and as addressed to the heart. It is the light of the soul, the medium of all real intellectual vision. Lord Bacon declares that the seeking of truth, the knowledge of it, and the faithful application of it, constitute "the sovereign good of human nature." If this may be said of truth as an object of intellectual inquiry, what shall be said of it as the object of the moral emotions—the heart's homage? If delight attend the discovery of truth in speculation, which indeed is a matter of universal experience, how much more delightful is the contemplation of truth reduced to practice, embodied in the life, manifested in the conduct! If the philosopher finds pleasure in the demonstration of the laws of nature and of the wisdom of their glorious Author, how much more pleasure may be derived from the contemplation of a human character modelled in conformity to those laws, and always offering up to the Being who ordained them the homage of a virtuous life! It is truth thus living, thus having a personal existence, that appeals to our hearts and has our love. Now, to be good men and true, is the first lesson we are taught in Freemasonry. It is truth pervading the character, that she demands—truth in the inner man. Its price is above fine gold. It is more than wealth, or fame, or any

earthly distinction. It is as necessary to individual happiness as to social confidence. It is the true honor and glory of a soul born for immortality. It is the parent principle, the vital energy, the end and aim of Freemasonry. O, let our lives, my brethren, testify that it is a lesson we have not only heard inculcated, but which we have learnt—to be good men and true. In all our conduct let there be a noble sincerity, a truthful earnestness. Without this we can neither be good men, nor Masons.

Brethren of Middlesex Lodge:—You, as a band of brothers, have proved that you respect the forms and love the principles of Freemasonry. In the most disastrous times the Fraternity has witnessed, you have never let the fire die upon your altars, but whenever the regular time of fraternal service has arrived, there has been the living flame sending up the incense of gratitude to God for the blessings of Masonic union, peace and love. Would that your fidelity had been practised by all other branches of the Fraternity! But the insane crusade against our rights as men and Freemasons, is at an end. The stormy wind which has past over us has borne away most of the rubbish which through the carelessness of the workmen, had accumulated about the temple, and its proportions now stand forth unsullied in their original symmetry and beauty. Ever may they remain so; and, may brethren, like you, from generation to generation, enjoy beneath its spreading dome, the sweets of fraternal communion. May its happiness, the reward of fidelity, long be yours, my Brethren,—and may all of us who are today assembled in commemoration of the virtues of an eminent servant of God, and patron of our Order, so live in the practice of brotherly love, relief and truth, that we may be prepared for that world where disappointment, loss and sorrow will never be known, and where all that shall survive of Freemasonry will be truth, and love, and joy unfading and eternal! So mote it be.

LAMENT FOR LORD DURHAM.

BY BR. J. LEE STEVENS, PAST GRAND STEWARD OF THE GRAND LODGE OF ENGLAND.

AIR—"Savourna Deelish."

"It having pleased the All-wise Disposer of human events to call from this transitory existence the highly esteemed and lamented Provincial Grand Master, the EARL OF DURHAM, the M. W. Grand Master, participating in the grief which fills the breast of every Mason on this melancholy event, is anxious that every testimony of respect should be paid to the memory of the deceased noble and exalted Brother, and is therefore pleased to order that the *Grand Lodge*, and all *Subordinate Lodges*, shall be placed in mourning for six months from this date."—*Masonic Circular*.

Ave! thick be the emblems of mourning around us,
Though feebly our feelings of sorrow they trace;
For death at a moment unwonted has found us,
And borne off the chieftain we ne'er can replace!
How warm the regret of the few who reproved him!
How heartfelt the grief of the thousands who loved him!
Alas! that the fiat of fate hath removed him!
Alas! for our Order that Durham is gone!

In triumph we turn'd to him fondly and proudly,
For his was the honor, whoe'er won the praise;
In trouble we call'd, not mistrusting nor loudly,
But sure that our shield of defence he would raise!
His peer there was none where the noble were meeting!
The good and the wise miss the best at their greeting!
Alas! that his day-spring of life was so fleeting!—
Alas! for our Order, now Durham is gone!

August 19, 1840.

ON THE FREEMASONRY OF HOMER.

"*Misce Stultitiam, &c.*"

BY A FOREIGN BROTHER.

SIR AND BROTHER,—That the great father of epic poetry was intimately acquainted with the principles and practices of Freemasonry, is a fact which must be very obvious to the eye of the initiated. Both the *Iliad* and *Odyssey* are full of this truth. The latter poem, in particular, seems to have been written with no other view than to illustrate and show forth the great objects of our Order; namely, the extension of our sympathies and assistance to the relief of the distressed, and the inculcating of morality and virtue, under every trial and temptation. Nothing can be easier than to produce proofs of these positions, only that in doing so at large, we should have to quote almost every page of the *Odyssey*.

To give a single instance to satisfy the incredulous, only look at the unfortunate Ulysses, when he has been shipwrecked on the coast of the Phœnicians, and behold how powerful is the efficacy of the universal secret and sign, in obtaining for him the most hospitable reception. True it is that a lady first clothed him, and pointed to him the way to the palace of her father,

"To good Alcinous' hospitable dome."

But mark the manner of his reception there. With manly mien, in accents slow and sad, he addresses himself to the royal court, shortly and feelingly setting forth his luckless lot, and entreating the King and Queen, and each assembled guest, to have compassion on him; only begging that they would

"But deign convey to his paternal soil
A wanderer worn with unrelaxing toil."

And what does he, "the good Alcinous," upon the presentation of this very humble petition? He gazes on him for a moment with mixed admiration and compassion—perhaps doubt. An aged office-bearer, who sat near to him, whom long experience doubtless had made sage, then whispered something in the royal ear. An idea seems to flash across his mind; he instantly descends from his throne, and shaking the suppliant stranger by the hand, welcomes him to his house and board, with demonstrations of cordiality and joy, which astonished the whole court.

"The monarch clasped Ulysses' hand, and raised
The suppliant from his hearth."

In that mysterious moment, the king had found in him a Brother; and from that time till his departure, he was loaded with every kindness and every honor, receiving a vessel from the Phœnician Lords of the Admiralty, to carry him home to his much loved Ithaca.

Such is a specimen from the adventures of "the much enduring man." We shall next quote a sample from the *Iliad*, of the Masonic spirit and science of Mæonides.

Perhaps some worthy people may stare when we point out Achilles as a Freemason. What! we hear them exclaim, is it possible that that fierce and ferocious man-slayer, nay man-cater at heart, for he exhibited a strong propensity to cannibalism, in longing to have devoured the dead body of Hector,—is it possible that

he could have been one of our philanthropic society! Yes, we reply, such is the actual fact; and Buonaparte was one too, even in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason. *Ecce Signum!* Behold Achilles giving Priam THE HAND, when the latter is supplicating for the body of his slain son.

"Thus having spoken, the old man's right hand at the wrist
He grasped, that he might not in any respect be alarmed in mind."

Such is the Masonic and literal translation of the text, by that illustrious Grecian and Brother, Christopher North; and who will say now that Achilles was not a Mason, among men, and among Myrmidons?

"*Impiger, iracundus, inexorabilis, acer,*"

as the son of Pelus has been characterised, he nevertheless possessed the finer feelings of a Brother.

"The heart of Homer," says Brother Christopher, on the subject, "could not rest till he had reconciled the destroyer and the bereaved. Such was the nobility of his nature, and such the congenial grandeur of his genius, that he felt a high and holy duty imposed on him by the muse [i. e. of Masonry] of which he was the voice, to conquer and overcome all mortal horror, repulsion, and repugnance in the hearts of his heroes, and to vindicate in them the laws that bind together the Brotherhood of the human race." To which beautiful comment, we would be permitted to add, that the scene between Priam and Achilles is unquestionably the grand and principal pivot and point upon which the whole plot and poem turns; and the regeneration of the wrath-king into a rational and religious, a benevolent and beneficent being, is the finest triumph of poetry and of principle. Never does the fierce fleet-of-foot become a man till he becomes a Mason; never does he appear as a true hero till, having ceased to slay his hecatombs, he offers up at the shrine of Charity and of Brotherly Love, the incense of a feeling heart. Yes, it is only when the holy spirit of Masonry has taken possession of his whole soul, that the man-destroyer becomes indeed a divinity—a hero worthy of the denomination of "the God-like Achilles."

JANUS.

PRUSSIAN INNOVATION UPON FREEMASONRY.

THE following official document is from the proceedings of "the Grand National Mother Lodge of the Three Globes," at Berlin, of Sept. 3, 1841. We find it among the minutes of the proceedings of the Grand Lodge of New York. It is the first instance we have ever met with of an attempt to incorporate sectarianism upon Freemasonry, or to make a particular religious belief a test of admission into a Masonic Lodge; and we hope and trust that we may never meet with another. It strikes a blow at the fundamental principles—the very foundation of the Institution. Freemasonry neither demands nor recognizes any other religious test, than the belief in the existence and Providence of God. This principle is as ancient as the Institution itself. It is this which makes it a universal Institution,

in which the Mahomedan, the Jew, and the Christian, may and ought to meet as Brethren, bound together by one universal sacred tie. We were prepared in some measure to encounter the most radical and extravagant notions from many of the Grand Lodges on the continent of Europe; but we did not expect to meet with so palpable and ruinous an innovation upon the established land-marks of the Order, as the one in question. There is a manifest inconsistency, if not hypocrisy, in the course adopted by the Berlin Grand Lodges. They will not admit to their Lodges, a Brother of "the Mosaic or Mahomedan faith," but they will "exercise towards those Brethren those fraternal duties to which they are bound as Masons!" In other words, they are willing to recognize the Jew as a Brother, but they will not admit his rights as a Mason! If such be the Masonry of Berlin, it is not the Freemasonry of the world; neither is it that which has come down to us from the ancient Jews. That has too much respect for the memory of its founders, to exclude their descendants. We are happy to learn that the Grand Lodge of New York has taken the matter in hand, in consequence of the refusal of a Lodge at Hamburg, holding from Berlin, to admit a Brother from that city, on account of his Mosaic belief. And it is to be hoped that they will prosecute the matter to its ultimate termination. If our Prussian Brethren persist in the unmasonic and exclusive course they adopted, we entertain no question that the Grand Lodge of New York will be fully sustained by all the Grand Lodges in this country, in withholding further communication with them. The document in question follows:

"FROM THE MINUTES."

"The Grand Lodge of the Netherlands, at the Hague, has sent a communication to the three Prussian Grand Lodges, requesting them to admit to our Lodges, their Brethren of the Jewish faith. The Grand Master's Council has requested the Most Worshipful Protector to arrange this affair with the Grand Master of the Grand Lodge of the Netherlands, the Prince Frederick. The answer of the Most Excellent Protector, dated Ems, 20th July, 1841, and read by the National Grand Master, was found quite in accordance with our Constitution, wherefore it was resolved to answer the Grand Lodge of the Netherlands, as follows:

MOST WORSHIPFUL BRETHREN—

We received, in your name, a Brotherly address from your Grand Secretary, Br. Vredenburg, and we find that you, worthy Brethren, are under the impression that we will not recognize in our Lodges certificates given by Netherlands Lodges. It is with great pleasure that we assure you that this is not the case, and that on the contrary, Brethren who prove themselves the rightful owners of certificates from your Daughter Lodges, will always be recognized in our Lodges as Freemasons.

Those Brethren also receive brotherly admission to our works, when they possess those qualifications which the nature of the work which they wish to assist at demands. So, for example, has a Brother to be a member, if he wishes to assist at a meeting in which only the government of the Lodge is the object; so must he also be of the same Masonic grade in which the work goes on; and he must be of the Christian faith (without distinction of creed) if he wants to assist in any work.

A Brother being of the Mosaic or Mahomedan faith is therefore as little admissible to our works as a Brother Apprentice would be to the work of the second or third grade.

But notwithstanding this, we are always ready to exercise towards these Brethren those fraternal duties to which we are bound as Masons.

You, Most Worshipful Brethren, give us in your message the Brotherly assurance, that you recognize the legality of our statute to receive only Christians in the Order, and so do we give you herewith, with as much pleasure, the assurance that we also respect your views, and do not dispute your right to receive according to your rules and rites, men of other confessions.

You will, therefore, worthy Brethren, by this explanation be the more convinced, that it is no violation at all of the due recognition of the certificates given by your Lodges if we refuse admission to such single bearers to meetings to which they are not entitled by our laws.

It would certainly contribute greatly to the propagation of the spirit of love and harmony between all Freemasons, if you, Worshipful Brethren, who are animated like us with the true Masonic spirit, would give the assurance to the members of your Lodges, that in this case no fanatical or malicious motives move us, and to give at the same time the advice to all Brethren not of Christian denomination, to spare themselves and the proper officers the embarrassment which always will accrue if they demand admission to Lodge work which they have to refuse by existing laws.

But we may repeat to you the assurance, in the name of our Daughter Lodges, that this will prevent none of them from extending to these Brethren also, all friendship, love, and Brotherly assistance.

Receive, &c. &c.

(Signed by) THE DIRECTORIUM.

"BERLIN, 27th January, 1841."

CIRCULAR OF THE GRAND LODGE OF NEW YORK.

THE following Circular has been addressed by the officers of the Grand Lodge of New York, to the several Lodges under its jurisdiction. It presents a gratifying exposition of the condition of the Institution in that State, and the remarks are equally applicable to the Lodges and the Brethren in other parts of the country.

BELoved BRETHREN,—The Grand Lodge of the State of New York have closed their 60th Annual Communication, after a highly interesting session of four days. An unusually large number of Brethren from every part of the State were in attendance, and were deeply, diligently, and harmoniously occupied in the consideration of many important subjects suggested by their past experience: and we have parted from each other full of the joyful hope that the measures upon which we have decided, after a full and careful examination of their tendency, will result in the establishment of that perfect organization of the Institution in our own State, upon which its efficiency depends; in the advancement of its various interests, the extension of its ability to be useful, and to the promotion of the unity and happiness of the *Great Fraternity*.

The Annual Publication of our Transactions, which shortly will be placed in your hands, will, we trust receive your attention and serious reflection. We wish every Mason in the State to be made acquainted with these Transactions; every one is to some extent interested in them. We, therefore, earnestly enjoin upon the Masters of all Lodges, that they cause them to be read in open Lodge, as early as possible; and we desire that they may have free circulation amongst the Brethren, whether members of Lodges or not; and we earnestly call upon every Brother to whom these letters become known, to arouse from the apathy which has held down the Fraternity in gloom and shadow, to revive its energies, and to unite with us in our effort to renew the ancient glories of the Order, and to rebuild the great edifice upon the original foundation of obedience to the laws of God and our country, and love towards each other.

In this work, which has most assuredly commenced, let no true Brother suppose he may excuse himself from bearing his part; indeed we are convinced no true Brother can shrink from his duty, and yet claim an interest in the honors and rewards that await the faithful Craftsman. In our beloved and venerable Grand Master,* who on the verge of ninety years of age, and after enjoying the highest honors of the State, and some of the highest of the Nation, still finds a pleasure in promoting the prosperity of the Craft, we have an example of what a *Mason ought to be, "without fear, and without reproach."* Let then, every Brother encourage his Brother to come forth to the work before us.

Think not, however, Brethren, that we regard numbers as a means or an evidence of prosperity, or of strength. A few Lodges, with a few members thoroughly imbued with the principle of the Order, faithful and punctual in the discharge of their duties, would be preferable to a large number of Lodges with numerous members, yet loose in their discipline, and either uninstructed in the principles of the Masonic Covenant, or careless in their performance.

The Grand Lodge has been highly gratified by the evidence, that not only many Brethren have given their attention to the means calculated to improve the Institution, and preserve its pre-eminent position in the rapid advance of the age, but whole Lodges have united in serious reflection on the subject, and have asked us to encourage them in their exertions, by our approbation. These exertions—every movement which has been made to make the wants and wishes of the Fraternity known to us—have afforded us the very highest satisfaction, and have convinced us that the time for action has fully arrived; the time which we have long desired, and for which the legislation of the Grand Lodge for the last twelve years has been preparatory. Every Lodge, and every individual Brother has a duty to perform in the great work which lies open before us. Unite with us then, Beloved Brethren, in the first place as is the duty of Masons, in beseeching the sovereign spirit of Truth and Love to guide us in wisdom in the path of Peace. Secondly, let every Brother give unceasing attention to the cultivation of Concord, and to the promotion of the happiness and prosperity of his Brother. Let all strifes and discords be discontinued, and terminated by the sweet influences of Friendship and Charity; so shall we dwell together as a happy family, and secure to each other the full enjoyment of the noble purposes of our Institution. Thirdly, we would impress upon the Brethren, the duty of introducing into the fellowship of the Order, only such persons as have the proper preparation of mind and heart, to fit them for a place in the Edifice which we are erecting for the glory of the Supreme Architect of the Universe, and for the services of the human family. Fourthly, we call upon the officers of all Lodges within our jurisdiction, to use every influence in their power to perfect their organization, to impart instruction, to exercise necessary discipline, and to inform us, *at least once or twice a year*, of their true condition, their work, their prospects, the changes which have occurred, the difficulties which they have encountered, and the success which has attended their exertions.

The Grand Lodge congratulates the Fraternity within the jurisdiction, on the continued advance of improvement in the condition of a majority of the Lodges, through the past Masonic year.

We are gratified also in informing the Lodges, that the Representative System in its progress, is continually developing new evidences of its importance, and that it is opening up to the Fraternity new sources of instruction and pleasure.

In the name of the Grand Lodge of the State of New York,

WM. WILLIS, D. G. M.

JOHN D. WILLARD, S. G. W.

RICHARD CARRIQUE, J. G. W.

JAMES HERRING, *Grand Secretary*,
RICHARD ELLIS, *Grand Treasurer*.

New York, June 11th, A. L. 5842.

*Morgan Lewis, Esq., formerly Governor of the State of New York.

MASONIC ODE.

BY MISS PENINA MOISE, OF CHARLESTON, S. C.

WHEN Gothic Art in giant grandeur rose,
 Her mysteries in marble to disclose,
 The noblest structure by her fancy planned,
 The proudest work accomplished by her hand,
 Shrunk near the fabric of *Fraternal Love*.
 That by *one spring* made every heart to move.
 Built upon Mercy's scheme divine,
 No boundary it knew;
 And CHARITY there found a shrine
 Time never yet o'erthrew.

FAITH spread her angel-wings above the dome,
 HOPE smiling entered her Masonic home;
 And still delighted at the portal stood,
 Length'ning the golden chain of Brotherhood,
 Seeking all sects and nations to combine,
 In one grand system, by a *secret sign*.
 And this shall prove the *pilgrim's* spell,
 When wrecked by adverse fate;
 And strangers at its mute appeal,
 His sorrows mitigate.

Let us, as *moral architects*, unite
 To reach philanthropy's sublimest height;
 A *Lodge* for her in every breast to rear,
 Whose *pillars* shall in bold *relief* appear,
 Sustaining images of want and worth,
 Whate'er their rank or station upon earth,
 And oh! when *weeping Friendship bends*,
 The *last, last stone* to place,
 May every soul as it ascends,
 Acceptance find, and grace.

MASONIC ANECDOTE.

FROM "RETROSPECTS OF A MILITARY LIFE."

"I was General Park's orderly this night, and had a good roof over my head, and the dry floor of a cart shed, with plenty of dry straw for a bed; but my poor wife was absent, for the first time since we left home. She was detained along with several other women, on the right bank of the Adour, until the bridge was repaired. While this was doing, one of the women belonging to the regiment begged her to take care of her little ass colt, with a couple of bundles, until she should get back to St. Severe, to make some purchases; she complied, and before the other returned the bridge was repaired. Our regiment had passed, and she followed, driving the colt before her; but before she got to the further end, the stubborn animal stood still and would not move a foot. Another regiment was advancing, the passage was impeded, and what to do she knew not. She was in the act of removing the woman's bundles from the beast's back, and struggling to get out of the way, determined to leave the animal, when a grenadier of the advancing regiment, casting his eye on a finely polished horn with the Masonic arms cut on it, and slung over her shoulder, stepped aside, saying, 'Poor creature, I shall not see you left struggling here, for the sake of what is slung by your side;' at the same time handing his musket to one of his comrades, he lifted the colt in his

arms and carried it to the end of the bridge. My poor wife thanked him with the tear in her eye, the only acknowledgment she could make for his kindness; but she has often thought of it since, and congratulated herself on having the good fortune to have that horn, empty as it was, with its talismanic hieroglyphic, slung by her side on that occasion; and these to raise up a friend when she was so much in need of one."

ON * * * * * 'S GRAVE.

A BROTHER WHO DIED AND WAS BURIED IN THE DESERT OF ARABIA.

TREAD softly here, and pause, to breathe
 A prayer for him who rests beneath.
 Though savage hands, in silence, spread
 The sand that hides the nameless dead,
 Yet, as wandering Arabs tell,
 Here guardian spirits love to dwell;
 Such as in poets' visions seek,
 The tear on widow'd beauty's cheek,
 And bring each precious drop to lave
 The peaceful Mason's secret grave.
 Tread softly, though the tempest blows,
 It startles not his deep repose.
 Tread softly, though the sun's warm ray
 Hath parch'd to dust his holy clay,
 The spirit that it once enshrined
 Hath mounted swifter than the wind;
 Hath gazed, oh, Sun! beyond thy sphere,
 Bounded thy limited career;
 Outshining thee in glory far!
 As comets pass the meanest star.
 Tread softly—'mid this barren sand
 Lie relics of a bounteous hand,
 That, living would have freely press'd
 The wandering Brother to his breast,
 And fill'd a cup of gladness here,
 His lone and dreary path to cheer.
 Oh, spare this dust! it once was part
 Of an all-kind and bounteous heart;
 If yet with vital power it glow'd,
 On thee its fullness would have flow'd.
 Tread softly—o'er the sacred mound
 The badge of Brotherhood is found;
 Revere the signet on his breast—
 Its holiest virtue was confess'd;
 He only lived on earth to prove
 The *fidelity* of a Brother's love.
 If in thy bosom dwells the sign
 That marks our Brotherhood divine,
 Give to this grave a holy tear,
 Thy friend—thy Brother slumbers here.

MASONIC INTELLIGENCE.

ENGLAND.

ASYLUM FOR AGED AND DECAYED FREEMASONS.—The supporters and contributors of the funds of this very excellent Institution, celebrated their festival on Wednesday, the 15th June last, by a dinner at the Freemasons' Tavern, Great Queen Street, London. The meeting was a very full one. The chair was taken shortly after six o'clock, by "Brother Shaw," the Grand Steward. The musical arrangements, which were very good, were under the management of Messrs. Collins, Ransford, and others, assisted by Miss Betts, Miss F. Russell, the Misses Brown, &c., who, in the course of the evening, sung some delightful and appropriate songs. The healths of her Majesty the Queen, of the Queen Dowager, of Prince Albert and the Prince of Wales, and the rest of the royal family, were given, and received with the usual honors. The health of the Duke of Sussex, Grand Master, was drank with enthusiasm, and was followed by the healths of the Grand Masters for Scotland and Ireland. For the latter country, Mr Moran returned thanks amidst much cheering. The health of the Treasurer, Dr Crucifix, and of the Committee, was particularly well received, for which honor Dr Crucifix returned thanks in an energetic speech amidst much cheering, and then proceeded to read the report, from which it appeared that the funds were flourishing, though the society was but in its infancy, and that there was every appearance of its becoming one of the most permanent and useful Institutions in the empire. The toast of the evening, "Success to the Asylum," was received with great honor, and shortly afterwards Mr Bell gave the health of the gentleman in the chair, for which Mr Shaw returned thanks. The health of the ladies and of the various officers of the Institution followed. The superb candelabrum of chased silver, presented by the members of the Masonic Fraternity to Dr Crucifix, was exhibited on a table at the back of the foreman, and attracted much attention. It is a fine specimen of modern art, in silver, and a gratifying testimony of the grateful feeling of the "Craft" towards an efficient Brother.

UNITED STATES.

MISSOURI.

CELEBRATION OF THE 24TH JUNE, AND CONSECRATION OF PALMYRA CHAPTER.—The Anniversary of St. John the Baptist, was celebrated by the Masonic Fraternity of this place (says the Palmyra Mo. Whig,) and its vicinity in fine style.

At 9 o'clock, A. M., the members of Palmyra Lodge, No. 18, assembled at their Hall, and elected their officers for the ensuing year. A procession was then formed, and under the conduct of the Marshals of the day, attended by the Palmyra Band, proceeded to the Methodist E. Church, the use of which, by the kindness of the Trustees, had been obtained, and which had been tastefully fitted up for the occasion, and elegantly ornamented with flowers and evergreens, by the young ladies. The congregation, to the number of a thousand, was already assembled. The procession, in Masonic order, entered, and being seated, the Palmyra choir, led by James L. Peake, Esq., sung a most beautiful and impressive hymn. After prayer, the Rev. Bro. Jacob Creath delivered a most able, eloquent and learned sermon from 13th ch. 1st Cor., which was listened to with the most respectful attention by all. After another hymn by the choir, the congregation being dismissed, the procession formed and proceeded to the Missouri House, kept by Mr Jacob A. Kiger, where a sumptuous dinner was prepared. About seventy Brethren partook of the feast, and then repaired to the Hall in order, to attend the Consecration of the Chapter.

Agreeably to previous notice, Palmyra Chapter, No. 2, Mo. then assembled, and was opened in due and solemn form by M. E. Joseph Foster, G. H. P., by special

warrant under the hand and seal of M. E. Joseph K. Stapleton, G. H. P. of the G. G. R. A. C. of the United States. A procession was then formed, preceded by the Band of Music, in the following order. In front—

Palmyra Lodge.
New London Lodge.
Hannibal Lodge.
Monticello Lodge.
Palmyra Chapter, by threes.
The Ark.
Pot of Incense.
High Priest, King and Scribe of the Chapter.
Grand Officers.

In this order the procession proceeded to the Methodist church, which, as before stated, had been elegantly fitted up and hung with wreaths of evergreen for the occasion. The house was already crowded to overflowing by the citizens in attendance to witness the ceremonies. The choir sung a hymn beginning—

"Jehovah reigns; his throne is high."

An address was then delivered to the Chapter by Companion S. W. B. Carnegie, P. G. M. of the G. L. of Missouri, which was heard with great attention by the audience. After another hymn by the choir, and prayer by Rev. Br. Wm. Hurley, the Chapter received the rites of consecration by the M. E. H. P. Joseph Foster, Esq., of St. Louis, by whom the ceremony was pronounced in a most solemn and impressive manner, in the presence of more than a thousand citizens, who with good wishes and ardent prayers for the prosperity of the Fraternity, witnessed the solemnity with silent, solemn attention.

The Charter of the Chapter was then read aloud, and the Chapter proclaimed duly consecrated. The High Priest then proceeded to the installation of the officers, which being concluded, a hymn was sung by the choir, and the procession returned to the Hall and the Chapter was closed.

Thus passed over one of the proudest days for Masonry ever witnessed by the Fraternity this side the great Father of Waters, without one circumstance to mar their pleasure, or abate their zeal in the great cause of charity, benevolence and philanthropy. The thanks of the Chapter and the several Lodges present are due to the Grand Officers, Foster, McGee and Little, of the city of St. Louis, for their kind attendance, and for the able and efficient manner in which they severally discharged their respective duties. They have left us and returned to their homes, but they are still present in the grateful recollections of their Companions.

A COMPANION.

MASONIC CELEBRATION AT BOONVILLE, Mo.—The 24th of June was celebrated by the Masonic Fraternity in this city, (says the Boonville Missouri Register,) and from our neighboring towns and country, in a most splendid style. The day was beautiful, and the number of the Fraternity present, unusually large. There was also, a much larger concourse of spectators present than usual on such occasions, owing partly, we suppose, to the fact, that our county candidates were to address the people, in the afternoon. The procession was formed about 10 o'clock, and after circumambulating a good portion of the city, repaired to the Methodist church, where a very appropriate oration was delivered by J. N. Laurie, Esq., and the officers installed by the Grand Lecturer, for Missouri, (Alexander Douglass, Esq.) These ceremonies through with, the procession re-formed, and marched to the place of dining, where a large concourse of ladies honored the Fraternity with their presence, and partook of a most excellent dinner which had been prepared by Messrs. Finney & Gibson. All seemed to enjoy themselves,

and every thing passed off as was expected, to the satisfaction of all, and in harmony and good order.

T E N N E S S E E .

Extract of a letter to the Editor, dated Nashville, July 5, 1842.

"At no period of my Masonic life, which has extended to thirtytwo years, have I known the anniversary of St. John the Baptist, so generally celebrated as the late, and at no time have I known a better spirit among the Brethren. In this State, Masonry is rapidly extending. Since the meeting of the Grand Lodge in October last, six new Lodges have been constituted, and several which had been dormant for a number of years, have been revived. These new additions to our Lodges are from the most respectable classes of the community. The circulation of your Magazine, containing as it does, so large an amount of Masonic information, will tend greatly to the benefit of the Institution, and I trust your exertions in the cause will be amply remunerated."

M I S S I S S I P P I .

The Annual Communication of the Grand Lodge of Mississippi, was commenced at Natchez, on the first Monday in February last, and continued four days. A large number of Lodges were represented, and the business transacted was of an interesting character. We notice nothing, however, of interest in the first and second day's proceedings, except the adoption of an amendment to the Constitution, by which the Grand Lodge is declared to consist of "the Grand Officers, Past Grand Officers, Past Masters of Subordinate Lodges, (having been such by office,) Masters and Wardens of Subordinate Lodges for the time being, or the legal representatives of said Lodges."

On the third day, the following resolution was unanimously adopted. There can be no question that Lafayette Lodge acted without due consideration, and probably under a misrepresentation of the circumstances. The phraseology of the resolution is a little imperfect, but it will be understood:—

Resolved, That in the opinion of this Grand Lodge, it is wrong, improper and unmasonic for any Lodge to initiate persons without the jurisdiction of this Lodge, and that Lafayette Lodge of the City of Philadelphia, in initiating a citizen of Vicksburg, who had been rejected by Ancient York Lodge of the latter place, acted unmasonically.

We regard the following as a wholesome regulation, and one which is generally, if not invariably, enforced in the Lodges in this section of the country. The reason for it is, that if the name be withdrawn, the person may present his petition to another Lodge, which would be at liberty to act upon it, without reference to his previous application; and thereby an unworthy member might be admitted. But if his petition be acted upon and rejected, he can not gain admission into any other Lodge, until the cause of his rejection is removed.

Resolved, That the resolution in the general and permanent regulations, which states that "a petition for initiation may be withdrawn before being acted on by the Lodge," be so altered as to read, viz: "That if the report of the Committee on a petition be favorable, the petitioner may withdraw his petition, but if the report

be unfavorable, he shall not have the right of withdrawing his petition, but a ballot shall take place."

The following resolutions were offered, and finally referred to a Committee to report at the next annual meeting:—

Whereas, the experience of past ages has served to demonstrate the fact, that the preservation of political and religious freedom, the diffusion of the divine principles of friendship, virtue and morality, are mainly dependent upon the general diffusion of knowledge; and whereas, the education of the youth of this country, is a duty obligatory upon every good citizen, philanthropist, Christian and Mason:

Therefore, be it Resolved, That the Grand Lodge of the State of Mississippi, at its regular Annual Communication, shall appoint three of its members superintendents of the Grand Lodge School.

Resolved, That the sum of one thousand dollars per annum be appropriated by the Grand Lodge to defray the expenses of said school.

Resolved, That the western room of the basement story of the Masonic Hall, be, and it is hereby appropriated for the use and benefit of the Grand Lodge School.

Resolved, That the Superintendents shall have power to make all rules and regulations for the government of said school; *Provided*, every Master Mason's orphan shall be furnished with books and instruction free of charge, and every poor Master Mason's child shall receive instruction free of charge, at the discretion of the Board of Superintendents.

Brother Wilson moved to amend by adding another resolution, to wit:

"Resolved, That the Grand Lodge pay all the expenses of such children of poor Master Masons, or their orphans, in coming to the city of Natchez, from other portions of the State, and that their board be paid while attending the school."

The following resolution is in accordance with ancient usage, and should in all cases be enforced:—

"Resolved, That a Subordinate Lodge shall not receive an application for membership, without the applicant producing a receipt for all dues to the Lodge of which he was previously a member, or produce such other evidence as may satisfy the Lodge that the applicant has paid his dues."

The Committee on Foreign Correspondence, close their report as follows:—

"The Committee have found nothing, in their examination of the communications submitted to them, which requires the immediate action of this Grand Lodge, except it be the appointment of a delegate to the Convention proposed to be held at Washington city, which your Committee respectfully recommend to be done by this Grand Lodge.

"It has afforded your Committee great pleasure to discover, in the discharge of the duty which has been assigned them, that throughout the whole length and breadth of our land, our beloved and cherished Institution goes on prospering and to prosper. In the north and east, where mostly the opposition to our Order has been created and kept up with much virulence and vindictiveness, Masonry is again assuming that active prosperity, usefulness, and respectability to which it is entitled. In our young sister republic, (Texas,) we are assured that our Institution is doing much good, and that the Lodges, established almost as it were in the wilderness, are happily dispensing their influences to the amelioration of man's condition, and drawing hundreds of votaries to the standard of our Institution."

We make the following extract from the report of the Grand Lecturer, who has during the year visited most of the Lodges in the State. He says—

"In every Lodge, he is happy to say, there are members who adorn their profession by such a walk and conversation as exert a wholesome influence over the Craft, even where Lodges themselves may *"need instruction,"* or *"want Masonic light."* He is also happy in being able to say, that although evidences of the pressure of the times, are to be met with in every city, town and village, through which he has passed, yet, Freemasonry rests firmly as ever upon her immutable and indestructible basis—the eternal principles of *Truth and Justice!* It is true the embarrassed situation of the State in a pecuniary point of view, has to some considerable extent, impeded the growth of Masonry, by preventing the completion of Masonic edifices already begun and the commencing of others; also in crippling the energies of many gentlemen, who under favorable circumstances, would have attached themselves to the Order. But the undersigned, from present indications, entertains the belief that better times are not far distant; that the Institution so far as he is able to judge, is in a more flourishing condition, than for several years past."

We learn from the returns in the proceedings, that in *thirtyfour* Lodges (being all from which returns were received,) during the past year, *two hundred and thirtysix* persons have been initiated—*two hundred and twelve* crafted, and *one hundred and ninetyfive* raised to the third degree. We learn further, that *twenty-two* applicants were rejected, and that *one hundred and eightyfive* have been admitted to membership in these thirtyfour Lodges. In view of the state of the times, this is a degree of Masonic prosperity in Mississippi, altogether unlooked for.

NEW YORK.

The Grand Lodge of New York, closed its 60th annual communication on the 4th of June last, after an important and active business session of four days, which was fully attended, and which, we understand, was characterized, as all Masonic meetings should be, by great unity and good feeling. Many of the measures proposed and adopted are of much importance, and merit the particular consideration of the Grand Lodges. At no period has there been a more general activity in the Fraternity in this country, than at the present time. There is a broad and powerful movement going on, which if duly restrained and properly directed, must result in great and permanent advantage to the Institution. It is a movement too, in which every Grand Lodge in the country should feel a deep interest and take an active part; for it is one by which all are alike to be affected. A general revival of the Institution from one end of the continent to the other is taking place, and a spontaneous effort is making to determine what are the true and ancient land-marks, by which it ought to be governed, and how its future prosperity may be the best secured. The present is an important epoch in the history of the Institution in America, and much, very much, will depend upon how the great questions which are now being agitated, are finally settled. The principal Grand Lodges in the country are active in the matter, but others are dormant and culpably indifferent to what is going on around them. This is wrong, and the sooner they arouse themselves from the apathy into which circumstances and their own timidity have cast them, the better it will be for their own and the general interests of the Order.

The Grand Lodge of New York is taking a leading part in the revival of the

Institution, as will be seen by the following extracts from its transactions, from the 1st day of Dec., A. L. 5841, to the 4th day of June, A. L. 5842:—

MEETING OF DEC. 1.

A letter was read from the National Grand Lodge of SWITZERLAND, dated the 3d of April, 1841, acknowledging the receipt of a letter from the Grand Secretary of this Grand Lodge, dated July 4, 5840, proposing the nomination of reciprocal representatives; which proposition the National Grand Lodge of Switzerland accepted, being, as they state, "equally desirous of strengthening the great Masonic chain on the two hemispheres," and they nominate for Representative of the Grand Lodge of the State of New York, near the National Grand Lodge of Switzerland, Brother John Emanuel Gouzy, born in 1792, ancient Captain of Artillery, first interpreting Secretary of the Government of the Republic of Berne; initiated into the Craft in 1819, and raised to the degree of Master Mason in 1824; Member and ex-dignitary of the W. Lodge, *l'Esperance*, at Berne; Grand Secretary of the National Grand Lodge of Switzerland, and honorary member of several Lodges. They request the nomination of some Brother, of at least three years' standing as a Master, to represent that Grand Lodge, at the Grand Lodge of the State of New York. Whereupon it was, on motion of the Grand Secretary,

Resolved, That the M. W. Grand Master be requested to commission the Rt. W. John Emanuel Gouzy, of Berne, as the Representative of this Grand Lodge, near the National Grand Lodge of Switzerland, and that W. Bro. Geo. De Loynes, Past Master of L'Union Française Lodge No. 17, be nominated and recommended to that Grand Lodge for the appointment to this Grand Lodge.

A communication was received from L'Union Française Lodge, No. 17, informing the Grand Lodge, that the W. Brother George De Loynes had been nominated *Honorary* Master, for life, of that Lodge, as a testimony of regard for his civil virtues, and for the eminent services he has rendered to said Lodge, by his continual zeal in the cause of Freemasonry. Also, that on the 25th of June last, a *Gold Medal* was voted, and subsequently presented, to a beloved member of that Lodge, Brother John Peter Marcellin Henry, Captain of the brig *Georgette*, of Rochelle, as a reward for his noble and courageous conduct in saving the ship *Alexander*, dismasted at sea, towing said ship upwards of two thousand miles to the port of Rochelle, in France, the place of their common destination.

MEETING OF DEC. 27.

The Rt. W. D. Grand Master informed the Grand Lodge that they had been convened for the purpose of receiving the W. Brother John F. Entz, the Representative of the Rt. W. Grand Lodge of South Carolina, and that he had deemed it more important that the ceremony should take place this day, as he had been informed that it was probable our Representative at Charleston would also be received by the Grand Lodge of South Carolina on this day.

The Grand Secretary then retired, and shortly afterwards returned to the Grand Lodge with the Representative of the Grand Lodge of South Carolina, who was clothed in the appropriate apron and decorations of his office, bearing in his hand a small banner with the arms of his State, attended by the G. Deacons; he was conducted to the presence of the Grand Master, and was officially introduced by the Grand Secretary, as follows:—

Rt. W. BROTHER,—I have the pleasure of presenting W. Brother J. F. Entz, who has been appointed by the "the Rt. W. Grand Lodge of Ancient Freemasons of South Carolina," as their Representative near this Grand Lodge; and who now first appears in his official capacity for recognition, and to take his seat amongst us. I cannot forbear expressing my great satisfaction at the prospect of the revival of an intimate correspondence between these two Grand Lodges,

which, from some unknown cause, has been very much contracted for several years; and yet to us it is of great importance in some respects, as will, no doubt shortly appear. I allude particularly to that clause in the Constitution of this Grand Lodge, which says "All Freemasons, who are acknowledged as such by any of the Lodges under the jurisdiction of the Grand Lodges of England, Scotland, Ireland, and South Carolina, shall be considered as legitimate Freemasons, by the Lodges under this jurisdiction."

But my gratification is increased on this occasion, as it brings us one step nearer the great object at which we aim, and which I hope to see accomplished, the establishment of an intimate correspondence and union between all the legitimate Grand Lodges of the Fraternity under the celestial canopy. Yes, Rt. W. Brother, I hope to see assembled in this Hall, the Representatives of all the Grand Lodges of the earth, and to know that this Grand Lodge is represented in every Grand Lodge throughout the world.

The W. Brother Entz then presented his commission to the Grand Master, *pro tem.* and addressed him as follows:

RT. W. D. GRAND MASTER.—I have the pleasure to present my credentials from "the Rt. W. Grand Lodge of Ancient Freemasons of South Carolina," by whom I have had the honor to be appointed their Representative near your Rt. W. Grand Lodge.

Appearing before you in that capacity, I am most confident of a kind and friendly welcome from you and the members of this Grand Body, and I am proud to have been selected for such an honorable station, and to be allowed to take an active part in your work and deliberations. I cannot hide from you that it is with no little diffidence in my abilities, that I have accepted this distinguished honor. I trust, however, that under your guidance, with your indulgence, and with the best wishes on my part, I shall at least be able to render some service to the Masonic Fraternity, and to obtain the approbation of yourself and my constituents.

That the duties of a Representative are arduous, and require his constant attention, and that on him depends the result of this most important measure, I am fully aware; this knowledge, however, will not make me shrink from undertaking them, but on the contrary it will give me a greater impulse in their performance. It is a source of great satisfaction to me, to find myself here associated with a number of Representatives from Grand Lodges of both hemispheres; this pleasant association proves to me that the great work of a general union has fairly commenced, and it inspires me with the hope that the good example will soon be universally followed, and that its benefits will spread in every direction. Nothing can form a stronger link in the chain which unites the great Masonic family, than this, in Europe long established *Representative System*; and there is perhaps no measure of greater efficiency in bringing us closer together, making us better acquainted with each other, though land and water may separate us, and in improving and facilitating our mutual intercourse.

A most extensive correspondence was heretofore incumbent upon one individual, and it was a burden which required more than ordinary zeal, talent, and time; but now it will be distributed among a number of members, who are bound by their pledge, and must be stimulated by emulation, to contribute to the promotion of every thing that may turn to the advantage of their constituents. It is with great regret that I have heard that your correspondence with the Grand Lodge of South Carolina, has somewhat suffered from some cause to us unknown; that this will no longer be the case you may be assured, for it will be my endeavor always to maintain a mutually agreeable, interesting, and active correspondence between the two Grand Lodges, and to see also that the questions of importance which have been alluded to, receive the desired and merited attention.

That it is the earnest wish of the Grand Lodge of South Carolina to renew their friendly connection with you, and to place it on a more intimate footing, you

have evidence in the promptitude with which your invitation for the appointment of mutual Representatives has been met and acted upon.

As the Representative of the Rt. W. Grand Lodge of Ancient Freemasons of South Carolina, I have now only to convey to you, the sentiments of high regard and fraternal love which they entertain for you, and for the members composing this Grand Lodge, and to tender you in their behalf the Right-hand of Fellowship.

The Rt. W. Grand Master, *pro tem.* replied:

W. BROTHER ENTZ.—It affords me great gratification to welcome you officially as the Representative of the Rt. W. Grand Lodge of Ancient Freemasons of South Carolina. The sentiments you have expressed, in the name of that Rt. W. Body, towards myself and the Brethren composing this Grand Lodge, demand our earliest acknowledgments, and are most cordially reciprocated.

Your views of the duties incumbent on you in the high and honorable station which you now hold, evince a just conception of their importance; and although you have without question, underrated your abilities to fulfil them, be assured that every laudable effort to render your office useful, in the diffusion of *Light and Truth*, and in the cultivation of *Love and Unity*, will receive not only our assistance but our thanks.

The promptitude with which our proposition for the exchange of Representatives was responded to by the Rt. W. Grand Lodge of South Carolina, has induced me to convene this Grand Lodge at this time, as a particular mark of respect to your constituents and yourself; and I avail myself of this occasion to request that you will convey to that Rt. W. Body our thanks for their Resolutions of the 25th of June last, which had been communicated to us by the Corresponding Grand Secretary.

And now, W. Brother, allow one of the Grand Stewards to affix the Banner of the Rt. W. Grand Lodge of Ancient Freemasons of South Carolina, near the seat prepared for you, whilst as a token of the Unity, Friendship and Fraternal Love existing between the Brethren of both States, cemented and strengthened this day, and destined I trust to last forever, I accept and reciprocate the warm pressure of the Right-hand of Fellowship.

The W. Brother was then conducted to his seat beneath the Banner of the "Grand Lodge of South Carolina," and the Grand Lodge closed in due form.

MEETING OF JUNE, 1842.

The Deputy, in the absence of the Grand Master, read an unusually interesting communication, which we regret not being able to publish entire. The following extracts will, however, be read with interest:—

"In complying with your request to the M. W. Grand Master, to cause to be laid before you, at the commencement of every Annual Communication, a statement of the situation of the Order, here and elsewhere, with reflections and suggestions for its improvement, I find it necessary to glance for a moment at the past, which has materially affected the present condition of our affairs. From the peculiar circumstances of our position, this Grand Lodge was the first to feel the full force of the anti-masonic tornado, which left its track of destruction from one end of the land to the other, and formed an important epoch in the history of our Order.

"Four hundred Lodges, under our jurisdiction, surrendered, or allowed their charters to become forfeited, and there are of those warrants, about three hundred, still scattered through the State, which can never be revived. The means which have been tried for their collection have been insufficient; nevertheless, the same, or if possible, more effectual methods, should be used to collect them, lest improper uses should be made of them, by persons into whose hands they may hereafter fall.

"The chief cause of the destruction of many of these Lodges has undoubtedly been brought to light, by the discovery of large amounts of promissory notes in

their chests, which had been received for fees and dues; and when the money was required, the drawers found it more convenient and popular to renounce Masonry, than redeem their promises. The Grand Lodge has strictly prohibited this practice; but there is reason to believe that it has been recently tolerated, and, if I have been correctly informed on the subject, I should recommend the adoption of a fixed penalty to be rigidly inflicted in cases of future disobedience, without any exception whatever. The loose manner in which the business of our Lodges was formerly conducted, evidently required a thorough reform, and now is the time to turn the means intended for the overthrow of Masonry in our State, to its permanent advantage and honor.

"Scarcely had we begun to recover from the shock of the violent assault of unnumbered enemies without, than we were aroused to renewed action for the defence of the Order, by a new convulsion, created by a few members of our own body; who, in 1837, by making a false issue with the executive officers of the Grand Lodge, sought to overturn the established government of the Fraternity in the State, and to concentrate in themselves, by means of misrepresentation and clamor, all its influence and power, or to break down the bulwarks of the Institution, which its founders had erected for the preservation of its purity and utility. It affords me pleasure, however, to inform you that the firmness, unity, and decision of this Grand Lodge, and the judicious measures which have from time to time been adopted, have gained the approbation and applause of the Fraternity everywhere, and that the tools, implements, and other property desecrated by the clandestine Lodges, have recently passed under the hammer of the auctioneer. But the continued determination to insubordination, indicated by a few, will still require watchfulness at home and abroad.

"But even this evil has not been unattended with good. Our faithful Brethren have dwelt together in unity more perfect than before; a knowledge of the relative duties of the Fraternity and their government has been more fully and generally discussed, and determined; our foreign correspondence has been extended, and this, while it has had the intended effect of securing the Land-marks of the Order from the desperate assaults of foes and innovators, has had a happy influence on the other Masonic governments of the Union. The torpor which for a time pervaded the Fraternity, has given place to the cheering sounds of active labor. The Grand Officers of many of the States, like faithful guardians on the watchtowers of the Institution, are calling on the Craftsmen to come forth to the work of philanthropy and benevolence, and to prove themselves "a peculiar people, zealous of good works."

"In Texas, Masonry has extended with the settlement of the country. Sixteen Lodges have been established there. Many of these will probably be liable to fluctuations of condition, but the organization of the Grand Lodge was fortunately commenced by experienced Craftsmen, and it is well conducted. One practice adopted by them, from the Lodges of the continent of Europe, I had previously designed to recommend for your consideration, and had it been otherwise, I should not the less have approved of it, as a means of impressing upon the minds of our Brethren, those principles and duties which from time to time may be most conducive to the well-being of the Order. The practice referred to, is the issuing an Annual Address—a *Pastoral Letter*, from the Grand Lodge to the Lodges and Fraternity under its jurisdiction."

"The Grand Lodge having directed the Lectures on the three degrees to be delivered at each Annual Communication, the Rt. W. Ebenezer Wadsworth has been invited to attend the present Session, to perform that duty, and has kindly accepted the invitation.

"A Committee on the By-Laws of Lodges, will hereafter be appointed annually; and as some difficulties have occurred in the course of the past year in consequence of the rejection of candidates for initiation, or affiliation, I trust that the Committee of the present Session will take care to preserve the original principle of *unanimity, as absolute, and subject to no change or dispensation*. Experience has proved the profound wisdom of those who instituted our Fraternity, and the

danger of tampering with its Landmarks for temporary convenience. No difficulty ought ever to rise in a Lodge from this cause; none could have happened, had there not been a relaxation of the ancient regulation of the Order which required *unanimity*, from which no law of this Grand Lodge authorizes a variation.

"So sacred should the rights of the members of Lodges be held, that if by accident it were discovered who black-balled a candidate, his name ought to be kept secret, and his reasons never questioned.

"There is another deviation from an ancient custom into which we have fallen of late years, and to which I hold it proper, and therefore desire to see the Grand Lodge immediately return. It is the *celebration of those Masonic festivals*, the 24th of June, and the 27th of December, which are observed by the Fraternity throughout the world. From the first organization of this Grand Lodge, the practice of regulating the manner in which the annual festivals should be observed, was strictly attended to at the previous quarterly meetings. And all our Lodges were required to meet and open on those days, up to the date when the present regulations of the Grand Lodge came into operation—June, 5832."

We make the following extracts from the report of the Committee on Finance:—

"On the subject of increasing the funds of this Grand Lodge, your Committee would recommend that twelve and a half cents be assessed and raised for the registry of each member of a Lodge, under the jurisdiction of this Grand Lodge—that twentyfive cents be paid for each adjoining member, in addition to the present fee; and that an additional sum of fifty cents be paid for each novice that may be raised to the degree of Master Mason. They would further recommend, that no Mason be admitted by any subordinate Lodge under the jurisdiction of this Grand Lodge, or receive the charities of any Lodge, unless he shall on such application exhibit a Grand Lodge certificate, duly attested by the proper authorities.

"Your Committee firmly believe, that Grand Lodge Certificates, independent of their being a source of revenue, will prove a powerful preventive to imposition, and they cannot too strongly recommend this course to the favorable consideration of the various officers of subordinate Lodges.

"Connected with the vital prosperity and pecuniary sustenance of all the Lodges under the jurisdiction of this Grand Lodge, your Committee would recommend, that no permanent resident Brother of any city or town, shall be allowed to visit in any Lodge more than *once*, unless he shall be a paying member of some sister body. Your Committee are of the opinion that if the privileges of Masonry are of any moment to a Brother, the kindred principles of *honor* and *benevolence* should induce him to share our burthens with us."

"Your Committee would further recommend that a Grand Lecturer should be appointed by this Grand Lodge to meet with the Grand Lecturers of other Grand Lodges to be held in the City of Baltimore, in order the more effectually to carry out the objects contemplated by the Convention recently held in Washington."

The following resolution, reported by the Committee on By-Laws, was adopted:—

Resolved, That in balloting for candidates for initiation or membership, the ballot shall be unanimous; and any member depositing a black ball, shall not be called to give his reasons why he did so; or should he be discovered, any Brother giving information to the candidate, or any other person who is not a Mason in good standing, who it was that gave the negative vote, shall be deemed guilty of unmasonic conduct, and be expelled from the Institution."

*These regulations are in conformity with the existing regulations of the Grand Lodge of England, and we hope to see them become general in this country.—ED. MAG.

The following items are from the report of the Committee on General Regulations. It will be seen that the Grand Lodge has adopted all the measures recommended by the Washington Convention:—

"In reference to the several Masonic Periodicals named by our D. G. Master, if judiciously conducted, as your Committee entertain no doubt they will be, they are calculated to accomplish a vast amount of good, by diffusing more extensively those sound, moral, and benevolent principles, which so eminently characterize this venerable Institution; your Committee, therefore, recommend those publications to the liberal patronage of the Fraternity.

"In relation to the expediency of individual certificates to be granted and properly authenticated by the Grand Lodge, as a passport in other States, or as a testimonial to be accredited wherever the individual might travel, the Committee recommend the adoption of that plan proposed by the Convention of Delegates held at Washington, as best calculated to secure uniformity and establish credibility.

"Your Committee have examined the recommendations and resolutions of the Convention of Delegates held at the City of Washington, and are of the opinion if adopted and carried out by the several Grand Lodges, they would result in a more perfect uniformity of work, and secure greater harmony throughout the entire body of the Brotherhood. We therefore recommend the adoption of those measures proposed by the Delegates of said Convention.

"In relation to the recommendation of the Rt. W. Dep. Grand Master, and the memorial presented by St. John's Lodge, No. 1, through their Committee, desiring some action of the Grand Lodge, with reference to Lectures to be delivered in the several Lodge rooms, not only on the principles of Masonry, but on the Arts and Sciences, embracing any or all such subjects as shall improve the moral and intellectual powers, and qualify the Brethren for greater usefulness in the several spheres in which they move, rendering them in an eminent sense, the *lights* of Masonry, your Committee would say—the adoption of such a practice would in their view be attended with the happiest results, and add much to the interest of fraternal communications. Although the Masonic Institution is appropriately a school of the Arts and Sciences, as well as the moral virtues, your Committee have reason to believe, instruction in the former especially, has been too much neglected; and, therefore, hope the Grand Lodge will recommend in the strongest language the adoption of the above specified course of instruction by lectures on the practical, as well as the moral and mental sciences, in each of the subordinate Lodges. This whole matter appears to be one, in the view of your Committee, of deep interest, and if judiciously conducted, by Brethren competent to the undertaking, will not only be productive of great good to individual members, but to those communities where such lodges are established.

The following resolutions reported by the Committee on General Regulations were adopted:—

"Resolved, That no subordinate Lodge under the jurisdiction of the Grand Lodge of this State, shall be allowed to take or receive the promissory note of any individual for his initiation fee, in any case whatever; and furthermore, should any Lodge hereafter violate this resolution, by taking and holding such notes, and satisfactory evidence thereof be presented to the Grand Master, it shall be his duty forthwith to declare such Lodge in a state of suspension until action can be had thereon, at the next succeeding communication of this Grand Lodge.

Resolved, That this Grand Lodge will, at each and every annual meeting, cause to be prepared and sent forth to all the subordinate Lodges a Circular, containing such matter, imparting such instructions, and giving such advice, as shall from time to time seem expedient, and tend to the edification of the Fraternity.

Resolved, That this Grand Lodge recommend to each of the subordinate Lodges, as soon as practicable, to appoint from time to time, the most competent of their Brethren, and introduce a course of lectures on such subjects of interest and practical utility as they shall judge most beneficial to themselves and honorable to the Institution.

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E. Jos. Norville, D. G. H. P.
"Micajah Bullock, G. King.
"Phineus S. Scruggs, G. Scribe.
"John S. Dasheill, G. Secretary.
"Jas. W. McCombs, G. Treasurer.

MISSOURI R. A. CHAPTER, NO. I., ST. LOUIS.

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J. Bernard, King.
H. L. Clarke, Scribe.
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J. Little, R. A. C.
J. Foster, C. H.
Wm. R. Singleton, P. S.
C. H. Pond, 3d, }
E. Scott, 2d, } M. of the Veils.
E. Hovey, 1st, }
E. Owens, Tyler.

LAFAYETTE CHAPTER, NO. XI., LA-GRANGE, TEN.

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Harrison Locke, K.
W. D. Johnson, S.
G. W. Adams, Secretary,
C. McName, Treasurer.
M. H. Cabler, R. A. C.
A. A. Carroll, C. H.
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SOUTH CAROLINA CHAPTER, NO. I., CHARLESTON, S. C.

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G. Cramer, K.
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UNION CHAPTER, NO. III., CHARLESTON, S. C.

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A. J. Davids, K.
F. A. Becher, Scribe.
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George W. Glover, R. A. C.
Charles Clapp, C. H.
J. W. Harrison, P. S.
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UNION KILWINNING LODGE, NO. IV., CHARLESTON, S. C.,

W. B. Foster, Master.
A. McDonald, S. W.
A. E. Miller, J. W.

SOMERVILLE LODGE, NO. LXXIII, SOMERVILLE, TEN.

Wm. Houston, Master.
Wm. A. Jones, S. W.
Elijah J. Watson, J. W.
James W. McCauley, Secretary.
Samuel Lute, Treasurer.
J. C. Cooper, S. D.
A. S. Hancock, J. D.
Charles Ruby, Tyler.

LAGRANGE LODGE, NO. LXXXI., LAGRANGE, TEN.

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Allen A. Carroll, S. W.
M. H. Cabler, J. W.
Thos. B. Firth, Secretary,
C. McName, Treasurer,
G. W. Adams, S. D.
Joseph Arbuckle, J. D.
James P. McRee, Ty'r.

SOLOMON'S LODGE, NO. I., CHARLESTON, S. C.

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Albert G. Mackey, M. D., S. W.
B. A. Rodrigues, M. D., J. W.
J. J. Alexander, Treasurer.
J. E. Carew, Secretary.
N. Levin, S. D.
Charles Clapp, J. D.
Z. B. Oakes, }
A. M. Lee, } Stewards.
J. Schmidt, Tyler.

WASHINGTON LODGE, NO. V. CHARLESTON, S. C.

A. J. Davis, Master.
— Irvin, S. W.
Geo. W. Black, J. W.

ST. ANDREW'S LODGE, NO. X. CHARLESTON, S. C.

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J. L. Wood, M. D. J. W.
J. Dunlap, Treasurer.
— Harris, Secretary.
George W. Glover, S. D.
G. G. Salinas, }
— Moss, } Stewards.
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ORANGE LODGE, NO. XIV., CHARLESTON, S. C.

St. John Philips, M. D., Master.
J. G. Clayton, S. W.
James S. Burgess, J. W.
F. A. Becher, Secretary.
J. W. Bruen, Treasurer.
John H. Honour, Chaplain.

MASONIC CHIT CHAT.

☞ We have received a brief account of the celebration of the late anniversary of St. John at Halifax, N. S., but have mislaid it. The occasion however passed off in a very satisfactory manner. The procession was formed at an early hour, and moved through the principal streets of the town, to the church, where an excellent address was delivered by the Rev. Dr. TWining, Prov. Grand Chaplain, which has been ordered to be printed. A large number of the Brethren were present, in full dress, and are said to have made a brilliant appearance. After the services at the church, they dined together, and separated in harmony and good fellowship.

☞ We would again remind our Brethren that with two numbers more the present volume of the Magazine will be brought to a close. Should any of our present subscribers wish to discontinue their subscriptions at that time, they are earnestly requested to give us early notice. And such new subscribers as may wish to commence with the second vol., are desired to forward their names in season, either through our agents or the Post Master in their vicinity. The terms of publication may be found on the covers, and it is expected that they will be punctually complied with.

☞ In our last, page 267, in attempting to correct an error in the *text*, we fell into one in the *note*, and our types led us into a third. After writing the *note*, we corrected the *text*. This transferred the error from the latter to the former. The words "this is an error," in the note, should have been erased. The note should then have read—"the event alluded to occurred on the 11th of *March*, 1314." The fact stated is a historical one, or we should not have considered it worth noticing.

☞ There is lying at one of the wharves near the Eastern Railroad Depot, in this city, a Prussian bark, called the "Hiram," having a figure head, representing that distinguished Mason, together with the compass, square, level, trowel, &c. on her head-boards. We understand, from the Captain, that she is one of two vessels belonging to "Memphis Lodge," at Memel, in Prussia.

AGENTS.—Br. H. Coleman, Esq. at present agent at Weston, Mo. will in future take the agency for Liberty and Independence, and Br. B. Holliday, Esq., Post Master at Weston, will act for that place and Sparta.

In consequence of the melancholly death of Br. Robert Gwinn, of Suffolk, Va. we are in want of an agent at that place.

Br. Hamilton Slone is authorized to act as agent for Doletown, Wilcox Co. Alab.; and Br. G. D. Mitchell, for Franklin, Mo.—[We shall be greatly obliged to Br. M. for the name of some efficient Brother to take his place as agent for Grenada.]

Our agent at Aberdeen, Miss. is informed that nothing has as yet been heard of the letter or its contents, which the Post Master at that place writes that he some months since forwarded to us on his account. The matter is in the hands of the "Mail Depredation Clerk," at Washington. We do not, however, anticipate any favorable result from the investigation.

MISSOURI.—Our agents in Missouri, who may find it difficult to obtain suitable funds to transmit to us, are requested to pay the amount in their hands to Br. George A. Gannett, agent for the Magazine, at St. Louis, who is authorized to receipt for the same.

MONEY.—Bills of all the sound Banks in New England, New York, Pennsylvania, Maryland, Delaware, Virginia, North and South Carolina, Georgia, and Kentucky, will be received at par, in payment of subscriptions for the Magazine. The following will show the present discount in this city, on the bills of other Banks:—

Ohio, 10 per cent discount.
Indiana, 10 a 15 per cent.
Illinois, no sale.
Tennessee, 12 a 15 per cent.
Alabama, 40 per cent.
Louisiana, no sale, except State Bank, and that uncertain.
Mississippi, no sale.

☞ The corner stone of a building for a Female Orphan Society, was laid with Masonic ceremonies, at Richmond, Va. on the 8th ult. by the members of Randolph Lodge. A Brother of the Order had bequeathed \$15,000 for the establishment of the society.

☞ The Steamer Acadia at this port from Liverpool, has brought us our usual budget of Foreign Intelligence. It is uncommonly rich, and will be opened to our readers in due season.

☞ We understand that the Grand Lodge of Maryland, at its late meeting, accepted most of the recommendations of the National Masonic Convention.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. I.]

BOSTON, SEPTEMBER 1, 1842.

[No. 11.]

THE GRAND LODGE OF MICHIGAN.

In the April number of this Magazine, was published the Journal of the Convention of Grand Lodges held at Washington in March last, including the Report of a Committee appointed to examine the credentials of the Delegates who presented themselves as members of that body. It will be remembered that the Committee reported that a document had been put into their hands, emanating from a body of Masons, calling itself the Grand Lodge of Michigan, &c. The Committee then went on to state the facts which they had gathered from documents laid before them, and on which their decision was based. They expressed their deep regret that they were compelled to pronounce the proceedings of the Brethren in Michigan, to have been radically wrong, and in derogation of the fundamental statutes and landmarks of the Craft; and that the Grand Lodge organized by them, was an irregular body, which ought not and cannot be recognized by the Fraternity in the United States.

We have lately received a newspaper containing the Report of a Committee on the proceedings of the Washington Convention, made to the Grand Lodge of Michigan, in June last. It is intended as a vindication of the proceedings of that body, and to obtain for it a recognition by some of the Grand Lodges not represented in the Convention. The document is nothing more nor less than a review of the action of the Convention in the premises. It boldly calls in question the right of that body to inquire into the legality of any Grand Lodge; and without ceremony, points out what ought to have been done, and what ought *not* to have been done, and concludes by saying, that their delegate was "accidentally" left without the means necessary to make his way into the Convention, and that the difficulty must have occurred by the delegate from New York having neglected, or omitted, to lay before the Committee, the whole correspondence which had taken place between his Grand Lodge, and the Brethren in Michigan. It in short, by many words, mystifies the subject in the most abstruse and lawyer-like manner.

Now, we do not doubt that "all the correspondence" had between Brother A. C. Smith, of Mt. Clemens, and the officers of the Grand Lodges of the District of Columbia and New York, previous to the 7th of March, 1842, was before the Convention; and if the Michigan Committee think that in that correspondence

there was any thing which, if made public, would change the views we have expressed of the illegality of the body styling itself the Grand Lodge of Michigan, why have they not brought it to light? If the Brethren in Michigan have been content to give credence, without examination, to the perversions of Masonic history, relied upon as precedents, in the report of Jan. 5, 1842, and to the assumptions which constitute the body of the report of the 1st of June last, and which have been thrust upon them as part and parcel of the question at issue, they can hardly expect that any regular Grand Lodge in this country, or any other, will take the responsibility of recognizing them on such evidence. We again express the regret we feel at the course which the Brethren in Michigan have been induced to take; and sincerely believe that they cannot have had "all the correspondence" laid before them, or *they* would not have taken the position they now occupy before the Masonic world. So far as the facts set forth in their name, affect the decision of the Washington Convention, the evidence is against them. When a new Grand Lodge puts forth a claim to be acknowledged by old and universally recognized Grand Lodges, it is for the new body to establish its right, in accordance with the custom of Masons. No individual can gain admittance into any subordinate Lodge in the world, unless he prove himself to be a Mason; nor can any body of Masons be recognized as the chiefs and rulers of Masonry in a State, until they produce satisfactory evidence that they have been regularly organized. Our Michigan Brethren have as yet furnished no such evidence.

The Report in question, in its first paragraph, states, that the Report of the Washington Convention was "based exclusively on an *exparte* hearing." This may be true; but as it was based chiefly on the letters and other documents *received from Br. A. C. Smith*, the Grand Secretary of Michigan, it is not candid in the Committee to complain of it, by insinuating censure on another. In the second paragraph, the Report says, the Committee deeply regret that in the Report (of the Convention), "charging the Brethren in Michigan with many direct violations of the most sacred ties, they can perceive no trace of that degree of magnanimity which should ever pervade the Masonic bosom." Now we aver that the Report of the Convention contains *no such charges*. It was drawn up with a careful regard alike to duty, and to those fraternal relations which we hoped would ensue on the return of our Michigan Brethren to regular and constitutional principles. We may go further, and express our full conviction, that could it have been done without a violation of those safeguards to the Institution, which the Washington Convention had been called together to fortify and secure, it would have been a source of pleasure to every member, to have received the delegate from Michigan. The facts set forth in the Report of the Committee on credentials, are predicated on the evidence of the correspondence had with Br. Smith, and statements emanating from the Brethren in Michigan. A single unimportant point, in relation to the meeting of the Fraternity at Mt. Clemens, having been "called through the *public papers*," is the only error thus far pointed out. But whether it were called one way or another, is of no consequence. It was called, and at that meeting, "it was resolved to resuscitate the Institution." For this we had Br. Smith's own authority, in his letter to the Grand Secretary of New York, dated Nov. 14, 1840, in which he says:—

"The following Resolution (among others) was adopted; to wit: *Resolved*, That Br. A. C. Smith, Henry M. Dodge, and Thomas M. Perry, be a Committee to make inquiries and report at our next meeting—1st, as to the *existence* of any *Grand Lodge* within the limits of Michigan, either *heretofore* or at *present*, and 2d, as to the powers, rights, and duties of Brother Master Masons and others in Michigan, *who propose associating under the name and style of 'The Grand Lodge of Michigan.'* Your advice, aided by experience and the records of your Grand Lodge, would be thankfully received touching the 2d clause in the above Resolution, and whether you know any thing objectionable to the course the Brethren in Michigan propose pursuing."

These inquiries were also addressed to the Grand Secretaries of Massachusetts, Pennsylvania and Kentucky. The Michigan Report says, "the only object of this meeting was to ascertain, if possible, the proper *source* to apply to for a *dispensation* for a subordinate Lodge." If that be so, then the *object* of the meeting and the *resolutions* adopted, had no relation to each other. On the subject of establishing a subordinate Lodge, the Grand Officers of the District of Columbia in the Spring of 1840, had fully informed Brother Smith, as they had been applied to by him and others for a dispensation or Charter; but the application had not been "properly trimmed." In a subsequent letter to the Grand Master of the District, (Feb. 12, 1841,) Br. Smith informs him of the *discovery* of the fact, that there *had been* a Grand Lodge in Michigan, and states that, "In 1828, in consequence of the anti-excitement and a recommendation from Gov. Cass, the Grand Master, (the Grand Lodge) unanimously voted that the Fraternity in Michigan, do suspend for the time being, all Masonic operations, and thus things seem now to stand."—"Quite a large Convention was held last week in Detroit, and a Committee of six was appointed to report on the present state of the Grand Lodge."—"Delegates were in attendance from a number of the heaviest *counties* in the State."—"Should the Report on our Grand Lodge be unfavorable, we shall still wish to avail ourselves of your kindness, and at once forward you a petition 'properly trimmed.'" The next document in point of time, is a communication printed in Br. Hoffman's Masonic Register, dated Mt. Clemens, Michigan, June 4th, 1841, signed S.; and as Br. Smith is agent for that paper, and publishes himself as Grand Secretary, it is fair to infer that he is the writer. He says, "I send you a list of the officers elect of the Grand Lodge of Michigan, for the Masonic year 5841-2. A great deal of interest is felt among the Fraternity here in the revival of the Grand Lodge. Their original organization was in 1827, and in consequence of the violence of *anti-ism*, a resolution was introduced and unanimously carried, to suspend all Masonic labors in the jurisdiction until such time as labor could be done to advantage. *That time has arrived*; and she is once more called from refreshment and sleep to labor in the vineyard as co-workers with our Brethren in the other States."

Now take these two documents together, and we are informed by Br. Smith, that the Grand Lodge of Michigan was organized "in 1827," and suspended all the Masonic operations of the Fraternity, "in 1828." We wish these dates borne in mind by the reader, as he passes on. We take up next Br. Smith's letter to the Grand Secretary of New York, dated July 21st, 1841, and extract the following:—

"On a previous occasion (Nov. 1840,) I addressed you in the character of a

Mason, but under different circumstances. On examination, I found all the materials of the old Grand Lodge in a formal condition, *up to the fall of 1832, when I find on file a resolution introduced by Br. Cass, unanimously adopted by the Grand Lodge, recommending to the whole Fraternity in the Territory, 'to cease labor for the time being, in consequence of the violence of antimasonry.'* This was done by every Lodge but one, viz: Stony Creek Lodge, to wit., by Menomnie Lodge, Western Star Lodge, Monroe Lodge, Zion Lodge, Detroit Lodge, Oakland Lodge, St. Cloud Lodge and Friendship Lodge, and as the Constitution provides for the Grand Officers continuing in office till others are elected, installed and invested, a majority of the old Grand Officers remaining in the State, continued in power till the election of last June, which was held by and composed of, delegates from the said Lodges, all of whom had previously and formally acknowledged the jurisdiction of the Grand Lodge of Michigan.* Enclosed, I send you copies of

* The only "old Grand Officer" named in the official proceedings of the present Grand Lodge of Michigan, from its organization in June, 1841, to its last communication in June, 1842, is Br. Martin Davis, who is said to have been the Junior Warden of the old Grand Lodge. Nor is there a particle of evidence to show, that any of the members of the existing Lodges, were members of any Lodge under the old organization. The presumption is, that if there be any, the number is small. The first informal meeting was held at Mt. Clemens, on the 15th Nov. 1840. It was called, as Br. Smith says, by circulars, and not through the "public newspapers," though we never received any other than a newspaper circular from our Brethren in Michigan. At that meeting, *there was not a Brother present who knew that a Grand Lodge had ever been held in the Territory*; for a Committee was appointed to inquire, by correspondence with Grand Lodges in other States, "as to the existence of any Grand Lodge within the limits of Michigan, either heretofore or at present." Now, had there been one Brother present who had been attached to any one of the old Lodges, or in any manner connected with the old organization, or who had ever heard of its existence, this Committee of inquiry, of which Br. Smith, the present Grand Secretary, was chairman, would not have been appointed. There would have been no necessity for it. On this fact alone, we are willing to rest the declaration of the Report of the Washington Convention, that "the Brethren composing the public meeting at Mount Clemens, were a new race of Masons, who had come upon the stage since the dissolution of Masonry in the Territory, and that they had no knowledge of, or connection with, the former organization."

It was subsequently ascertained, probably through the foreign correspondence of the Committee, that a Grand Lodge had formerly existed in the Territory; and the old Junior Warden and the Act of Incorporation were afterwards found. These were thought to be sufficient to authorize the issuing of dispensations for the revival of the Lodges, and for the reorganization of the Grand Lodge. Were they so? The Act of Incorporation we throw out of the question. It is a civil, not a Masonic power. The old Junior Warden stands alone; and the question arises whether he had the power to issue dispensations for the reorganization of the Lodges? The Constitution of the old Grand Lodge of Michigan says, the officers *shall be elected annually*; and it makes no provision, in case of failure, for the old officers holding over, until their successors shall be elected. It follows, therefore, that, for anything to the contrary in the regulations, the old Grand Lodge was dissolved, by its own action, beyond the power of reorganization, in 1830, or in one year after the "suspension" of its meetings, as recommended by Gov. Cass, the then Grand Master. It cannot be said that the old officers held over by authority of the ancient Constitutions, for they are silent on the subject. Is it by usage? A precedent has not been cited. The two cases brought

papers marked A. B. and C., showing an acknowledgement on the part of your Grand Lodge, of the original organization of the Grand Lodge of Michigan, and also a copy of an act of the Legislative Council, erecting the said body into a body corporate. These documents will do away the necessity of further evidence as to any thing prior to the resolution of our Grand Lodge in 1832."

To this letter the Grand Secretary of New York replied, Oct. 15th, 1841, making precisely the inquiries which ought to have been made, and which should have been answered promptly and unequivocally. A copy of this letter is before us, and we give it at length.

GRAND SECRETARY'S OFFICE, }
New York, Oct. 15, 1841. }

DEAR SIR AND BROTHER:—Your letter of the 21st of July has been under consideration of the Grand Officers of the Grand Lodge of this State, who, before they can recommend any decisive action on the part of the Grand Lodge, request that you will put them in possession of further information, by which they will be enabled to arrive at an opinion as to the regularity of the course, which you inform us has been pursued by our Brethren in your State. If you have a spare copy of the Constitution and regulations of the Grand Lodge of Michigan, recognized by us in 1827, we will thank you to forward it;—if not, please to send a copy of the "Article" by which the Grand Officers claim to hold over without limitation, through a series of years.

What Grand Officers, who were regularly elected and installed in 1832, (or at the last election—whether previous or subsequent to that date,) authorized, approved, or attended your meeting in June, 1841?

forward are irrelevant, and fail. But admit the affirmative, and we deny the right of the Junior Grand Warden, or of any other Grand officer, to issue dispensations for the revival of the suspended Lodges, while the Grand Lodge itself remains in suspension. We have seen the blind lead the blind, but never before supposed that the dead possessed power to raise the dead! The old Junior Grand Warden, individually, has no authority in the premises. If the power to reassemble the old Grand Lodge is invested anywhere, it is in the last Grand Master, Gov. Cass, whose warrant must be obtained before any meeting for the purpose can be legally called—if indeed the call of any such meeting would be legal.*

If we admit that the last Grand Master has this power, then he must be able to assemble a sufficient number of the old officers and members of the Grand Lodge to open it, or he cannot act. He has no power to create the officers necessary for the reorganization of the Grand Lodge. Nor can he create new officers and members for the suspended Lodges, in order to revive them. If their members have been reduced by death, and removal, below the Constitutional number, that is the end of them. We have reason to believe that this is the precise case with respect to all the suspended Lodges in Michigan. If it were not so, is it not a very remarkable circumstance, that not one member of either of the old Lodges should have been present at the meeting of the Brethren at Mount Clemens, in Nov. 1840?

* Admit, as we have already done, for the sake of the argument, that, in ordinary cases, the Grand officers rightfully hold over—does not the Constitution of the old Grand Lodge of Michigan, which requires that the officers *shall be elected annually*, and makes no provision for any contingency like that which has happened, preclude them from availing themselves of this right? The Constitution specifies the condition on which the existence of the Grand Lodge shall be continued,—when that condition fails, does not the Grand Lodge cease to exist?

Who were the delegates from Lodges, who held that meeting; and how, and by whom were they delegated?

If all the Lodges ceased their labors in 1832, how and by what authority were they reorganized, if they were reorganized, previous to June, 1841?

Of the regularity of the Grand Lodge of Michigan, recognized by us and incorporated by the legislature, there has been no question; but the copies of documents *printed by us* in 1827, or of any other printed document of that period, furnish no evidence that the present Body has any claim to identity with the former Body, or that it has a legal existence.

It would afford us great satisfaction to be able to approve of the doings of our Brethren in Michigan, and in the hope that you will perceive how impossible it is for us to do so with the apology for evidence you have furnished, and that you will furnish authentic data according to your best ability, we have determined to delay compliance with an application from a number of Brethren in Michigan, for authority to erect a new Lodge there, which we have received within the week.

You will in this have the evidence of our wish to avoid any possible irregularity on one side as on the other.

I am, fraternally yours,

JAMES HERRING,
Grand Secretary.

The questions contained in this letter, Brother Smith declined answering; but says (Nov. 1, 1841,) that he will lay the same before the Grand Lodge in the course of two or three months. The rest of his letter consists of his opinions of what the Grand Lodge of New York ought, and ought not to do. This letter was answered by the following, which defines the position maintained by the Grand Officers of New York:—

New York, Nov. 14th, 1841.

DEAR SIR AND BROTHER:—Your letter of the 1st inst., came duly to hand, and has been, with all the previously received letters and documents touching the subject, laid before the Grand Officers and Committee on Foreign Correspondence, who are unanimous in the opinion that the information asked in my letter of the 15th of October, is necessary to enable them to form an opinion as to the regularity and legality of the organization of the Body calling itself the "Grand Lodge of Michigan."

They have further requested me to state to you, that, judging from the tenor of your letter of the 1st inst., you appear to have misapprehended entirely the object of the inquiry;—that they wish to act understandingly;—and that if the Body styled the "Grand Lodge of Michigan," has been regularly and lawfully organized, *they would be happy to be the first to recognize and sustain it.* And further, that if, after a more perfect understanding of the case, it should be found that you and the Brethren associated with you, have done wrong, they will give you the best advice in their power, to place you, in a lawful manner, in the position you desire. And they still indulge the hope that you will, on reflection, perceive the propriety of furnishing the information requested in my letter of the 15th ult.; and if you so decide, that you will endeavor to facilitate it, that it may reach this city previous to the quarterly meeting of the Grand Lodge, on the 1st of December.

I am, fraternally yours,

JAMES HERRING,
Gd. Sec'y G. L. State of N. Y.

Bro. A. C. SMITH,
Mt. Clemens, Michigan.

To this letter, we are informed, Bro. Smith never replied. There was, however, another document present at Washington, viz: the report of a committee

made on the 5th day of Jan. 1842, at a special meeting of "The Grand Lodge of Michigan," which, however, contains no other facts in connection with the correspondence with the Grand Secretary of New York, than the following:—

"Your committee find that this Grand Lodge was organized regularly in 1826, and recognized by most of the Grand Lodges in the Union, including New York—that she was invested with corporate rights as a Grand Lodge, by the legislative council of the Territory in 1827, and that by a formal resolution passed in Grand Communication, in the year 1829, all Masonic labor was suspended for the time being."

From this document it would appear that Brother Smith's two statements—to the Grand Master of the District of Columbia, that the suspension of "all Masonic operations" in Michigan, took place in 1828, and to the Grand Secretary of New York, that he "found all the materials of the old Grand Lodge in formal condition up to the fall of 1832, when (he) found on file the resolution introduced by Governor Cass," &c., are *neither of them correct.*

We had at Washington yet another document, namely, the Constitution of the "old Grand Lodge," which says, "The Grand Officers shall be elected annually," but *no where* "provides for the Grand Officers continuing in office till others are elected, installed and invested," after one year. That statement, therefore, in his letter of the 21st July, 1841, is also *incorrect.*

Let us now briefly examine the *opinions* contained in the report of the 5th of January, above quoted. After reciting some well known passages of the old Masonic Constitutions, which are undisputed, the committee say, that in their opinion, "the Grand Lodge of Michigan had ample power and right in the year 1829, to suspend Masonic labor in her jurisdiction, until such time as prudence would dictate a return to labor." This is no where denied. But after the Grand Officers, the Grand Lodge and the subordinate Lodges, had laid aside their work, and the period had passed for the election to be held in the Grand Lodge, (say June, 1830,) to keep up at least the form of organization, and no such election was held, the organization of the Lodges, without the resolution of suspension, having ceased in December, 1829, by their neglecting to elect officers at the constitutional period—"the Masonic organization in the Territory was dissolved." Under these circumstances, the election for Grand Officers could not have taken place after June, 1830. In accordance with the Constitution of the Grand Lodge of Michigan, *it could not have been opened without the representatives of three Lodges.* The representatives are the Masters and Wardens, and there had been none elected. The Grand Master might have authorized an election in the Lodges, at any time between December, 1829, and June, 1830; *but at the latter period, his power ceased.*

The Report of the Michigan committee goes on to assume the right of the Masons in that State, in 1841, "to complete the organization of a Grand Masonic jurisdiction in Michigan," on the ground, that "in the mean time Michigan had become an independent government by voluntary assumption or organization secured inherently in the people by the Constitution of the United States," "and as Michigan adopted the elective principle as one of the cardinal supports of the Republic, a due regard to a fundamental principle of the Craft requires conformity to the principles of the government under which we live, and that the

complete organization of a grand Masonic jurisdiction in Michigan—even had suspension of labor never been authorized by the same body—could only be accomplished by ‘assumption’ based on an ‘elective supremacy.’”

The above extract is somewhat difficult to be understood; but when disentangled, if it has any meaning, it must be this:—“The *people* of Michigan had the right to form an independent government, and did so—therefore, the *Masons* of Michigan had a right to form an independent government, and have done so, by assumption based on an elective supremacy.” This is sophistry, and will not bear analysis; but is an admission of a fact, which justifies us in pronouncing the proceeding “to be radically wrong, and in derogation of the fundamental statutes and landmarks of the Masonic Fraternity; and that the Grand Lodge, *so organized*, is an irregular body, which ought not and cannot be recognized by the Fraternity of the United States.”

The attempt to justify it is a failure. The Grand Lodge of England *did not* recognize the principle in 1717, nor did the Grand Lodge of Massachusetts in 1783. The present Grand Lodge of England was organized in 1717, by *four Lodges, held legally at that time, in the city of London*. If the Fraternity in Michigan will satisfy us that in June, 1841, a Grand Lodge was organized by four Lodges legally held at that time in the State, we will guaranty a recognition by every Grand Lodge in the Union. The case cited of the organization of the Grand Lodge of Massachusetts, bears no resemblance to “the course pursued by our Brethren in Michigan.” The Grand Lodge which was dissolved by the death of General Warren, the Grand Master, was a *Provincial* Grand Lodge, subordinate to the Grand Lodge of Scotland. When the Provincial Grand Master died, his authority died, but *the Lodges still held a legal existence*, and when the country declared independent of England, they were assembled by “a summons from the former Grand Officers to the Masters and Wardens of all the regular constituted Lodges; a grand communication was held,” a Grand Master and Grand Officers were chosen, and a Grand Lodge was thus erected with independent powers in 1777. The principle of erecting a Grand Lodge without a sufficient number of working Lodges, holding a legal Masonic existence, is an unexampled novelty,—in its tendency destructive to the unity of the Fraternity. Yet so far as we are informed, it is the principle *acted on* in Michigan; it is certainly the principle *contended for* by the committee of the 5th of January, 1842. The National Convention in the following March, could not recognize the body which appeared to be constituted on such a principle, and there has been no subsequent evidence furnished to change our opinion, either of the principal facts then stated, or of the conclusion then expressed.

In conclusion, we must say, that in our judgment, the Brethren in Michigan, have acted under erroneous advisement. They have certainly pursued a course not authorized by the Constitutions or usages of the Craft, and the sooner they take counsel and accept the proffered friendship of experienced Masons, and of old Grand Lodges, the better it will be for the Institution at large, and for the peace, happiness and prosperity of the Fraternity in that State. Too often in our day have we witnessed the exertions of young *Masons*, (not necessarily young *men*), to control the Institution,—to tinge it with their own ideas, de-

rived from their secular wisdom, or the maxims and practices of the circles of society in which they have previously moved, not to detect in a moment the touch of a finger unacquainted with Masonic harmony. Masonry is an Institution which is everywhere the same. It is uninfluenced by the private political, or religious opinions of its votaries, or by the form of local civil governments, or the usages of society. *It is not a subject of change*. If, then, we have been fully and correctly informed of the organization of the body, called “The Grand Lodge of Michigan,” we must still pronounce it unlawful, because it is both new in principle and dangerous in tendency.

LE BON SAMARITAIN.

CANTIQUE MAÇONNIQUE.

En passant un prêtre, un Lévite,
S' éloignent d'un pauvre mourant;
De Samarie un prosélyte,
Le ranime en le secourant;
Saul dans les trois, de la souffrance
Il se montre le vrais prochain.
Glorie au mortel qui bénit l'indigence,
Honneur au bon Samaritain!

Du bon pasteur de l'évangile,
Celle est l'admirable leçon;
Chaque jour, la suivre, docile,
Est le devoir du franc Maçon,
Jésus louait la bienfaisance,
Du Maçon le cœur est humain.
Gloire au mortel qui bénit l'indigence,
Honneur au bon Samaritain!

Certain Levite re commande
La précepte d'un ton divin;
Mais il refuse son offrande
Au moribond sur un chemin.
Sa redoutable intolérance
Damne sans pitié le prochain.
Glorie au mortel qui bénit l'indigence;
Honneur au bon Samaritain!

La culte de la tolérance
Est le principe de tout bien;
Et celui de la bienfaisance
L'es Maçons forme le lien.
Si le Pharisien s'en offense,
Répétons—lui notre refrain.
Gloire au mortel qui bénit l'indigence,
Honneur au bon Samaritain!

LE CHEVALIER CHATELAIN,
30e

Ex-Vén . . . de la loge de la
Trinité Or . . . de Paris

MASONIC TABLEAU,

AN ENGRAVING, ILLUSTRATING THE ORIGIN OF THE JEWISH RELIGION, AS CONNECTED WITH THE MYSTERIES OF FREEMASONRY.

WE have imported a copy of the above work. The author is Mons. D. Rosenberg, of Paris, one of the most learned and distinguished Masons on the continent of Europe, and the present work is one of the most extraordinary emanations of his gifted mind. He calls it a *tableau*, and in explanation of it, has written a pamphlet, in French, of about seventy pages. His views of Masonry are somewhat peculiar, and more in accordance with the French rites, than with the rite practised in England and in this country. This circumstance will render many points in his illustrations exceedingly difficult to be understood by York-rite Masons. His main object seems to be to prove that Masonry originated with the Hebrews, and not, as is contended by Oliver and others, with the Egyptians. With this view, he has attempted to illustrate the character of the Jewish rites, leaving his Brethren to collate them with the rites of Masonry. This arrangement would have been well enough, were there not, unfortunately, a variety of rites, called Masonic, practised on the continent of Europe, the rituals of which are not generally understood, either in England or America. We understand the essential features of the French rites; but many of their ceremonies would be as new and strange to us, as the rites of Isis or the mysterious worship of Buddhism. It is not singular, therefore, that there should be points in the *tableau*, which, though illustrative of French Masonry, lose their meaning when applied to the York rite. Had Mr Rosenberg taken this fact into consideration, and applied his illustrations, or, in other words, pointed out the analogy which he so learnedly and forcibly contends subsists between the Jewish religion and Freemasonry, he would have imparted a greater interest to his work, and made it more generally useful to the Fraternity.

The following brief explanation is furnished by M. Rosenberg himself, and will give our readers a very tolerable idea of the character of this remarkable production. We have appended a few short notes, and shall probably hereafter take an opportunity to speak of the work more in detail.

TABLEAU.

The delineator of this engraving is of opinion, that, upon reflecting on the ceremonies at present existing amongst Masons, the words, signs, and grips of the three degrees, the places occupied by the office-bearers in the Lodge, the banquets and toasts,* it must strike every one conversant with the cabalistic science, that if the profane only occupy themselves with material objects, Masons, on the contrary, only bestow their attention on those of a celestial nature.

* "Banquets and toasts" are regulated by established forms in Europe.

The celestial phenomena observed in the immensity of space, is also the origin of the Jewish worship, perhaps of many other creeds, modified from the same sources, according to the genius and customs of different nations.

He accordingly offers his ideas on this subject in an emblematic engraving, throwing open the mysterious curtain of the Temple of the Universe. The initiated will observe in the middle of this engraving, the heavens, the principal constellations, the elements, the planets, the signs of the zodiac, represented by red circular figures in the clouds, the sign occupying the principal place, being that of the balance. Lower down are three spaces which represent the three elements of fire, air, and water; (1) and seven other spaces contain the seven planets known to the ancients. (2) In the middle of these spaces, are placed ten circles, of which three are large and seven small. They are arranged according to the ancient principles of the Cabal, (3) by which they were named the ten sephiroth numbers; but according to the delineator's opinion, the true expression for these ten sephiroth is *sphern*; this being the word used by Ticuni Zohar. The earth is placed still lower, and between the earth and the clouds are the heavens, where will be perceived the Hebrew letters composed of stars.* This alphabet is read from right to left, the tenth letter being the Hebrew jod, the more remarkable by its form resembling a triangle, whilst the modern letter jod assumes that of a square.† Let us apply this to Masonry.

The curtain of the Temple of Jerusalem separated the Holy of Holies from the other parts of the Temple appropriated to the simple Priests and Initiated. In the same manner the office-bearers of a Mason's Lodge, when Masonry is properly understood and practised, are also separated from common members. This is analagous to the ten cabalistic sphere. The three superior officers are in the east of the Lodge, (4) and are placed so as to form a triangle, similar to the three superior spheres, and like the jod celestial, of which mention has above been made. The seven other office-bearers are placed in conformity with the disposition of the seven other spheres, with a slight modification in as far as the Expert, the Master of the Ceremonies, and the Tyler are concerned; on account of the necessity which exists for leaving a free passage in the middle of the Lodge.

Three large candlesticks, with lights, are placed in the form of a triangle before the two Wardens and the Treasurer; these supply the place of the three spheres of the middle; but the rites which change the places of the two Wardens, do not belong to this system, as must be quite evident.

On the right hand side of the engraving is represented the space of time between the vernal and autumnal equinox, and the opposite side shows the space of time between the latter equinox and that of Spring—that is to say, Summer and Winter—for it is known that the seasons are brought about by the apparent movement of the Sun.

The Grand Architect of the Universe ordained (through the medium of the Prophet Moses, who received the light upon Mount Horeb, by means of the fire which appeared in the middle of the burning bush), to celebrate the two equinoxes

* See "History of the Origin of Languages of the Universe," by M. Claude Dural.

† An explanation given with the engraving, note p. 9.

by two feasts, of seven days duration each, which events are intended to be represented in the engraving by two tables; the winter side representing Easter, the end of the season of darkness, which affords but scanty means for this banquet.* The Christians observe the end of this season by the fast of lent, symbolical of the same period of scarcity and want consequent upon winter.

On the opposite side is the celebration of the feast of autumn, which is bountifully supplied, as an indication of the season of plenty; the table, symbolical of this banquet, is surrounded by seven persons, representing the seven planets, or the seven officers of a Lodge; and seven glasses represent the seven obligatory toasts which ought to be drunk during a banquet celebrated by Masons; besides these seven persons, there are two others at table holding nosegays, according to the customs as well of the Israelites as of Masons, the meaning of which will be found in the explanation of the origin of the Jewish worship after the description of that of Easter. (5)

It is also worthy of remark, that in the book of Leviticus, chap. xxv. verses 25, 35 and 39, it will be clearly observed that Moses, in enjoining assistance to the poor, uses the expression, "we must assist our Brethren," and not according to his usual phraseology, "Children of Israel," from which it may be concluded that Moses was also initiated in Masonic rites, and that consequently, Masonry goes much further back into antiquity than is generally supposed.

But what is most remarkable in this engraving is a suite of thirtytwo ovals, held up by two angels on each side of the curtain, taken from the text of the book Tetzira (a work much estimated by learned Cabalists,) which divides the celestial kingdom into thirtytwo degrees, or regions, in Hebrew, named *Nesiboth Hachochma*. (6)

In the middle of the lower part there is a large circle, surmounted by a crown the number 6 being inscribed in the centre, which, according to the Cabalistic system, is the first cause of the Supreme Being. The great name of God is written in the middle, agreeably to the Scottish rite of Masonry, designating the thirtythird degree.

It is also singular, that in counting the degrees, commencing at the bottom of the column towards the left of the spectator, and continuing to the column on the right hand side, it will be perceived that the thirtieth degree is named kadosch (holy), which agrees perfectly with the hierarchy of Masonic degrees of the above Masonic rite.†

On each side of the great circle are the two columns so well known to Masons, the origin of which is explained towards the end of the pamphlet, which is, in fact, a compendium of the work entitled, "Origin of the Jewish Religion as connected with Masonry." Those interesting and ancient mysteries are, in short, infinite, but concealed in the obscurity of antiquity; for the initiated were not at liberty either to write or even engrave any thing connected with their secrets or ceremonies, such having been transmitted orally from Adam down to Solomon.‡

To make this more clear to the Brethren, it appears desirable to copy a passage

* See explanation of the "Origin of the Jewish Worship," p. 35 to 48.

† See Explanation and Origin, chap. iv. p. 15.

‡ See the Book of Raziel, p. 34.

from this book; the word Raziel, if divided into two (its component parts), produce Razi-el, that is to say, the divine mysteries. This book also informs us, that Adam was the first to receive these mysteries; afterwards, when driven out of Paradise, he communicated them to his son Loth; Loth communicated them to Enoch; Enoch to Methusalem; Methusalem to Lamech; Lamech to Noih; Noih to Sem; Sem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levy; Levy to Kelhoth; Kelhoth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to the other down to Solomon.

In this book is also found the sign of distress, with very little difference between it and that of the Freemasons.

The delineator of the engraving has also discovered the origin of the sacred word of the Master's degree, and other very curious particulars, which prove that it is an error to suppose that Masonry has come down to us from the Egyptians, while, on the contrary, its true source takes its rise from the Hebrews.

(1) In the French Scottish rite, the initiate is subjected to the three trials of fire, air and water.

(2) Mercury, Venus, Mars, Jupiter, and Saturn were known and named in the earliest ages. To these we presume M. Rosenberg adds the Sun and Moon, which complete his number.

(3) The Jewish system is divided into Cabalists and Talmudists. They both contain much in relation to Masonry, though neither are well understood by the Fraternity in this country. Calmet explains the Cabala as being a mystical mode of expounding the law, which the Jews say was discovered by Moses on Mount Sinai, and has been from him handed down by tradition. It teaches certain abstruse and mysterious significations of a word, or words in scripture; from whence are borrowed, or rather forced, explanations, by combining the letters which compose it. The Cabala is of three kinds: the *Gemetry*, the *Notaricon*, and the *Themurah*, or change.

The first consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters which compose it—e. g. the Hebrew letters of *שילoh*, *ירבא*, *Jabo-Shiloh*, (Gen. xlix. 10.) *Shiloh shall come*, when reckoned arithmetically, make up the same number as those of the word *משיח*, *Messiah*; whence they infer, that *Shiloh* signifies the *Messiah*. The second consists in taking each letter of a word for an entire diction or word; e. g. *Bereshith*, the first word of Genesis, composed of B.R.A.S.H.I.T.H. of which they make *Bara-Rakia-Aretz-Shamaim-Iam-Thehomoth*. "He created the firmament, the earth, the heavens, the sea and the deep." This is varied by taking, on the contrary, the first letters of a sentence to form one word: as *Attah-Gibbor-Le-olam-Adonai*. "Thou art strong forever, O Lord." They unite the first letters of this sentence, A.G.L.A. and make AGLA, which may signify "I will reveal," or "a drop of dew." The third kind of Cabala consists in transpositions of letters, placing one for another, or one before another, much after the manner of anagrams.

(4) This is true only of the French rite. The Scottish rite places the two Wardens in the West. The York rite agrees with neither.

(5) It has been supposed that the celebrations observed by the Fraternity on the 24th June and 27th Dec., originated in these feasts.

(6) The *Sepher-Jetsirah* was written by Rabbi Akiba, who lived in the time of Hadrian, A. D. 135. It is full of Masonic references.

The engraving and pamphlet are in the extensive library of our esteemed friend and Brother, Dr WINSLOW LEWIS, Jr., of this city, who will be happy to exhibit them to any Brother who may have a curiosity to see them.

COMMENDATORY.

The following letter is from our valued friend and distinguished Brother, the Rev. PAUL DEAN, Past Grand Master of the Grand Lodge of Massachusetts, and H. P. of the Gen. Grand R. A. Chapter of the United States. It is the more gratifying to us that it is a voluntary and unexpected offering. To have won the approbation of a Brother of so much experience, and so fully qualified by taste, habits and education, correctly to estimate the character of the Magazine, and the tendency of its influence on the Fraternity, is a matter which might well excuse a little egotism in feeling, if not in words.

Westminster, Mass., July 30, 1842.

BR. MOORE,—It is no affectation when I assure you that I am highly pleased with the character and execution of your Masonic Monthly; with the enterprise and ability with which you have got it up, and the widely extended approbation and patronage which have and, I trust, will long continue to reward your laudable exertions. I am gratified to observe that you do not so much attempt to eulogize our Institution, as to exhibit it as it really is; not so much to convert the world to a good opinion of Masons, as to make them worthy of the approbation of the wise and good, whether in or out of the great Masonic family.

By your admirable system of agencies and correspondence, you furnish the Brethren with a general view of Masonry, as it has, and does exist in all regions of the earth; so that we see its action and influence in the courts of royalty, and in the cottages of affliction; in city, and in country; we behold it illuminating the palace of the great, the camp of the soldier, the course of the mariner on the deep, and the way of the pioneer in the wilderness.

We see its genius mingling with the forms and spirit of religion, at the altar of the Most High; diffusing itself with the science and literature of ages—and mingling with the freedom and prosperity of nations. By the virtue and charity of distant Brethren, we are incited to aid the fallen Brother, and sympathise with the widow and orphan in their affliction—and by their errors, we are warned to stand fast in our integrity, lest we also fall in temptation's evil hour, and need the mantle of charity from others.

By your excellent Magazine we are made witnesses of the conflict of our Institution with ignorance, prejudice and tyranny, with, and without power; and also of its noiseless victory and triumph. And by fresh intelligence from all parts, at home and abroad, and by a careful improvement of all interesting events, as they arise, we are awakened to activity, zeal and perseverance in the good cause.

As a friend and Brother, accept my thanks for your indefatigable industry, and place the inclosed to my account for the next volume.

Yours, Fraternally,

PAUL DEAN.

THE OLD GIANT SOLDIER.

A SWEDISH MASONIC REMINISCENCE.

BY ER. O. G. REJLANDER.

In the earlier days of my boyhood, I made the acquaintance of an old warrior, whom I used to visit. His stature was that of a giant of old, and although upwards of ninety, he still had the upright walk of the soldier; but, yielding alike from age and weight,

As each step he took,
His body shook.

His face, large and round, was much pitted with the small-pox; the eyes small and grey; the beard very long and red, for age had not marked that by years—it hung down on his broad ample chest, and was plaited in two parts, to each end of which was attached a small piece of lead, and his ears were ornamented with small rings of the same metal.

The old giant was esteemed by the gossips as a *wise* man, and could cure many diseases, particularly the rickets. His mode of cure was startling to observe, and doubtless produced great effect upon the nervous little patients. He commenced by cutting slightly the little finger of his left hand; he then squeezed from the wound a few drops of blood, which he administered to the child. I have no doubt as to this fact, having seen it performed; and indeed with all the dread of a youthful observer, I trembled at the time, lest he should injure himself.

But there was some secret charm in the operation, which rendered his blood infallible in the cure of this disease.

Many years previous to this period, in a quarrel, he had killed a man with his LEFT HAND.

As the man did not die immediately, and there appeared some extenuating circumstances, my giant hero was not sentenced to death, but to imprisonment for a term of years.

How it ever occurred to the simple natives of my country to believe in the efficacy of the blood of a murderer in the removal of diseases, I do not attempt to explain, unless as acting powerfully on the imagination of the patient.*

But to return to the old soldier. During my liberty hours, how often would I steel away to him, and always be the eager and attentive listener to the strange stories he would relate. When he spoke of his father, a follower of Charles the Twelfth, and of the deeds he had heard that father relate of the warrior-king, I used to sit on a stool at his feet, with my arm resting on his knee; I would draw my young breath, lest I should lose one word of his utterance. He invariably concluded these strange narrations as some harp-players do, in the same strain, as thus:—"and my father was hale and brisk until his last day; he had not time to finish the second boot before he fell back and died," adding, lest I should not understand him, I suppose, "he was just making me a pair of boots, don't you see?"

One fine summer evening, I directed my steps to the old man's dwelling, pro-

* Some years after this occurrence took place, I witnessed a much more revolting sight: after the decapitation of a criminal, an epileptic patient actually sucked some blood from the reeking body, and was afterwards assisted to run as well as he could.

vided with some copper coin for himself, and some bread for his dog. My old friend smiled his usual thanks for my kindness to his faithful animal. The giant soldier was sitting on a bench outside, in deep conversation with another old soldier, and the old nurse of the establishment, "German Mutter,"* as she was called.

The dog was first to welcome me. As I approached the group, the conversation dropped, the old giant shook me by the hand, and well knowing my wishes, asked me if I would hear the conclusion of his last story, which he had broken off at my last visit, when I was compelled to run away, having stayed out much over my time. The truth, however, must be told; notwithstanding their conversation had dropped, I had overheard some words about Freemasons, and requested they would tell me stories about them, as I had once witnessed a grand procession of their body.

They spoke of many curious matters, and I remember the German Mutter said—"It is n't all right vid dem: many folks have been missed, and no one knows where dey have gone to; but me know. Once servant maid, I see a coffin, but no burial, mind. Dey like strangers and country-folks best; dey bleed dem till dey die, and de blood be sent abroad to some cannibals—aye, dat eat human flesh. I heard dat said to one of de men; but no one can get at deir secrets. I know oder maid-servant (named Maja Swinsoa, that bought coffee vere I did at Witterburg,) dat hid herself in a closet, and when dey assembled, dey began counting deir number, and as dey counted, dere was always one too much in de room; dey felt dere was one hidden. Some said *death*, others, *eye*; so dey went to de very closet, and described vid chalk, a ring on de door, like an eye, and in de centre dey poked a sword, and in de same instant de poor girl felt as if a sword had been poked at her left eye, ven she called out, and vas detected. Poor girl, she never had any use of her left eye afterwards, and I," continued Mutter, in her broken Swedish, "have heard of a lady who vas de vife of one of those, and she never left her husband a moment's peace till he told her. At last she succeeded in making him promise to reveal de secret, but he had not half spoken de vord, ven he suddenly clasped her hand to his breast and died."†

"Oh! aye," exclaimed the giant soldier; "and do you know, Mutter, why he thus suddenly expired? Well, I'll tell you; every Freemason has a figure in the Lodge as large as life, and when he is about to divulge the secret, be he (the living Freemason) where he may, the figure turns, and a sword penetrates it; at that moment, the real man dies!"

"Ah," replied Mutter, "if I vas man, I'd have nothing to do vid dem, dat I know."

Mutter was right, in her "if." Both Mutter and the giant have since yielded to the grim tyrant.

The vulgar prejudice among the common people in Sweden, encourages so many other ridiculous notions, that many would not enter a house that is frequented by Freemasons.

But, by all the respectable, the more educated, and the aristocracy, the Order

* Anglice—Mother.

† We have preserved, in the narrative of our correspondent, the original language he has put into the mouth of the "German Mutter," but he will pardon our observing, that broken Swedish is not perfectly rendered in broken English.

of Freemasonry is highly estimated, and most deservedly so; in particular, its charitable institutions. In Sweden, orphan-houses and schools are numerous and well protected. A poor deserving Mason, who may find it difficult to support his family, may be greatly assisted. If his child be an infant, it is sent into the country to be nursed; at seven it is received into the boarding and school-house, where it is well grounded in sound religious tenets; confirmation follows; the education is improved by elementary knowledge of arithmetic, history, geography, drawing, &c., and if a boy, gymnastic exercises, and the art of swimming are enjoined as essential to health. If a girl, she is taught needle-work, spinning, and weaving, excellent specimens of which are exhibited at the public examinations. At fifteen years of age, the scholars are placed in situations suitable to their dispositions, and agreeable to their wishes; and I have known many excellent clever men, as also many delightful women, adorning society, whose earlier years have been fostered beneath the Masonic roof dedicated to BROTHERLY LOVE, RELIEF, AND TRUTH.

MASONIC INTELLIGENCE.

IRELAND.

THE MASONIC FRATERNITY OF LIMERICK.

The Ancient Union Lodge, (No. 13,) met at high noon, on Monday, March 28, at their Hall, to present their esteemed Past Master, Brother M. Furnell, Sovereign Prince Grand Rose Croix, D. L., and high Sheriff of the county, with a splendid testimonial of their fraternal value and regard, viz.: a solid silver Masonic pillar and candelabrum, surmounted with a celestial globe, value £200, with the following inscription:—

A Testimony of Masonic Regard,
From

Ancient Union Lodge, No. XIII.

To Brother Michael Furnell, P. M. S. P. G. R. C. Deputy Lieutenant, and High Sheriff of the County of Limerick.

THE PILLAR REPRESENTS

The firmness and rectitude of his Masonic conduct;

THE SILVER

Is emblematic of his sterling merit, and unalloyed zeal.

Ancient Union Lodge,

Revived 23th December, MDCCCXL. after a lapse of seven years, under the auspices, and by the diligence and energy of

BROTHER MICHAEL FURNELL.

The names of the Master, William S. Tracy, Brother R. R. Gelston, Senior Warden, and the other officers and members of the Lodge, are engraven on the sides, and Mr. Furnell's Family Arms are splendidly executed on the base.

Round the top of the Pedestal are the following mottos: "Vide, Audi, Tace"—"In every place a friend, and every clime a home."

"Sit Lux, et Lux fuit,"

"What bond of friendship e'er can vie,
With this, that binds both low and high?"

The Branches represent the three great Mystic Lights, surmounted by the Celestial Globe,

with the signs of the Zodiac. Round the Abacus are the words, "Beauty," "Wisdom," "Strength," "Concord." The steps of the base are each emblematic of the mystic art, and bear the name of the manufacturer, Brother Henry Smith, George's street, Limerick.

The Brethren, to the number of 100, assembled in full Masonic costume, and the spectacle was splendid.

The Master, W. S. Tracy, summoned Brother Furnell to the right of the throne, and addressed him as follows:—

"Brother Furnell, I rise with feelings of peculiar satisfaction, to perform an office with which this Lodge has honored me, and most truly do I assure you, that I have never discharged a more pleasurable duty; for although I am perfectly conscious of my inability to express our sense of your manifold deserts, and claims upon our regards—not only by your services to our Lodge, but by your devotion to the interests of our Masonic Order, I nevertheless feel great pleasure in being the medium of presenting to you a token of our affection, and a memorial of your services, which speaks more for both than any language could convey—as words could not express the one, or do justice to the other. We present to you a candelabrum, because we desire to remind you by it, when we are not with you,

Of that Hieroglyphic bright,
Which none but Craftsmen ever saw;

and of the many happy hours we have spent together by its pure light, in this temple of Masonic love and quiescent good-will, which you have so zealously labored with us to erect. We present it to you in the form of a pillar, in order that it may enumerate the cardinal virtues we should all inculcate upon its capital; and have recorded upon its base, together with our names, the expression of those feelings of esteem and affection for you, as a man and a Mason, which it is our object to commemorate, by this well deserved testimonial. That the great Architect of the Universe may long bless you with long life, good health, and every happiness this world can afford, is the sincere desire of your attached Brethren of Limerick."

Br. Furnell delivered the following reply:—

"**WORSHIPFUL MASTER AND BRETHREN**—The uncontrollable emotions of an overcharged heart deprive me of those expressions so necessary for my present position, and were it not for the confidence I feel in your fraternal indulgence, I should altogether despair of commanding sufficient self-possession to approach the overpowering subject of this day. Brethren, I am sure you will credit my solemn Masonic declaration, that to me that elegant and costly testimonial of esteem and affection is but a bauble compared to the hope I cherish that the heart of each individual Brother of this Lodge throbs in the same link of fraternal unity of my own. Brethren, little more than a year has passed since we numbered on our roll but the exact number of this Lodge, 13; but now what do I see around me, a hundred of the *élite* of our province, enthusiastic advocates of the hallowed principles of pure Freemasonry, the protectors of the orphan, the patrons of moral, social amusements, and the munificent encouragers of principles testified by your flattering and splendid proof this day. I accept this great and invaluable testimonial of Masonic opinion with an enthusiasm too expressive for words. I shall ever esteem it as my proudest and dearest possession, for each time that I view it I will have before "my mind's eye" the soul of every Brother engraved thereon, as when hand-in-hand, in testimony of the Presence above, we sealed our all-enduring bond. Nature overpowers me, and I can only, with deepest emotion, again reiterate my heartfelt thanks to you all, and to you Worshipful Master for your kind allusions to my humble merits, and to the excellent artist, our Brother Smith, for the beautiful execution of this truly Masonic and appropriate testimonial.

MARCH 29.—Grand Fancy Ball for Masons' Widows and Orphans.—To see amusement devoted to benevolence, and festive enjoyment made subservient to the cause of charity, is a sight worthy of approbation to the heart of every true philanthropist; and it is, therefore, that we have seldom been more delighted than

on witnessing the opulent and fashionable concourse that crowded last night to the Grand Masonic Fancy and Full Dress Ball, given for the benefit of destitute widows and orphans, belonging to some of the deceased Brethren, who often in life experienced the full and saving truth of the words sung by their zealous Brother, the Bard of the North—

"When Masons' mystic word an' grip,
In storms and tempest raise you up;"

And who on their return to the "Grand Lodge above," have their sorrowing dependents provided for, through that kindly and benevolent feeling which has ever swayed the Brotherhood in all climes and ages. We have little hope of presenting our readers with any thing like an adequate description of the scene that presented itself on our entrance into this "hall of mirth." Those who had witnessed, but a few days previous, the Philosophical and Literary Society House—its unfinished staircases—its unplastered walls,—and apparently inappropriate appearance for the uses to which it was now converted, would imagine that the change was the work of a wizard, and that the spells of necromancy had full share in the magical appearance of the building, not less than the suddenness of the alteration.

At the Southern end of the room stood a magnificent Masonic temple, in the style of Louis le Grand, nearly twenty feet high, entirely covered with crimson velvet, and fringed with gold embroidery. In the lower part was placed a state chair of exquisite workmanship, from the manufactory of our fellow-citizen, Mr Henry Owens, of Mallow street, and which well deserves to be viewed and examined, as a very rich and most creditable specimen of native manufacture. Surmounted was a deeply carved and richly gilt cornice work, beneath which was represented the "All-seeing Eye," and the entire elevated upon a platform of the same material. This post of honor was occupied during the night by the Worshipful Grand Master, whose tact, politeness, and urbanity, in the high and arduous position he occupied, were admirably appropriate. The cornice was also surmounted by a large quantity of massive silver plate, the most conspicuous and generally admired article of which was the valuable and well merited testimonial presented yesterday, by the Brethren of the Lodge No. 13, to their respected and esteemed Brother, Michael Furnell, Esq. Immediately behind was placed a banner representing the hands of friendship firmly clasped in each other, with the motto, *Vide, audi, tace*. In the immediate vicinity of the chair, were the amorial ensigns of the several noble and opulent residents, and others connected with the county, among those of the Earls of Limerick, Dunraven, Muskerry, Gort, Clara, and Guillemore, with portraits of several distinguished personages, viz:—George III., George IV., Dukes of York, Kent, Sussex, and Wellington, the Queen Dowager, &c. &c. Above the canopy appeared the city of Limerick Arms, and in front the Royal initials, "V. R." with the crown beautifully displayed and richly decorated. The side walls were splendidly ornamented with the crests of the members of thirteen, paintings, landscapes, &c. We also noticed transparent full-length likenesses of her Majesty and his Royal Highness Prince Albert, at either end of the room, the middle being reserved for a miniature brig of war, with flags streaming from stem to stern, and the rigging crowded with an immense profusion of variegated lamps of every color in the sky, of every hue in the rainbow. The appearance of the floating *Ark* was dazzling in the extreme, and so attractive as to leave the other magnificent objects for some time comparatively unnoticed. At the extreme end of the room a spacious orchestra was erected, chastely ornamented with crimson velvet, and over it an exquisite figure of Fame, by "sound of trumpet," proclaiming his deeds of "high enterprise," brandishing a garland with one hand, and the instrument with the other. There were also several costly oil paintings, representing our most signal victories in every part of the world, both by land and water, and in particular, two prominent portraits of the great heroes of both services, Wellington and Nelson.

The above is from the Limerick Chronicle. The Supper and Ball were in keeping with the splendor of the arrangements. We have not room for details.

UNITED STATES.

MISSISSIPPI.

Benton, Mississippi, July 19, 1842.

St. John's day, the 24th June, was celebrated by Leake Lodge, in quite a handsome style. About eleven o'clock, the Brethren met in the Masonic Hall, and proceeded in procession, accompanied by a band of music, to the Methodist Church, where a large concourse of citizens, ladies and gentlemen, were assembled. After prayer, Br. Wm. D. Crenshaw, who had been previously invited, ascended the stairs and occupied about 30 minutes in delivering an address full of Masonic truth and information, and which told with happy effect upon the minds of his auditory. He made an apology to the ladies for indulging a supposition that any of them opposed our Order, and offered some satisfactory reasons why they could not be initiated. He called their attention to the implements of Masonry, and said their delicate hands were not fit to handle the trowel, gavel, spade, &c. They all smiled an assent, and I thought were pleased. I was disposed to add, that though they could not be made *Masons*, there was nothing prohibiting, at least one of them, from becoming a Mason's "*apron maker*." After the address, Brother John W. Furnis, ascended the pulpit, and delivered a sermon from Revelations, chap. ii. v. 17, which by closely examining, you will find afforded a fine theme, and which the Rev. Brother did not fail successfully to employ. After the services at the church were ended, the procession returned to the Masonic Hall, and in a room adjoining the Lodge, found a table richly covered with all the luxuries of the *sunny* South, when the Brethren, their wives, daughters, &c. and a few gentlemen not of the "*Craft*," who found protection from the fair ones, did not fail in doing ample justice. After dinner the ladies were invited into the Lodge room, which by the by, is elegantly furnished with carpets, chairs, stands, and all the little etceteras, necessary for a Lodge. A few hours spent here, I can assure you, made no disagreeable impression either on the ladies, or on the gentlemen who were under their *protection*. On leaving us they said their only regret was "that Masonic celebrations did not come oftener." Leake Lodge, in a pecuniary point of view, is in a better condition than most of the Western and Southern Lodges. She owns a large two story house and fine back grounds, rents the basement rooms to merchants, who pay punctually, and is out of debt. Their furniture though not gaudy is fine, and I think in good taste. I am sometimes induced to believe that Lodges injure themselves by extravagance, which they are not able to indulge. After becoming involved, a degree of inattention to meetings is a sure consequence, for no man is as willing to aid in working out of difficulties, as he is capable of being led into them. Amidst the universal distress which pervades our country, it could not be supposed that our beloved Institution, should steer entirely clear. But we have every reason to be thankful that "it is with us as it is." Your Magazine has had a happy effect in this Lodge, in giving information to the Brethren, long much needed. Every Lodge in the United States should subscribe for it, to place on file in the Lodge room. It will years hence, as well as at present, afford rich nourishment to inquiring minds. You may cal-

culate, after the present volume, on Leake Lodge becoming a subscriber "*for life*." Will not all the Lodges say the same?

I may safely say the Brethren here unite in wishing you and the "*Freemasons' Monthly Magazine*," a long, prosperous, and happy life.

Yours, Fraternally.

C. W. MOORE.

WEST TENNESSEE.

*Masonic Hall, Dresden,
West Tenn., July 22d, 1842. }*

COMPANION C. W. MOORE.—From all I can see and hear, I am inclined to think that the Masonic Magazine is doing wonders for the good of the Craft in all parts of our happy land. It furnishes a channel of Masonic intelligence which has long been needed. It unites in closer bonds of fraternal union and friendship, the great family of Free and Accepted Masons throughout the habitable globe. It gives each and all to understand what the others are doing, in all parts of the world. Hundreds upon hundreds of our Order, knew nothing of the existence of the Institution amongst the distant Isles of the Ocean,—in the distant Indies, amongst the Arabs, and in all countries of Asia, Africa, Europe, and British and South America, as well as in our sister Republic of Texas, and in very many States of this Union, until they found the intelligence in your widely circulating and unequalled useful Masonic Magazine.

Go on,—you have done wonders for the great cause of Freemasonry,—stirred up a spirit of inquiry, and brought into closer union and harmony our various Grand Bodies. A new and glorious era is dawning upon our benevolent and ever to be respected Institution. The Magazine diffuses light and knowledge wherever it is read, and let me add, that every Brother of our Order should have the work in his library or on his table, and carefully study and note its contents. Through this channel he will form some correct idea of the nature and extent of the Institution to which he belongs. Freemasonry is doing a glorious work; whilst it ameliorates the condition of man, it diffuses the best and truest principles of morality, and in this country it has been the fore-runner of some of the finest revivals of the Christian religion. I can say, without the fear of contradiction, that in this part of the West, it has done more towards the establishment of good order, peace, harmony and good will towards all men, and diffused wider and more extensive the genuine principles of true morality, benevolence, and virtue, than all other societies put together. There is scarcely a Brother of our Order, however disorderly *his* conduct may be, but what will acknowledge the true moral dignity and bearing of our society, and will tell you that he will endeavor to square his actions by that great light in Masonry, the Holy Bible. Let every lodge enforce its rules and we shall soon find every true Brother such as we would wish him to be,—moral, just and upright,—an honor to the institution to which he belongs, and a bright and shining light to the community in which he resides. Freemasonry is what it professes to be; but all who enrol themselves under its banner are not what they ought to be. No lodge in the State is increasing in numbers and respectability perhaps faster than this. When the embarrassments in exchanges shall cease, your Magazine will circulate more and more extensively. It is much inquired after, and read with avidity.

SOUTH CAROLINA.

[From our Correspondent.]

At the regular quarterly communication of the M. W. Grand Lodge of South Carolina, held at Masonic Hall, in June, 5842, the Very Worshipful Thomas N. Hayden, presented his credentials as the Representative of the M. W. Grand Lodge of Georgia, near this Grand Lodge, and was regularly received as such.

The following address was delivered by Major General EDWARD H. EDWARDS, M. W. Grand Master.

BR. HAYDEN,—The Grand Lodge of South Carolina, deeply impressed with the importance of the Representative system, and believing, if continued, it will afford to every Masonic community throughout the world, greater facilities of information, than any they have heretofore possessed, have instructed me to receive you as the Representative of the M. W. Grand Lodge of Georgia.

It affords me great pleasure to recognize you as such, and to welcome you in your official capacity. Between two Masonic Governments so contiguous, as that of South Carolina and Georgia, the utmost harmony should be observed, and the highest friendship cherished, as well for the repose of our ancient Institution, as for the prosperity of the Fraternity under the jurisdiction of each.

The influence which a Masonic Government exercises, not only over those immediately obedient to its control, but, over the great body of Masons throughout the world, where the effects of our Institution are felt, and admired, constitute the best commentary upon the wisdom in which they were designed, and is the best evidence of the success with which they are administered.

Identified as we are, both in sentiment and feeling, with our sister State of Georgia, it becomes us to cherish with care, the feelings of friendship, this night manifested, in the appointment of a Representative near our Grand Lodge, to maintain with dignity the honor of our noble Institution, and to preserve unimpaired our ancient rites and ceremonies—and it is peculiarly gratifying to us, to observe that in making the selection, they have seen fit to confer this appointment on one holding so high a rank in our own Masonic body, whose zeal and acquirements as a Mason are the surest guarantee, that the duties will be faithfully performed.

It is unnecessary, my Brother, that I should detail, what may be expected, under the high Commission entrusted to your charge; with its important and responsible duties, you are sufficiently conversant, and I will but add, that from this time, our alliance with the Grand Lodge of Georgia is fully consummated. Upon you, and the faithful representations you may make to your constituents, not only of the proceedings of our Grand Lodge, but of every thing of interest to the Craft, which may occur under our Masonic jurisdiction, will depend our future relations.

In communicating with the Grand Lodge of Georgia, we beg you will tender to them, the assurance of our high consideration and respect—our entire approbation of that important measure, a reciprocal interchange of Representatives between the different Grand Lodges, both in this country and in Europe, and receive for yourself the congratulations of the Fraternity, upon the high honor awarded you.

And now, in the name, and as the Representative of the Grand Lodge of South Carolina, I tender you the right hand of fellowship, and proclaim you in open Grand Lodge, as the accredited Representative of the M. W. Grand Lodge of the State of Georgia.

To which Br. Hayden made the following reply.

MOST WORSHIPFUL SIR,—During the time I have had the honor of being a member of this M. W. Grand Lodge, I have felt a lively interest in its welfare, but latterly has that interest increased, as I have seen the Fraternity throughout

the State, emerging from the clouds which vainly endeavored to conceal the beauty and excellence of Masonry and render her a "by word and a reproach." We now have the proud satisfaction of knowing, that the Institution *has* triumphed over the heartless opposition that has prevailed against it, and though "through much tribulation," she has again attained to her exalted station in the eyes of the world. Not only is this true with reference to this State, but throughout the United States, and beyond the great waters—in every land where superstition has levelled her shafts, or ignorance, prejudice and a soulless policy have endeavored to trample it in the dust. At no period have the prospects of the Institution been brighter, or the encouragement to the Brethren greater, than at the present time. The past has been,—the present is ours. For our time was the past. For us is the record of noble deeds that have been performed under Masonic influence—for us is the history of the Masonic character of a Washington, a Franklin, a Clinton, and a long list of worthy men and Masons, that have lived, but who have now ceased from their labors—"Though dead they yet instruct and admonish us." The present then, is for us to improve, and in our hallowed work we are instructed by the light of the past, and by what we may continually acquire. The present is an age of excitement, of improvement, of progress.

The principles of our Institution stand firm, for they are eternal! We may extend these principles, but its ancient forms and usages, we *must hold sacred and preserve inviolate as its principles*. The more we do for the promotion of the principles and influence of Masonry, the more shall we do for the moral progress of mankind. It is for us to manifest that we feel deeply interested in this great object. The Order should be cherished—its principles, forms, and usages guarded with unwearied care!

Not the least prominent among these means, adopted for preserving the Order from impurity and imposition, and promoting Brotherly affection and good will, is the Representative system; which, while it links Grand Lodges together, links heart to heart, and extends and strengthens the chain of Brotherhood to all sections that avail themselves of it. Let it be universally adopted, and the Masonic world will be saved from imposition, from the expelled and unworthy, and have a means of communication favorable to improvement, and promotive of the purity of the Order.

The Most Worshipful Grand Lodge of the State of Georgia, ever alive to the interest and dignity of the Craft, and desirous of maintaining the purity of Freemasonry and good will with the Fraternity, has done me the honor of appointing me its Representative, near this Grand Lodge. You, Sir, as the head of this honorable body, have received me in my official capacity, with that degree of courtesy for which you are proverbial, and extended to me the hand of Fellowship of this Grand Lodge. I, Sir, as the Representative of the Grand Lodge of Georgia, receive it in the same spirit with which it is tendered, which is the true spirit of Masonry.

Sir, I deeply feel the responsibility of the station I now enter upon. I know that to be a faithful ambassador of *that* Grand body near *this*, requires ability, zeal and fidelity. My best exertions are demanded, and they shall cheerfully be given.

As I am a chosen instrument of communication between the two great bodies of Brethren, I shall, at my earliest convenience, make known to that I represent, the assurances of respect you entertain for it, and the very hearty fraternal greeting you have given its Representative.

I will also extend the assurance of your readiness to co-operate with that body, in all things beneficial to the Craft.

And now, M. W. Sir, permit me, as the Representative of the M. W. Grand Lodge of Georgia, and in behalf of that body, to present you this right hand of Fellowship, with my earnest desires, that we may ever present the "beautiful sight, of Brethren who agree," and that the Grand Master Supreme, will lift the *light* of his countenance upon, and bless the Fraternity.

MARYLAND.

The annual communication of the Grand Lodge of Maryland, was commenced at the Masonic Hall in the city of Baltimore, on the 16th of May last.

The Committee to whom was referred the proceedings of the National Masonic Convention, reported the following resolutions, which were adopted viz:—

“Resolved, That this Grand Lodge appoint one Grand Lecturer, whose duty it shall be to attend the meeting recommended by said Convention, to be held in this city, in May, 1843, (should such meeting be held,) and afterwards, so soon as may be, to visit all the subordinate Lodges of this State, for the purpose of perfecting the members thereof in the work and mysteries of the Craft; for which service, he shall receive such compensation as the Grand Lodge, from time to time, shall determine.

“Resolved, That all Master Masons, members of Lodges in this State, be advised to procure from the Grand Secretary, Certificates of their good and regular standing as such: and that it be, and is, hereby recommended to all the Lodges, under the jurisdiction of this Grand Lodge, to demand from all strangers, asking admission as visitors within their wall, such Certificates from the Grand Lodge from whose jurisdiction they respectively hail, or claim to hail.

“Resolved, That no degree in Masonry shall be conferred upon any person, in any of the Lodges under the jurisdiction of this Grand Lodge, upon a credit.

“Resolved, That all the business of a Lodge, except that of conferring the inferior degrees and the instruction therein, should be transacted in a Master Mason's Lodge.

“Resolved, That when a Mason is suspended, for any cause whatever, he is for the time of such suspension, debarred from all the rights and privileges of the Order.”

The following document was presented, read, and referred to a Committee to report at the next semi-annual communication:—

To the Most Worshipful Grand Master, Wardens, other officers and members of the Grand Lodge of Maryland.

“The undersigned, Committees from the several working Lodges of the city of Baltimore, beg leave, in accordance with instructions received from the same, to recommend to your favorable consideration, the propriety of at once adopting measures for raising a fund, to be denominated the Grand Charity, or Education and Relief Fund, to be applied to the founding of a Masonic Widows' and Orphans' Asylum.

“In bringing this subject before the Grand Lodge of Maryland, the undersigned do not deem it necessary to urge any other motives for immediate action upon it, than such as must at once suggest themselves to the minds of all genuine Masons. Our warmest and tenderest sympathies are daily and almost hourly appealed to in language that should prompt us to immediate action. There are around and among us those of our own household, who are suffering for the most common necessities of life. The children of many of our deceased Brothers are being raised up in penury and ignorance, and as a consequence, will be compelled to occupy through life, unless we provide for their support and education, a position in the world, that will prevent them from being useful, either to themselves or to others.

“This ought not to be. As Masons, it is incumbent upon us to see that the widow of our worthy deceased Brother, is fed, clad, and sheltered from the storm, and that his children are properly educated. If hitherto we have been remiss in the discharge of any of these duties, we ought not to be so any longer. Means amply sufficient in the opinion of your petitioners, might in a very short time be raised, for the accomplishment of these objects, and that too, without encroaching

upon the funds of the Grand Lodge, or at least, not till the Hall debt shall have been liquidated, or imposing burthensome contributions on the members of the Fraternity individually.

“The plan that has suggested itself to your petitioners, and which they respectfully beg leave to recommend to your favorable and more enlightened consideration, is:—

“First,—That the Grand Lodge require of each member of all the Lodges under its jurisdiction, a contribution of one dollar a year, to be paid quarterly to the Secretary of the Lodge to which he belongs, one dollar from each Lodge for each initiation and for every degree conferred, except when conferred upon clergymen from whom they receive no compensation, but in all such cases the Lodges shall require from each clergyman so receiving the degrees, five dollars at the time of his initiation, which sum shall be paid to the Secretary, and go into the Grand Charity, or Educational and Relief Fund.

“Secondly,—That the fund thus raised be paid annually and semi-annually to the Grand Treasurer, and by him to the Treasurer of a board of Trustees or Curators, to be appointed one from the Grand Lodge and one from each working or contributing Lodge, under its jurisdiction, whose business and duty it shall be, as soon as a sufficient amount shall have been obtained to justify them in so doing, to purchase a farm near the city of Baltimore, and establish therein a manual labor school, and employ a suitable superintendant and teacher, or superintendants and teachers, if more than one of each be required to conduct the same. They would also recommend, that connected with which, suitable accommodations be provided for destitute Widows of deceased Master Masons.

“In thus indicating the description of asylum to be established, your petitioners have been influenced by the belief, that one connected with a farm, though it would cost more in the first instance, could afterwards be kept up at much less expense, that it would secure in a more eminent degree, the comfort, health, and happiness of its inmates, and lastly, that the property would be more permanent and valuable.

“Thus, in submitting a general outline of a plan, both for the obtaining of the means and the establishing of a Masonic Widows' and Orphans' Asylum, your petitioners have not thought it necessary to enter into detail, in as much as that would necessarily become a subject of deliberation for the Grand Lodge.

“Having now brought the subject before you, your petitioners indulge an ardent hope, that it will receive the favorable and prompt attention of the Grand Lodge, and that the necessary preliminary steps may be taken at its present communication to establish an asylum for the purposes herein set forth.

“And your petitioners will ever pray, &c.”

[Signed by the representatives of the Lodges in the city of Baltimore.]

The Grand Inspectors for the city of Baltimore made the following Report, which was read and accepted:

“The Grand Inspectors for the city of Baltimore report, That during the past year they have visited all the Lodges in the city, and find that there is not that uniformity in the work and mysteries of the craft which ought to exist; but from the action of the Grand Lodge at its present session, growing out of the recommendations of the late Masonic Convention held in the City of Washington, they hope and believe that the present defects may be fully remedied.”

NEW HAMPSHIRE.

The annual communication of the Grand Lodge of New Hampshire, was held at Concord on the 7th June last. Seventeen of the twentyfour Lodges in the State were represented. The Grand Lodge having been organized, and the usual Standing Committees appointed, the M. W. ROBERT SMITH, Grand Master, delivered the following Address:

TO THE M. W. GRAND LODGE OF NEW HAMPSHIRE.

BRETHREN,—We are again assembled to transact the annual business of the Grand Lodge of New Hampshire; and to contribute, according to our means and ability, to the great interests and prosperity of our beloved Institution, throughout the world—an Institution whose first great lesson is love to God and man. And that we are again permitted so to assemble, under circumstances, if not equal to our desires, at least more encouraging than when we were last together in this place, we would humbly and most devoutly thank the Divine Giver of every "good and perfect gift."

At the last annual meeting of the Grand Lodge, it was recommended that the Grand Master, by himself, or special deputies, visit all Lodges, whose charters were, by resolve of the Grand Lodge, at its June session, in 1840, declared forfeited, and which had, in 1841, not been surrendered. The terms of the recommendation invest the Grand Master with discretionary powers to act in the premises as in his judgment may be best calculated to promote the interests of this Grand Lodge, and the Fraternity under its jurisdiction. The 3d section of the 4th article of the Regulations of the Grand Lodge, provides, that "upon the revocation or forfeiture of a charter of a Lodge, it shall be the duty of the last Treasurer and Secretary thereof, to surrender to the Grand Secretary, the books, papers, jewels, furniture and funds of said Lodge, within six months from the time of such revocation or forfeiture." It follows, therefore, that the duty which the recommendation imposes upon the Grand Master, constitutionally devolves upon the Treasurer and Secretary of the Lodges whose charters have been forfeited; and the neglect or refusal of those officers to perform this duty, constitutes a violation of their solemn obligations to this Grand Lodge, and exposes them to the liability of expulsion from all the rights and privileges of Freemasonry. It has, therefore, seemed to me that it was only necessary to state the case, and to give those officers distinctly to understand that the Regulations of the Grand Lodge will in all cases be rigidly enforced, to secure all that could be accomplished by the personal efforts of the Grand Master or his deputies. Besides, I am not clearly satisfied that such a large expenditure of the funds of this Grand Lodge, as is contemplated in the recommendation, would, under the circumstances, be either judicious or justifiable. I, therefore, recommend, that as the District Deputy Grand Masters have, in a measure, failed to carry out the requisitions of the resolution of the 9th of June, 1840, that the Grand Secretary be directed immediately to communicate with the proper officers of the deceased Lodges, and to demand of them, in the name of this Grand Lodge, an immediate compliance with the Grand Regulations, in such cases made and provided, and that he report at the next Annual Communication.

In connection with this subject, I beg leave respectfully to submit for the consideration of the Grand Lodge, whether a past officer of this Grand Lodge can lawfully claim to hold his place as a life member, after he shall have ceased to be a member of a subordinate Lodge under this jurisdiction? The 5th section of the 1st article of the Grand Regulations, provides, that "all officers and members of the Grand Lodge must be Master Masons, and members of some subordinate Lodge under its jurisdiction." I would not unnecessarily and without just cause, disfranchise any past officer of this Grand Lodge of his life-membership; but I cannot consistently with what I regard as a solemn duty, permit any practice which I may conceive to be contrary to the Grand Regulations, to pass unnoticed. If the Regulation be wrong, let it be abolished; but so long as it remains a law of this Grand Lodge, the practice should correspond with it. If the Grand Regulations may be violated in this respect, they may in any other. Either the regulation or the practice should be abolished. I leave the matter to be disposed of as the wisdom of the Grand Lodge may determine.

By a resolution adopted by this Grand Lodge on the 9th June, 1835, the "representatives of the subordinate Lodges in the Grand Lodge, or, in case of the non-attendance of representatives, one officer or proxy from each subordinate Lodge—when said representatives, officers or proxies shall attend mainly for that

purpose—shall be entitled to receive from the Grand Treasurer five cents a mile for travel to and from the Grand Lodge, until it shall be otherwise ordered." The original intention of the mover of this resolution, was to encourage a more full representation of the Lodges. At the time of its adoption, Masonry, under this jurisdiction, was at its lowest stage of depression. Many of the Lodges were without funds, and could not therefore defray the charges of their representatives. It was also found that very few Brethren were willing, if able, to bear the entire expense themselves. In this state of the case, the Grand Lodge generously came forward and proposed to bear a portion of the expenses, by allowing the representatives five cents a mile, when they should come *expressly* and *solely* on the business of their appointment. But the privilege of drawing mileage has been carried to an extent not originally contemplated, and which, if persisted in, will eventually, and that at no very distant day, result in an entire exhaustion of the small fund remaining in the Treasury of this Grand Lodge. Besides, the fact is neither to be concealed nor denied, that the original intention of the resolution has been perverted, and that mileage has frequently been drawn by Brethren who were not legally entitled to it. Again: Representatives come here from Lodges which have not, for years, contributed a dollar for the support of the Grand Lodge, or even complied with the requisitions of the Grand Regulations. This is an abuse that ought not longer to be tolerated. In 1830, the funds of the Grand Lodge amounted to \$2,170 93. At the last annual meeting they had been reduced to \$1,140 60. Showing an excess of expenditures over the receipts, in eleven years, of \$1,030 33, or about \$90 per annum. The pay-roll the last year, amounted to about \$95, or exceeding the average annual excess of expenditures for the eleven preceding years. It must be obvious to the Grand Lodge that this state of things cannot long continue, and that if some measure be not soon taken to relieve the Treasury from the burden under which it now labors, it must ultimately be exhausted.

I have learned to my great surprise and regret, that some of the Lodges under this jurisdiction, have fallen into an error in reference to the fees for the degrees. In 1838, a proposition was made in this Grand Lodge to reduce the fees to ten dollars, which proposition did not prevail. No Lodge, therefore, is authorized to confer the degrees for a less sum than that fixed by the Grand Regulations. See Art. 4, Sec. 8.

At the annual communication of this Grand Lodge in June, 1840, a report was received and adopted in relation to the local difficulties existing in the State of New York, growing out of the organization of a body of Masons under the style and title of "St. John's Grand Lodge." In that report the Grand Secretary of this Grand Lodge, is authorized to "hold such communication and reciprocate such civilities" with the aforesaid body of Masons, as he may deem right and proper. Since the acceptance of the report referred to, nearly every Grand Lodge in the United States has, to the best of my knowledge, fully approved of the course pursued by the Grand Lodge of New York, and as unequivocally condemned the course of the persons styling themselves "St. John's Grand Lodge." They have, without a single exception, refused to recognize that association as a regular Masonic body, and prohibited all fraternal intercourse between its members, and the Fraternity under their respective jurisdictions. I therefore recommend that the Grand Secretary of this Grand Lodge be directed to suspend all further communication with said association.

I have the pleasure to lay before the Grand Lodge an official copy of the proceedings of the late National Masonic Convention; and I would particularly invite the favorable consideration of the Grand Lodge to the several recommendations it contains. The proposition for the appointment of Grand Lecturers meets with my most decided approbation, as does the action of the Convention in reference to the Grand Lodge of Michigan. Both these measures are important, and will, I doubt not, receive the unanimous sanction of this Grand Lodge; in which case, it will be necessary that the Grand Lecturer for New Hampshire be chosen during the present session. I take the liberty to recommend that the proceedings of

the Convention be referred to a Committee with instructions to report before the close of the present session.

I would also respectfully suggest for the action of the Grand Lodge, the expediency of referring the Grand Regulations to a Committee for general revision, to report at the next Annual Communication.

You will permit me, my Brethren, to bring before you, for your countenance and support, "The Freemasons' Monthly Magazine," published in Boston, Mass., under the editorial charge of our valued Brother, R. W. CHARLES W. MOORE, Secretary of the Grand Lodge of Massachusetts, and former publisher and editor of the Masonic Mirror, which was suspended during the dark years when the anti-masonic party of that State followed up persecution on the rights of our ancient and honorable Institution, with a zeal that could hardly be commendable if used for a better purpose. This work, which has reached the 8th number, is conducted with ability and interest. It is the fruit of reflection and study,—animated by a spirit that breathes love to man, and expresses in clear tones the faith of an Institution that will out ride all persecution;—implanting in the heart of the initiated that "Charity that suffereth long and is kind." To such a work, conducted on the true principles of Freemasonry, which must further the progress of the Craft, I trust, and doubt not, you will give your support.

Every order, sect and party, send forth their heralds in the shape of periodical publications. You find them before the public, and it seems to be the part of wisdom, if we would impart light, to sustain such a Periodical as the one I have taken the liberty to lay before you, as claiming our patronage and sanction.

I notice in the Freemason's Magazine for May, a suggestion of so much importance to the future prosperity of the Institution in this country, that I take the liberty to recommend it to the serious consideration of the Grand Lodge, and would respectfully, but urgently, invite immediate action on the subject. It will be seen by reference to the proceedings of the late National Masonic Convention, of which I have already spoken, that the Committee to whom the subject of a "uniform mode" of work was referred, found such a diversity existing in the different sections of the country, that they could fix upon no definite system. And the editor of the Magazine, (himself a member of the Committee,) remarks, that "practices prevail in some sections of the country, which in other sections, would not be recognized as belonging to the rites of Freemasonry." He further remarks, that "regular and skilful Brethren have often failed to gain admission into some of the Lodges in the Southern sections of the country, from a want of a knowledge of the existing corruptions!" Now, no Brother can doubt that this is a deplorable state of things, and one which must, if not soon checked, destroy the *universality* of the Institution. How is the evil to be remedied? The Convention recommend the appointment of Grand Lecturers. This recommendation meets with my cordial approbation. But how are the Grand Lecturers to determine on a system that shall be *uniform throughout the world*? There can be no difficulty in their fixing on a mode of work that shall be uniform in this country. But Masonry must be the same in all parts of the world, or its universality is destroyed, and it ceases to be Masonry. Our emblems teach this. If we adopt a system for the United States, different from that practised in Europe, we effectually close the door of Masonry against our European Brethren, and at the same time exclude ourselves from all communication with them. This ought not to be. A Brother coming from Europe should be as familiar with our lectures and work, and as much at home, as though he had received his degrees in one of our own Lodges. And this brings me to the point which I wish to present for the consideration of the Grand Lodge, viz: That "a skilful and intelligent Brother be sent to England,—where Masonry probably exists in greater purity than in any other part of the world,"—for the purpose of acquiring a full and accurate knowledge of their lectures and work, as taught and practised under that wide-spread jurisdiction. With this information, a system might be adopted, which would at once, be ancient, uniform, correct, and universal. And I should feel proud to have the Grand Lodge of the "Granite State," take the lead in a measure, which, in my

judgment, is calculated to be productive of so much permanent benefit to the Institution. The expense of such a mission, divided equally among the Grand Lodges, would be trifling. It would be of so little importance that I am confident no Brother will think of urging it as an objection to the measure.

In conclusion, I would congratulate the Grand Lodge on the present encouraging condition of the Institution in this country, and the almost unprecedented prosperity which attends the labors of our Brethren in other and distant parts of the world. And my humble prayer is that the Almighty may continue to shed his blessing upon it, and upon all good Masons.

All which is respectfully submitted.

ROBERT SMITH, *Grand Master*.

On motion of Brother BECK—

Resolved, That the several subjects referred to in the Address of the Grand Master, be referred to a select Committee of three, to arrange them in the most convenient order, and lay the same before the Grand Lodge.

Ordered, That said Committee consist of Brothers Beck, Hoitt and Dowse.

The Committee subsequently submitted the following Report and Resolutions.

The Committee appointed to take into consideration the different subjects, laid before the Grand Lodge, by the M. W. Grand Master, in his address, report, That they have gone through this document, and find in it various subjects claiming the attention of the Grand Lodge.

The first recommendation of the Grand Master is, that Sec. 3, Art. 4, of the "Grand Regulations" be enforced, and that the Grand Secretary be requested to notify the last Treasurers and Secretaries of deceased Lodges, to act accordingly.

In order to bring about so desirable a result, the Committee would offer for the consideration of the Grand Lodge, the following resolution.

"Resolved, That the Grand Secretary is hereby authorized and directed by the passage of this resolution, to correspond with the late Treasurers and Secretaries of those Lodges under the jurisdiction of this Grand Lodge, whose *charters are forfeited*, by non-compliance with Art. 4, Sec. 3, of the Grand Regulations, and call upon them for the Books, Papers, Jewels, Furniture, and Funds of the late Lodges, and report his doings at the next Annual Communication of this Grand Lodge."

Which was adopted.

The second subject is in reference to the life-membership of Past Officers, who are not members of subordinate Lodges. On this subject your Committee offer the following resolution:

"Resolved, That no Past Officer can be entitled to life-membership of this Grand Lodge, if not a member of a subordinate Lodge."

Which resolution was adopted.

The third subject embraced in said Address, recommends the rescinding of the resolution adopted, June, A. D. 1835, authorizing pay to Proxies, from the Treasury of the Grand Lodge. Your Committee are of the opinion that if this course is to be continued, in paying out members in attendance from the funds of the Grand Treasury, that the Treasury will soon be relieved of its funds; and it must be apparent to all good Masons, that a Grand Lodge with an empty Treasury would be of little service to the Craft; and to relieve the Treasury of this constant drain, your Committee offer for your consideration the following resolution.

"Resolved, That the resolution passed at the annual session of the Grand Lodge, June, A. D. 1835, authorizing the pay of mileage to proxies from subor-

dinate Lodges, be and the same is hereby rescinded, after the present session of this Grand Lodge."

Which resolution passed.

The fourth suggestion in said Address, relative to the regulation of fees for conferring degrees in the subordinate Lodges, is timely. Your Committee have examined the Grand Regulations upon the subject, and find the allusion correct, and would offer as a preventive of the evil, the following resolution.

"*Resolved*, That all Lodges, under the jurisdiction of this Grand Lodge, are requested *strictly* to comply with the Grand Regulations, Art. 4, Sec. 8, in exacting fees for the several degrees conferred therein, agreeably to said Regulations."

This resolution was adopted.

The fifth proposition in said Address is, to refuse all further communication between this Grand Lodge, and "*St. John's Grand Lodge, New York*," so called. The course recommended, if the merits of the case are fully known, and of this there can be no doubt, warrants such a course, for the good of all truly organized and well regulated Masonic bodies; and it seems to your Committee the following resolution, if adopted, will meet the case in question.

"*Resolved*, That the Grand Lodge of New Hampshire *cannot* recognize "*St. John's Grand Lodge of New York*," so called, as a just and truly constituted Lodge, and would make known to all whom it may concern, that they withdraw all further correspondence or communication from this unauthorized body of Masons."

This resolution was adopted.

The sixth matter of consideration contained in said Address, is the subject of a Grand Lecturer to attend the Convention of Grand Lecturers from the several Grand Lodges of the United States, to meet at Baltimore, May, 1843. When we take into consideration the fact, that the mode of work so varies, between some of the Lodges of the South and North, that a skilful workman is not able to work his way into the inner Lodge room, it is truly deplorable. And if such a state of things continues, the utility of our ancient Order must lessen in the United States; and your Committee have no doubt the matter will be taken up for action by this body.

[No resolution having been reported by the Committee in relation to the foregoing subject,] On motion, it was

"*Resolved*, That the expediency of sending a Grand Lecturer, in behalf of this Grand Lodge, to Baltimore in May, A. D. 1843, to meet the several Lecturers from the different Grand Lodges of the United States, in convention, to agree upon a uniform mode of work throughout the Union, be referred to the M. W. Grand Master, and R. W. Senior and Junior Grand Wardens."

The seventh item in said Address, relates to a revision of the regulations of the Grand Lodge. Your Committee are of the opinion that it is a subject of importance, and doubt not it will be well matured before action is taken upon it.

[No resolution having been reported by the Committee in relation to the foregoing subject,] On motion, it was

"*Resolved*, That a Committee of three be appointed by the Grand Master, to draft a new code of '*Grand Regulations*' for the rule and government of this Grand Lodge, to be presented to them at the next Annual Communication, for their examination."

Your Committee join the Grand Master, in the praise bestowed in his Address, upon the "*Freemasons' Monthly Magazine*," edited by the R. W. CHARLES W. MOORE, Boston, Mass. It is a work that sustains a high reputation, of a truly Masonic character, and to show how highly we prize it, we offer the following resolution.

"*Resolved*, That we recommend to our Brethren throughout this State, and to the members of our FRATERNITY EVERYWHERE, the '*FREEMASONS' MONTHLY MAGAZINE*,' Boston, edited by Brother C. W. MOORE, as worthy and highly deserving their patronage and support."

The passage of this resolution was warmly and eloquently advocated by several members of the Grand Lodge, who bore ample testimony to the high and exalted character of that publication. And on the question, shall the resolution pass?

It was adopted by a unanimous vote.

Your Committee believe it would be desirable as suggested in said Address, to send a delegate to England, for the purpose of comparing the Masonic work in Europe, with that of the United States, and for the purpose of introducing into the Lodges of the United States, such *essential* parts as may have been omitted by the Lodges in this country. Such a measure we believe would result in great good to the Institution in this country; believing as we do, that the great utility of the Masonic Institution is partly, if not principally, in the universal and uniform mode of work throughout the world. For the promotion of this important object, we offer the following resolution, for the consideration of the Grand Lodge.

"*Resolved*, That this Grand Lodge, recommend to the several Grand Lodges in the United States, to empower their several Grand Lecturers, chosen to meet other Grand Lecturers, at Baltimore, in May, A. D. 1843, to appoint from their number, a Brother, well skilled in the mysteries of our art, who shall proceed to London, and obtain a perfect model of the work as practised in England; Provided, however, that the expense be borne mutually by the several Grand Lodges of the United States; and the Grand Lodge of New Hampshire hereby pledges herself for their proportion of said expense, in case of the adoption of this vote by other Grand Lodges, to carry into effect this object."

The foregoing resolution having been considered, and discussed, was adopted.

It will be seen that the Grand Lodge has left the appointment of Grand Lecturers, to the Grand Master and Wardens. We are authorized to say that the appointment will be made.

It will also be seen that the Grand Lodge has taken up the project of sending a delegate to England, for the purpose of obtaining a "perfect model of the work," as practised in that country. The measure is an important and most desirable one, and we trust that it will receive the earliest attention and co-operation of every Grand Lodge in the country. The expense, borne equally by the Grand Lodges, would not probably amount to more than fifty dollars a piece,—a sum too trifling to be named, in considering the advantages which may reasonably be expected to result from the measure. The "Granite State" has nobly pledged herself for her proportion, whatever it may be. Let her sister Grand Lodges come forward in the same spirit and liberality, and the project will be carried through; and the Institution placed in a better position, than it has ever before occupied in this country.

Our sincere acknowledgements are due to the M. W. Grand Master, and to the Grand Lodge, for the kind terms in which they have spoken of the Magazine, and for the honorable action had in reference to it. Our highest ambition is realized if while subserving the interests of the Institution, we can secure the approbation of our Brethren.

MASONIC CHIT CHAT.

☞ We would again remind our agents, and all others, whose accounts still remain unsettled, that the present volume is near its close, and we are desirous that all subscriptions should be adjusted before the commencement of another. Their attention to this matter will greatly oblige us. Agents who have not made their collections for the present volume, will save themselves some trouble, and oblige us, by collecting for the forthcoming volume, at the same time. We presume very few subscribers will object to this arrangement, as the new subscription will be due in the course of two months. Individual subscribers will confer a favor by governing themselves by the same rule, and requesting the Post Masters in their respective vicinities to remit the amount, which they are authorised to do, free of postage.

☞ The bills of all sound specie-paying Banks in Maine, New Hampshire, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Dist. of Columbia, Virginia, (except Wheeling, which is at a discount of from 20 to 25 per cent. in this city,) North and South Carolina, Georgia, Tennessee, Kentucky, Indiana, and Ohio, will be received at par in payment for subscriptions to the Magazine. As there is a great difference in the Banks in many of these States, agents and subscribers will be careful to select the bills of such as are generally reputed to be unquestionable.

☞ We notice that the Grand Lodge of Georgia has appointed a Committee to draft a new Constitution for its government, which, if approved by two thirds of the Lodges under its jurisdiction, is to become law. This is a novel proceeding in Masonry. Grand Lodges have generally been supposed to be invested with sufficient power to make and establish their own regulations, without consulting the Lodges, otherwise than through their legal representatives.

☞ We have in type the officers of several Grand Lodges, Chapters, &c. which were

intended for the present number, but have been unavoidably crowded out by other matter. They shall appear next month.

We have also on hand an abstract of the proceedings of the Grand Lodge of Tennessee, at its late communication, which shall receive attention in our next.

☞ The editor of the Niles (Mi.) Republican, in noticing the Magazine, says—"It is a valuable publication, one which every member of the Fraternity in the land should patronize." The latter branch of the sentence meets our views, precisely!

☞ We would call the attention of our readers, (particularly such of them as are Grand Officers,) to the proceedings of the Grand Lodge of New-Hampshire. The proposition to send a delegate to England, is a measure of the utmost importance, and we trust that it will receive the careful consideration of the Fraternity.

☞ We had written our agent at Boonville, previously to receiving his letter of the 12th July. The course he indicates, meets with our full approbation. The same remark will apply to our attentive agent at St. Charles.

The Freemasons' Monthly Magazine.—The 9th number of this sterling Magazine is received. It is of itself, worth the subscription money. Like good wine, the Magazine grows better as it gets older.—*Memphis, Ten. Inquirer.*

A correspondent, who was present at the late meeting of the Grand Lodge of New-Hampshire, writes—"I was pleased to hear the Brethren who had read your Magazine, express themselves so freely and so decidedly in its favor."

☞ The excellent manuscript address transmitted by our attentive South Carolina correspondent, shall receive due attention.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. I.]

BOSTON, OCTOBER 1, 1842.

[No. 12.]

EXPULSIONS.

IN the present number of the Magazine, we have given two REPORTS, which are now waiting the action of the Grand Lodge of Tennessee, on the effect and extent of an expulsion by an Encampment of Knights Templars, or a Chapter of Royal Arch Masons. Having already fully expressed our views on the subject,* we do not propose at this time to enter into anything like a formal examination of the Reports in question.

We are clear in the soundness of the position, that an Encampment of Knights Templars cannot expel a Brother from a Lodge of Master Masons. They are distinct associations, existing under independent organizations. There is not a Grand Lodge in the United States, so far as we are informed, which officially recognizes Encampments of Knights Templars as Masonic bodies; nor are they, or Chapters of Royal Arch Masons, known to the ancient Constitutions and Regulations of the Fraternity. In England, one only of the degrees conferred in the Chapters in this country, is admitted to be genuine, or to have any connection with ancient Freemasonry. What do the mass of Masons in this country, know of the hundred-and-one imaginative degrees conferred, as Masonic, on the Continent of Europe? Nothing at all. And yet they know as much of them, of the regulations by which they are governed, of their rites and rituals, and of the relation they sustain to ancient Freemasonry, as the merely Master Mason knows of Royal Arch and Templar Masonry. We will illustrate. Brother A. is a member of a Council of the French Order of *Rose Croix de Heroden*, at Paris. He is also an active and intelligent member of a subordinate Lodge in this country. He is a Brother of good moral character and of reputable standing in the Fraternity. He however neglects, or for some reason satisfactory to his own mind, refuses to comply with some of the conventional regulations of the Council at Paris, and is expelled. Is there a Lodge or a Brother in the United States, who, with-

* Freemasons' Magazine, page 33.

out further inquiry, would cast him off as an expelled and disgraced Mason? Certainly not. And yet the French Council holds the same relation to Masonry, and to the Lodges, that is claimed for the Chapters and Encampments. If the principle be sound, it will hold when carried out through all the ramifications of the Fraternity.

The ancient Constitutions and Regulations of the Craft, furnish the only safe guide for the Lodges. If there be any thing in them which recognizes Chapters and Encampments as Masonic bodies, coming within the jurisdiction of Grand Lodges, the subordinate Lodges will be bound to regard expulsions from either, as obligatory on them. Not otherwise. The action of the Lodges cannot be controlled or affected by the regulations or action of foreign associations. If they may be made subject to the legislation of Chapters in one particular, they may be in all. And if subordinate Chapters may control the action of subordinate Lodges, a single step farther will render the Grand Lodges subordinate to the Grand Chapters. To effect this, we need only carry the principle out to its legitimate results.

The several Masonic Orders in this country, are independent of each other in their organizations; and they must be kept so, or there will inevitably be clashing of interests and principles, and the engendering of heart-burnings, contentions and discord among them. If a Royal Arch Mason be guilty of an offence calculated to impair his moral character and reputable standing in the community, and such as calls for his expulsion from the Institution, he becomes amenable to the Lodge of which he is a member; or, if he be not a member of any particular Lodge, he is then amenable to the Lodge within whose jurisdiction he resides, and may be tried and expelled on the evidence of Royal Arch Masons, acting in their capacity as Master Masons. He is also amenable to the Chapter, and may be tried and expelled by it, from Royal Arch Masonry, or, in other words, from its own Order. But Lodges, only, are competent to expel from the Fraternity. It may be asked why it is, that an expelled Royal Arch Mason is not necessarily excluded from a Lodge, when the reverse of the rule is insisted upon? We answer, that the Master Mason does not, nor has he a right to know the Chapter as a Masonic body. Not so with the Royal Arch Mason. He knows the Masonic character of the Lodge, and he is not at liberty to associate, as a Mason, with an expelled Brother. Of course, knowing the Chapter to be a Masonic body, he cannot associate in it with a Companion who has been expelled from a Lodge.

But enough. We have been almost imperceptibly led much farther into the argument of this branch of our subject, than we had marked out for ourselves in the beginning; and shall therefore, here take our leave of it, by referring the reader to the Reports which have engaged our attention.

We notice that the question has recently been agitated in one of the Grand Lodges, whether a Brother, expelled by a subordinate Lodge, has the right of an appeal to the Grand Lodge. If we understand the matter correctly, the decision of the Grand Lodge in question was against the right. If so, the decision was wrong, and repugnant to the ancient usages and written Constitutions of Freemasonry, as well as to the ordinary requirements of common justice. There is no principle more firmly established, or more generally recognized, than that a Brother, expelled by a subordinate Lodge, may appeal to the Grand Lodge for a new trial. And this appeal, unless it can be clearly shown to be a vexatious one, will always be admitted, and the prayer of the applicant granted.

There is another question connected with this, concerning which there seems to be some misapprehension. We refer to what constitutes a legal summons,* and whether, in all cases, it is obligatory on a Lodge to summons a Brother before proceeding to try and expel him. It is clearly the duty of a Lodge to use every reasonable endeavor to furnish the accused Brother with a copy of the charges preferred against him, and to give him seasonable notice of the time and place of trial. This is most correctly done by a summons personally served by the Marshal of the Lodge, when the delinquent Brother resides within a reasonable distance of the place where the Lodge is holden. The oldest existing regulation limits the distance beyond which a Brother is not bound to answer a summons, to fifty miles. Some of the Grand Lodges in this country have reduced the distance to twenty miles or less, while others have no specific regulation on the subject. In cases where the accused is absent, a summons left with a member of his family, or if he have no family, at his place of residence, with the assurance of some person in the house, that it shall be delivered to him on his return, is considered lawful service. A summons sent by mail, was formerly held to be sufficient, and is still practised to some extent, but not where more certain means are available.

There is a class of cases where a summons would be impracticable, and where it is not therefore required by the usages of the Fraternity. This is when the evidence of guilt is positive, and the culprit has gone to parts unknown. In such cases, stern duty and the welfare of the Institution, require that the expulsion should take place without delay; and as a summons would be of no avail, it is not required. Cases in point, are the expulsion of Correa de Costa, by the Grand Lodge of New York, and the more recent expulsion of Theodore A. Dame, as confirmed by the Grand Lodge of Massachusetts. Summonses were issued in neither case. In

* The ordinary notification of the stated meetings of the Lodge, is usually called a summons. More correctly speaking, however, a summons is a *subpoena*, signed by the Master and Wardens, and attested by the Secretary, commanding the presence of the Brother to whom it is addressed.

both, however, the evidence of guilt was plenary, full and positive, and the parties had absconded. The same rule will also apply where the party has been found guilty of crime by the laws of his country. In this case, the guilt is proved, and the only question for the Lodge to settle is, whether the offence constitute sufficient cause for expulsion.

There is still another point in this connection, on which we have a few words to say. We have received an official notice of the expulsion of a Brother, by Monroe Lodge, at Bloomington, Indiana, for publication. This we should most certainly do, did we not conceive that the proceedings in the premises are incomplete. Subordinate Lodges in this country claim and exercise the right to expel for adequate cause. This right, however, is a limited one. All action had under it, is subject to the reversion or confirmation of the Grand Lodge within whose jurisdiction it is exercised. A subordinate Lodge may take cognizance of the offence, arraign the delinquent, and expel him, subject to the action of the Grand Lodge. Without this action the expulsion is incomplete. We are well aware that the practice of the Lodges under some of the jurisdictions in the country, is different from this, and that the confirmation of the Grand Lodge is not considered essential. But it by no means follows that the practice is a correct one. Under the English jurisdiction, the power to expel is vested exclusively in the Grand Lodge. The subordinate Lodge may suspend, and report the case to the Grand Lodge. If the offence and the evidence be sufficient, expulsion is decreed. This we believe to be the ancient and only correct mode of proceeding. The practice, under many of the Grand Lodges in this country, is virtually in conformity with it. Whenever the confirmation of the Grand Lodge is required, the action of the subordinate Lodge, though, in terms, called *expulsion*, is, in fact, only *suspension*. Expulsion does not take place until after the confirmation by the Grand Lodge.

The question has also been recently started, as to the Masonic legality of receiving, on the trial of a Brother, the testimony of persons who are not members of the Fraternity. It is not a question, however, that can admit of serious debate. Any evidence that would be admissible in a court of justice, cannot be properly rejected on the trial of a question of morals, before a Masonic tribunal. If this were otherwise, the unworthy Brother might pursue his course of unworthiness with the greatest impunity. So long as he should be able to conceal his delinquencies from the actual observation and knowledge of his Brethren, he would be able to maintain his standing in the Fraternity, however fallen and degraded he might become in the community! We cannot conceive that a position fraught with so much danger to the Institution, can be seriously entertained in any quarter; and will not, therefore, until convinced to the contrary, engage in its discussion.

AN ADDRESS,

Delivered at the Seventh Anniversary Festival in aid of the "Asylum for the Worthy Aged and Decayed Freemasons," held on the 15th June, 1842, in Freemasons' Hall, London.
By Br. EDWARD BREWSTER.

"LET there be Light!"—the glad Creation beams,
As o'er the seas the joyful blessing gleams;
Planets and Systems—Ocean and the Land—
Start into sight, and own the blest command;
Bursts fruit and flower—forth creeps each infant thing—
And sky and earth with new-born praises ring.
Fullness of Light! most cheerful boon of Heaven;
Oh, may we give as thou to us art given!

Lo! higher blessing comes—"LET THERE BE PEACE!"
Good will on earth begin and never cease!"
Marks the glad dawning of earth's second prime,
And Heavenly Light sheds over every clime.
The chastened mind—the will that owns control—
The cultured taste—the self-subduing soul—
Unselfish feelings—all direct to thee,
Fruitful in all things—heaven-born Charity!

From the first hour when Light gave birth to Time,
Till now—when Earth is lingering past her prime,
No hour hast past—no hastening sand has ran,
But man has owned the aid of Brother man,—
The open hand—the cheerful, feeling heart,
That gifts and sympathy alike impart,
Throughout all time, in every passing age—
Have been the fervent theme of Saint and Sage;
But most the MASON has been taught to feel
For others' woes—to give with cheerful zeal—
Youth—guided youth—their thoughtful cares display
Through culture shown the good, the heaven-ward way.*

But, strange! though Age would seem to most demand
The steady aid of Friendship's guiding hand;
The faltering foot—the pain-enforced sigh—
The faded sense—the almost darkened eye—
Still have been left most desolate to roam—
Denied THAT BLESSING AGE MOST WANTS—A HOME.

Masons! 't is this we ask you to amend;
Ask you these Poor and Aged to befriend.
Build them a House! with thankfulness elate
Let their tired age find rest within your gate.
"HONOR YOUR ELDERS!"—how to this behest,
And peaceful thoughts shall ever fill your breast;
And length of days, and credit in the land,
Shall crown your faith in Heaven's direct command;
While from the fane you now assist to raise,
Shall grateful incense rise of prayer and praise!

*In allusion to the Boys' and Girls' Masonic Asylum, London.

THE FREE VINTNERS.

BY A. V. T., LONDON.

"Thou hast the odds of me—therefore no more."—*Titus Andronicus*.

THE tale which we are about to relate to our Masonic and other readers, is founded on points which are in the main correct, although it may appear that several of the situations are unfeasible. Be this, however, as it may, our intentions are good, and therefore, without any hesitation, we commence our task, and throw ourselves upon the mercy of our Brethren, and the uninitiated.

We have, in our wisdom, chosen two heroes for our tale, for two excellent reasons: in the first place, it is universally acknowledged, that two heads are, generally speaking, better than one; and, in the second place, the old custom is to have only one hero; and we, by way of variety, conceived it would better answer our purpose to have "Measure for Measure."

John Cates and Richard Kates,* the first being tall and thin, and the latter stout and dapper, are two rival (in more instances than one, as will hereafter be shown) Free Vintners, or, in plain language, Licensed Victuallers: they reside in two corner houses in — street; the first keeping the Goat and Compass, while the other owns the Lion and Lamb, (at least his house was lately so called;) and although it is said that two of a trade can never agree, yet in this instance the old adage was at fault—the best feeling of cordiality subsisted between them for years, until the following event took place.

In the year 182—, Miss D. M., a fair milliner, came to reside in a house on the opposite side, and about midway to our two heroes. John Cates very soon felt the effect of the lady's charms, and being naturally possessed of a warm temper, lost no time in expatiating, in the most eloquent terms, upon the beauties of this fair object of his adoration, and expressed to the votaries of his temple, his fervent hope of being the happy man of her choice. There was, even to his own partial eyes, one small fault in her features, which would undoubtedly be considered by an impartial judge, a defect, and detrimental to the recognized standard of beauty—still, after all, it was but a mere trifle—*she had at times a decided cast in her eyes!* It was, however, no eye-sore to John Cates, or his optics—he was not at all particular on this score—all he required was that she should have a correct eye for business.

It is a strange matter of fact, that in this instance Cates was egregiously mistaken, for the eyes of the fair damsel were as perfect as they could possibly be—they were beautiful piercers; but it occurred, by an unfortunate chance, that very often, when he was smirking at her over the blinds of his bar window, and performing, as he conceived, the agreeable, she was making signals and telegraphing, as far as glances can go, with one who was also devotedly attached to her, viz. the before mentioned proprietor of the Lion and Lamb—Richard Kates, at the opposite corner!

* A nominal accident. It is rather extraordinary, that of the two pork butchers in Clare Market, one of their names should be "Hum," the other "Shum." See for yourself; one is at the corner of Blackmore street, the other in the street adjoining Clement's inn."—*Hone's Table Book*, p. 511.

A considerable period elapsed before the hero of the Goat and Compass, was made aware of his ill luck; he had marched too far into the mazes and intricacies of love, to give up the lady easily, but his importunities were of no avail; and his wounded feelings can be more easily conceived than described on the morning, when a couple of hackney coaches, with their drivers, decked out with white favors, stood at the portals of the Lion and Lamb, destined to bear the happy Kates, and the beauteous sempstress to the altar of Hymen. It is needless for us to render an account of the interesting scene which took place when the marriage knot was tied; suffice it to say, that the ceremony was performed in the parochial church of St. John of Wapping, and mutual happiness was presaged to be certain for the happy couple,

"Like to a pair of loving turtle doves."—*I. Hen. IV.*

The apparent joyous festivities of the day—the ball in the evening, the music of which was graced, as a matter of course, by an accompaniment from the worshipful club of marrow bones and cleavers, was a bitter draught of gall to the unfortunate Cates. Poor, unhappy young man! he formed a strange resolution to cover the defeat he had met with, by offering himself to the often intimated advances of an elderly female, who thereon readily acquiesced in bestowing herself and cash on the suppliant.

The friendly connexion which had formerly existed between the parties ceased, and a very singular circumstance occurred which naturally tended to widen the breach, and excited the openly-expressed indignation of John Cates, and even raised the wonder of the immediate neighborhood. The sign of Kates' house, which for many years bore the name of the Lion and Lamb, was changed, by permission (through the usual way) of his Majesty's justices of the peace, on the licensing day, to the "*Square and Compasses!*"

Now, the "Square and Compasses" certainly encroached on Cates' sign, the "Goat and Compasses,"* and it was soon evident that the alteration which had been made caused an influx of company to Kates' house.

About two years after this, it happened that an agent connected with Cate's brewers, influenced and induced him, much against the will of his better half, or, technically speaking, his half-and-half, to be made a Freemason. The lady, as a matter of course, being in the precise situation of all females, excluded from a participation in our treasures, supposed the members of the Fraternity no better than they should be; but the agent at last so far effectually convinced her that it would, in the common course of events, increase the extent of her hus-

* When every shop keeper had a sign hanging out before his door, a dealer in snuff and tobacco, on Fish-street-hill, carried on a large trade, especially in tobacco; for his shop was greatly frequented by sailors from the ships in the river. In the course of time, a person of the name of Farr, opened a shop nearly opposite, and hung out his sign, inscribed, "The best tobacco by Farr." This, like the Shoemaker's inscription, "Adam Strong Shoemaker," attracted the attention of the sailors, who left the old shop, to buy "The best tobacco by Farr." The old shopkeeper, observing that his opponent obtained much custom by his sign, had a new one put up at his door, inscribed, "Far better tobacco than the best tobacco by Farr." This had its effect—his trade returned, and finally his opponent was obliged to give up the business.

band's connexions, that she granted the desired permission for his being initiated into the grand and awful mysteries of our ancient Order.

The day on which John Cates was scorched, was marked with every expression of anxiety on the part of his wife: his linen and a new suit of clothes were placed on the clean counterpane of their bed, in apple-pie order. The first thing in the morning, she herself assisted him to dress; and, when putting on his braces, she expressed her hope "that he would brace up his courage to the sticking point, and bear with manly fortitude the inflictions and the etceteras he was about to undergo." John took all this in good part, and he also took so considerable a drop of his own good things, that it almost became a question whether he had not gone too far.

Without detaining our readers, we can only state, that John Cates was duly admitted into Freemasonry:—

"And let him ne'er see joy that breaks that oath."—*Rich. II.*

And what with one circumstance and another, and the certain somethings upon which we dare not linger or venture to hint, he was not aware, for some time, who were his companions, until he found himself at the banquet table, when, strange to relate, the first person who caught his eye, being placed exactly opposite to him, was his brother victualler, RICHARD KATES!

"The devil!—you here?" cried out John Cates, with a remarkable queer expression of countenance.

"No," answered Richard Kates, with a good humored smile, "nor am I any relative, I hope, of his Satanic majesty; but this I can tell you, that I am fraternally your Brother, both in heart and soul, and I sincerely trust that the bond of amity will exist as formerly between us." Thus saying, amidst the plaudits of every Mason in the room, he held out his hand to his Brother John Cates, who, exerting his good sense, at once gave up all feelings of animosity, and returned his Brother's pressure with perfect cordiality, making use of, at the same time, the following quotation:

"I as free forgive you, as I would be forgiven—I forgive all."—*Hen. VIII.*

The mist, with respect to the reason why Kates had changed the sign of his house, was soon cleared away; the influx of strangers thereto was occasioned by the circumstance of a Lodge of Instruction being held there, which was presided over by Freemasons of the highest repute, and who were respected for the abilities they possessed in disseminating our Masonic lore.

MASONRY.—To proclaim and encourage virtue, in whatever form it may appear, is truly laudable, and will always meet with the approbation of the good in this, and every other country. Such has been the endeavor of Freemasonry, from the earliest periods to the present day. When the wild savage leaped from his den, in all the horrors of barbarian ferocity, and men knew no rights but those of the strongest, Freemasonry, shackled but not destroyed, exerted itself in filial tenderness, parental regard, adoration of deity, and gratitude for benevolent actions.—*Dublin Masonic Magazine.*

ADDRESS,

Delivered before the M. W. Grand Lodge, the subordinate Lodges, the Royal Arch Chapters, and the Encampment of Knights Templars of South Carolina, in the city of Charleston, Dec. 27th, 1841. By WM. H. INGLESBY, Esq., *Past Master of Solomon's Lodge, No. 1.*

THE great Architect of the Universe, after he had completed this magnificent temple, the globe which we inhabit; after he had spread out upon its surface land and water, hill and dale, the open prairie and the thick forest, and had beautified the earth with the rose and the lily, and extended over it a curtain made effulgent by the glorious orb of day, and studded with innumerable stars by night; after he had accomplished all this beautiful work, he then created MAN. In his own glorious image did he create him, and made him lord ascendant over all.

He created man for happiness, and endowed him with the power of attaining it. He has bestowed large resources, from whence happiness is to be derived. For the enjoyment of the external world, he has made him an animal, with senses admirably adapted to impart exquisite delight; and for moral and intellectual gratification, he has breathed into him his own nature, has given him a mind comprehensive as the Universe; a power to walk among "planets, stars, and adamantine spheres," and he has given him affections like his own, pure and holy: whether we view man as a sensual or moral being, there is spread out for him, a table of the richest viands:—let him but observe the law enacted for his guidance—let moderation and temperance characterize him,—let every thing be partaken of, at the proper time and place, and in the manner in which the Divine giver intended,—there is then no palling upon the taste, no satiety to the appetite—all nature is made and fitted to his every want.

The manifestation of God's power in this stupendous creation, is only equalled by his wonderful love to the creatures of his handy work. To say nothing of the wisdom and power which brought all things into being, we will dwell for a moment on the love which prompted this creation, and adapted it, in all its various branches, to the wants and exquisite enjoyments of the human family. The gift of life, with the consciousness of its existence, is, in itself, a manifestation of love; but when we come to survey the variety of inlets through which pleasure and happiness reach the inner man, and the innumerable sources without, from whence enjoyment is derived, we cannot help exclaiming, in the language of inspiration, "God is love." Take, in illustration, the gratification we derive through one of our senses, the sense of vision; and to realize fully the value of this sense, we will suppose the case of one who has attained the age of manhood, but upon whose visual organ the rays of light have been shed in vain—who has hitherto never been permitted to look out upon this beautiful world,—suppose such an one, on a bright sunny day, to be conducted out into open fields, under the blue canopy of heaven, the seal to be taken from his eyes, and his attention directed on this side, to the stately mountain, reaching to the clouds, its top capped with snow, and its sides covered all over with lofty and magnificent trees; on that, to the open plain, carpeted with the rich vegetables of the earth; here the soft stillness of the forest; there the crowded city, with the busy hum of active, restless and industrious man; the silent stream, and the foaming cataract;—in short, all the objects we are permitted to gaze on—what, we would ask, would be his emotions? How would his bosom swell and heave with admiration and gratitude for the rich joys in which he would be so largely participating? And yet this would be the enjoyment derived from one only of the very many sources from which human happiness is meted out—and these enjoyments too are from without. Man's truest happiness is from within,—his social relations, his moral nature, that part of him, which is the glorious image of his Creator, his spiritual nature, through which he has communion, close communion with the Father of his Spirit, and direct connexion with his fellow man,—by which, like the infinite mind, but to a finite extent, he performs great works, and develops new creations; and in his in-

tercourse with his fellow-man, still like his great prototype, practises love and mercy. This part of our nature affords a nobler happiness too, because it is the result of our own effort and cultivation, and is enduring; it comes not unsought for; it calls into exercise all those high energies implanted in our nature,—which energies themselves constitute our happiness;—in proportion as they are exercised and cultivated, and our social relations well performed, in the like proportion is this true happiness attained.

But man may not fulfil his destiny, he may not attain happiness. Compounded as he is, of an animal, as well as of a spiritual nature, the former may acquire the ascendancy, and overcome that which was intended to predominate and rule;—the animal may run riot upon its own indulgence, and the moral or intellectual nature be almost, if not altogether annihilated. The animal nature will grow and mature without our bidding; but the intellectual and moral, to attain its proper stature, requires the most watchful care and diligent training,—labor and toil must be bestowed; hedges and ditches are to be raised and dug around the citadel;—there is a war to be waged, a severe conflict between the two natures.

Every institution, having for its purpose these great ends, man's intellectual improvement, his moral culture, and the purifying the affections of the heart; which inculcates and impresses upon humanity the importance and value of knowledge in the arts and sciences, but more especially of ourselves: which teaches the practice of all the virtues adorning our nature—must be legitimate, must be proper.

Externals, all material nature, are intended to be subservient to man's moral culture, we have said before, to his happiness; his moral culture is his truest happiness. The subject-matter, or materials of thinking, with which the human mind is furnished, are derived from two sources, external, sensible objects, and abstract subjects, or the internal operation of the mind itself; and the latter may with propriety be said to be, the product of, or consequent upon, the former. Mankind being so much under the dominion of the senses, they being the media, through which knowledge is derived, it was wisely thought by those who have long and long ago gone before us, that to illustrate peculiar views or qualities by sensible objects as symbolic, would be only acting in conformity with our nature. Forms and ceremonies too, are valuable as conducing to the same end; they serve to keep alive the attention, and impress upon the memory, the lesson which is intended to be inculcated. Man is operated upon by forms, as he is by sensible objects. With this view, had speculative Masonry its origin; and among all the Institutions established by man in aid of the great purposes to which we have referred, it may not be arrogating too much for our Order, to place it first in rank. It would be out of place and would consume too much time;—nay, it more properly belongs to operative, in contradistinction to speculative Masonry, to speak of its promptings and teachings in the arts and sciences, of the material order of Architecture, or of Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy; to a knowledge of all of which, it most earnestly invites the diligent Mason, whether he be operative or speculative;—subjects certainly well worthy his devoted attention. But we shall pass on to the contemplation of a spiritual Temple, which it erects, beautiful in structure, in dimensions sufficiently capacious to comprehend under its vast canopy, all of the human family, and having especial apartments for those who have taken upon themselves the obligations of Masonry. This beautiful Temple is supported by three columns, FAITH, HOPE and CHARITY. Without these supports, the building falls to the ground; nay, without them, Masonry exists not. The first of these columns is Faith, and of the Doric Order; "it is eight diameters high, and is plain and natural; it has no need of ornaments or decorations, on base or capital; its solid composition gives it a preference over other orders, where strength and a noble simplicity are chiefly required." Faith directs the Brother, honest of heart, and pure in purpose, while performing the duties assigned him in this earthly Temple, in his passage through this stage of being, amid all the changing scenes of life, in prosperity and adversity, in security and peril, in sunshine and storms,

when dangers beset him, when slander reviles, and persecution would crush him, to rely firmly upon that "All-Seeing Eye," which winketh not, and that "All-powerful arm, which tireth not, for aid and support. Faith will nerve and sustain him, in the discharge of his duties, as it did our Grand Master Hiram of old, even when death in his grimest aspect approaches. When Faith assumes her proper seat in the breast, all the ills to which humanity is incident, become lessons of wisdom, fit preparatives for an entrance "into that building not made with hands, eternal in the heavens." The next column in our building, Hope, is of the Ionic Order, "and bears a kind of mesne proportion between the more solid and delicate orders; the column is nine diameters high; its capital is adorned with volutes, and its cornice has denticles. There are both delicacy and ingenuity displayed in this pillar. It is said to have been formed after the model of an agreeable young woman of an elegant shape, dressed in her hair, as a contrast to the Doric Order, which was formed after of a strong robust man." Hope bears her mesne proportion between the more solid and delicate orders, Faith and Charity; while she leans upon the former, as the delicate young woman would upon the strong robust man: she towers aloft, and imparts her wings to higher and higher visions of happiness, until at length she gets into those regions of beatitude, "that eye hath not seen, nor ear heard, nor have entered into the heart of man to conceive." The third and last column, Charity, is Corinthian. "The Corinthian Order is deemed a master piece of art; its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornia with denticles and modillions. The order is used in stately and superb structures." So Charity, while it is based upon Faith, and is the authority for Hope, is ten diameters high, while Hope is nine and Faith eight. Who can be charitable in the proper signification of the word, who has not a steadfast faith in the wisdom and mercy of God's Providence? Who performs not all his acts in direct connexion with, and in absolute obedience to, the mandate from on high? Who sees not, and understands not his own nature, who meets man not as a Brother? Who realizes not in himself the same nature and constitution, with even the most corrupt and depraved of his species, and that he himself is liable to become such, and most certainly will do so, if he fail to put forth all those energies which characterize man in his best estate? If he realizes not all this, while reproving and correcting the faults, how can he understand that he is amending a Brother? How can he exercise faith in the power of kindness? a power to the moral, what Archimedes' lever is to the physical world. Let us not be mistaken, Charity consists not alone in giving alms to the poor; her purpose and end extend higher and deeper than that. She tolerates in spirit and in truth honest differences of opinion; yielding to all the right she claims for herself, and she aims to relieve moral as well as physical wants. She takes by the hand the Brother who has yielded to the Syren voice of temptation, who has wandered into the devious, and dark and uncertain ways of depravity and vice, and leads him gently and kindly back into the portal of that temple, in which all true and worthy Brothers are wont to be,—where the virtuous alone love to frequent. Kindness is the only instrument she uses. It is the only legitimate instrument to be used. It is by kindness alone that our great Grand Master calls us to virtue; there is no making men good by compulsion. Charity selects for its object, not the Brotherhood of this, or that, or the other little Lodge; but it walks through the wide world, enters the lonely hamlet, visits the sick and distressed, relieves the needy, binds up the wounded heart, and gives strength to the weak in virtue. And while the charitable is thus ministering to others, what is he not accomplishing for himself? He is receiving as much as he imparts. He is elevating himself and assuming the attitude and stature of the perfect Mason, and is heaping up "treasures that neither moth nor rust can corrupt, nor thieves break through and steal." Thus much for Charity. Have we not properly said, it is of the Corinthian Order? Is not its column a beautiful one, and its capital adorned with rows of leaves; its frieze ornamented with curious devices, the cornice with denticles and modillions?

To repeat—to be charitable, we must understand in what it consists, and we must have faith in the power and efficacy of the charity bestowed. I have said that Charity authorizes Hope. If we have Charity and Faith, I need not pause and show, that there can be no boundary to our glorious anticipations of happiness, either in this, or in the world to come.

But it may be asked, is it really true, that this Temple of which we have been speaking, is so beautiful, and its capacity so great? Are there especial apartments for the Brotherhood, and is it supported by these three columns? or, to drop the figure, is Masonry so diffusive in its benevolence? is it so particularly valuable to its members? and does it produce, and is it maintained, by Faith, Hope, and Charity? We trust it does produce these admirable results. We are very sure it was intended to produce them, and did time permit we would take some pains to make this appear; but every member of the Craft within the sound of my voice, has heard again and again in the Lodge room, universal benevolence inculcated; and our obligations are too fresh in the memories of all to require an exposition of our duties to each other. Who of us, of the Fraternity, has not witnessed in the Lodge, the heart of the distressed stranger made glad, the application of the suffering widow for aid and assistance responded to, in a manner tangible? Who has not seen Brother meet Brother as such, although they had never known each other before? But the world knows not of our good deeds, because they are performed in secret—nor need they know; it is enough for us, to have the "*mens sibi conscia recti*." But if we are not such as we should be, the fault is attributable to us, not to Masonry, and surely it is as unwise to censure the Institution, because its members have not walked upon the level and the square, as it would be to cast blame on religious institutions, because their professors are unworthy. Upon the same principle all science may be condemned, because nine-tenths even of those who profess to tread her walks, attain but to the threshold of her immense store-house.

There is one objection urged against our Order, upon which we would say a word. It is asked, and with some emphasis, if Masonry is so valuable, and is really possessed of so much treasure, why keep it a secret,—why clothe all your proceedings in mystery, and cover yourselves as in a mantle of darkness,—why not communicate all freely, and to all indiscriminately? Our answer is, "We did not so receive it, nor can we so impart it." More than this, from the fact that our traditions, our sacred traditions, are confined to "true and worthy Brothers," to such only as have entered the Lodge in due form; who have been duly and truly prepared, worthy and well qualified. Among the uninitiated, an interest is imparted to these traditions, and a desire to obtain light is thus superinduced; and when the lesser shed their benignant rays, none are disappointed, for more light is invariably desired; and when the greater lights of Masonry burst upon the astonished vision of the hitherto benighted candidate, nothing can satisfy him but that of being raised to the honorable position of a Master Mason. The value and importance of this secrecy is fully proved by the antiquity of our Order. While every other human institution is constantly liable to fluctuation and decay, ours, the oldest known to man, still blooms and blossoms as a green bay tree.* He is little acquainted with the human character who does not know

* What but this secrecy has perpetuated our Order? Other societies, having for their end, the diffusion of knowledge, and cultivation and improvement of human kinds, as is our purpose, have in all ages, and in all civilized countries, been instituted; but they in their turn have passed away. We pretend not to trace the origin of the Craft—perhaps it cannot be traced; it certainly goes back to a very remote period; and this is evidence sufficient to prove our position, that no human institution is as old as ours. And as the end and purport of the others were as commendable as ours, perhaps the same, how are we to account for the permanency of the one, and the decay of the others, except, that the proceedings of the one are kept secret, while the others have not been. Secrecy being the only distinguishing feature between the two.

that much value is placed upon what is difficult to be procured, and little upon that of easy acquisition.

The language by which we communicate with each other is also kept secret. This is indispensable. It is a strong bond of union, the cement which connects us closely together. One institution receives into membership men of every clime, and of every nation, speaking various and very different tongues. This circumstance necessarily calls for a language, which must be intelligible to all the Fraternity; and to prevent imposition, this language must be confined to those alone entitled to the knowledge of it. Without such a provision, we could not exist.

It has been said too, that Societies or Institutions, conducting all their proceedings in secret, are obnoxious among others to this censure; that they are liable to be made instruments of to subvert government, and even religion and morals. Nay! that they were actually used and powerfully used in Germany and France, by the Illuminati, for that purpose. Without denying that secret societies may be so used, or may be made subservient to any cause, good or bad, we may deny that Masonry, legitimate Masonry, was the institution adopted on those occasions. It is true that combinations of men were formed, bearing a similitude to our Order, conferring degrees, as we confer degrees, and adopting to a certain extent our forms of working. But the similitude was good only in the form, it departed in the substance. The final cause of their institution was to subvert government and morals, and the forms adopted were to accomplish those ends. The final cause of our Institution is to sustain government and order, and to cultivate and cherish all that is estimable and noble in man, and when we depart from these great purposes, we depart from Masonry. The truth is, that whatsoever is found a fit and proper vehicle or instrument in conducting to a praiseworthy result, is sure to be adopted, when a bad end is to be attained. There can be no counterfeit, where there is no genuine coin. It is then not only unwise to find fault with our Institution, because it is secret, and may be abused; as, if it proves anything it proves too much, for it would establish that all societies or institutions of men, which may be used for improper purposes, are to be condemned without regard to the good which they may produce. In conclusion, upon the subject of secrecy, we would remark, that the great end and design of Masonry are not kept secret. On the contrary, we glory in promulgating the truth—that the end,—the moral and purport of Masonry, is to subdue our passions, to promote morality, charity, good fellowship, good nature and humanity.

But how happens it, asks a fair inquirer, that God's last, and best gift to man, is not permitted to enter the precincts of the Lodge? We answer, because she is a gift to man—she is not man. She is not rough, rugged, selfish man. She is kind, gentle, lovely woman. Masonry is instituted for man, because he is strong in frame, and strong in nature, and calling for all the checks and restraints, that may be imposed, to keep that nature in subjection; because man pursuing the line of his vocation, necessarily engaging in all the strife and collision and turmoil of life, is apt to forget others, in his devotion to self. Woman's whole duty in life, lies in the charities of life; the lessons she derives in her every day's intercourse with the world, in combination with her essential character, would seem to render it an act of supererogation for her to assume the obligations of Masonry. Her province too, is to lean upon "strong robust man;" and his duty is to avail himself of every proper means, the better to sustain and support her.

Before we conclude, there is one feature in Masonry, to which we must advert. While it aims not, nor pretends to break down the distinctions which society and good order have created, and which may be indispensable in our intercourse in the world, under some political governments more than others; when we come into the Lodge, all the Brethren stand on the same level. The noble and those occupying high places, think it no derogation to descend to an equality with the poorest of the Fraternity. This is a sympathetic cord binding our hearts in unison and harmony, and teaching that we are all travelling the same road, and the like destiny awaits all.

Most Worshipful Grand Master!

As the glorious Sun rises in the East to open and adorn the day, and to shed light, diffuse warmth, and give vitality to all men, so should the Worshipful Master rise in the Lodge, open it to proper instruction for labor, and by his example shed light and diffuse warmth among the Brotherhood, and thus giving vitality to the great lessons of Masonry, adorn the profession we have made.

Brother Senior and Junior Wardens!

As the Craft have to be called from labor to refreshment, what an important duty devolves upon you! How valuable are your precepts, and how bright your example in moderation, temperance and sobriety! You are not only to let none go away dissatisfied, but you are to see that all have their proper share of instruction. You are to bear the heat and burden of the day. As the Sun at meridian is the glory and beauty of the day, so your duty is to render all the assistance in your power to the Worshipful Master in the preservation of order and decorum,—harmony being the chief strength of all well regulated societies, but more particularly this of ours.

Brethren all!—We would exhort you to walk worthy the profession you have made. We should keep constantly in mind that the All-Seeing Eye, and the eyes of the world, are upon us; that the enemies of the Craft are beholding us; that there are those always ready and willing to fasten upon the body the defects of the members, and that the best of all possible ways to answer the objections urged against us, is that we so direct and govern our actions by the square of rectitude and virtue, and compass our desires within the bounds of moderation and temperance, that men seeing our good works, will be constrained to commend Masonry.

MASONIC INTELLIGENCE.

C A N A D A .

On the 31st ult. the Corner Stone of an Episcopal Church, in the parish of Vaudreuil, Montreal, was laid with Masonic honors, by the Right Worshipful, the Rev. John Bethune, P. D. P. G. M., assisted by St. Andrew's Lodge. The Brethren assembled at 3 o'clock, and the procession moved, from the School House to the Church, in the following order:—

Parishioners, two and two.

Building Committee.

Principal Architect.

The Clergy.

The Rev. James Pyke, (incumbent.)

Tyler, with drawn sword.

Brethren, two and two.

A Brother carrying a silver cup with corn.

Two Brethren carrying a silver cup, with wine and oil.

A Brother carrying the inscription and coins to be deposited.

Secretary and Treasurer.

Bible, Square and Compass, borne on a crimson velvet cushion by a Past Master.

Senior and Junior Warden.

The W. M. of St. Andrew's Lodge.

Book of Constitution and Warrant, borne by the oldest Past Master.

The Right Worshipful Past Deputy Provincial Grand Master, supported by two Deacons.

On the arrival at the Church door, the procession halted and opened right and left. The Right Worshipful the Rev. John Bethune, the officers of the Lodge, and the Clergy, were conducted to a platform erected for that purpose, and the Brethren formed round the angles of the Church. The Rev. James Pyke delivered a very imposing address to the parishioners, at the same time alluding to the assistance of the Brethren, which was responded to in a very eloquent manner by the Right Worshipful the Rev. J. Bethune. The Corner Stone was then laid in due and ancient Masonic form: the parishioners were addressed by the Rev. Mr. Abbott, and the Honorable U. Harwood, who returned thanks to the Right Worshipful Master and the Lodge for their assistance; the blessing by the Right Worshipful, the Rev. J. Bethune; the 100th Psalm was then sung, and the procession returned in the same order; the Lodge was closed, and the Brethren and Building Committee proceeded to Snyder's Hotel, where an excellent dinner was provided for the occasion. There was a large assemblage present, particularly of ladies, from all parts of the country.

U N I T E D S T A T E S .

I N D I A N A .

The annual communication of the Grand Lodge of Indiana, was held at Maysville, in May last. The Committee to whom was referred the doings of the Washington Convention, submitted a Report, from which we make the following extracts:—

"Your Committee fully concur in all the foregoing recommendations of the Convention, and believe that the prosperity of the Craft would be promoted by their immediate adoption.

The Convention also express the opinion that suspension for non-payment of Lodge dues, or erasing the name of a member from the rolls, as it has been practised to some extent under the jurisdiction of this Grand Lodge, is, during the term of such suspension, a deprivation of all membership,—a deprivation of all Masonic privileges.

Your Committee have given the subject the consideration to which the high source from whence it emanates entitles it, and the limited time allowed the Committee permits, but they are not yet prepared to recommend its adoption by this Grand Lodge.

The Representative System adopted by some of the Grand Lodges, and recommended by the Convention, your Committee will not now recommend to the consideration of this Grand Lodge; although it might tend in some measure to promote and extend the intercourse of Masonry in neighboring States, yet your Committee believe that information of the acts and doings of the Craft, not only in the United States but throughout the world, may be obtained with greater facility, certainty and economy, through the medium of the various Masonic Periodicals of the day.

The Committee respectfully recommend the adoption of the following resolutions:—

"Resolved, That a Grand Lecturer be appointed, whose duty it shall be to meet the Grand Lecturers of other Grand Lodges at such times and places as shall be agreed upon, and confer upon the course of instruction proper to be imparted to the Fraternity.

"Resolved, That all labor or business not specially pertaining to conferring the degrees, and the necessary instructions of Entered Apprentices and Fellow Craft Masons, in Lodges below the degree of Master Masons, is unmasonic, and highly injurious to the advancement and true interests of Masonry, and that hereafter all subordinate Lodges under the jurisdiction of this Grand Lodge, be directed to conform the labor of the respective degrees to matters especially pertaining thereto.

"Resolved, That the subordinate Lodges be, and hereby are advised to require from Brethren who are strangers and making calls upon their charity or fellowship, certificates of their good standing, issued from the Lodge from which they hail, and known to be working under the authority of a legally constituted Grand Lodge.

"Resolved, That the subordinate Lodges be, and they are hereby expressly directed to require the fees for conferring the degrees (as provided in our Grand Constitution) to be invariably paid in advance, and that in all cases, except of an officiating Clergyman, this resolution shall not be deviated from.

All of which is respectfully submitted.

C. CARTER,
J. M. WATSON,
C. R. EVANS.

Which report was read, and the resolutions severally considered, and all unanimously adopted, except the 1st, which was laid on the table, and subsequently taken up, and amended as follows:—

"Resolved, That whilst we feel that great advantages would be derived from a more uniform mode of work than is now pursued by the Masonic Fraternity throughout the United States, and whilst we have a high respect for the opinions expressed by the Convention at Washington, yet this Grand Lodge does not feel itself prepared, owing to a want of means, to adopt and carry out in good faith the spirit and meaning of the resolution of the Convention recommending the appointing of a Grand Lecturer, to convene with other Grand Lecturers from the various Grand Lodges of the United States, on the 2d Monday in May, 1843."

On motion, said report was further amended by adding the following resolution, which was adopted:

"Resolved, That when any member shall hereafter be suspended for any cause, from the privileges of the subordinate Lodge of which he is a member, he shall be deprived of all the privileges pertaining to a Mason, in all the Lodges subordinate to this Grand Lodge, until he shall be reinstated to full communion with the Lodge from which he was originally suspended."

T E N N E S S E E .

A special meeting of the Grand Lodge of Tennessee, was begun and held at the Masonic Hall, in the city of Nashville, on the 18th July last, for a copy of the proceedings of which we are indebted to our respected Brother, WILKINS TANNEHILL, Esq., the Grand Master, who, after the opening of the Grand Lodge, delivered the following excellent business address:—

Brethren of the Grand Lodge of Tennessee:—By the power invested in me by the Constitution of the Grand Lodge, I have thought proper to convene you, that we may consult together on the general interest of the Fraternity. This call has been made as well from the suggestions of a number of intelligent and enlightened Brethren in different parts of the State, as from my own convictions of its propriety.

On meeting you on the present occasion, my Brethren, I cannot but congratulate you on the general prosperity of the Order, not only in our own State, but throughout the United States; and this prosperity is particularly observable in the Great Valley of the West, where it has been least affected by the spirit of persecution. The Reports of the different Grand Lodges received since our last annual communication, which will be laid before you by the Grand Secretary, show the deep and abiding interest which is felt by our Brethren in the different sections of the country, and I feel assured that the Lodges of Tennessee will not be backward in co-operating with their sister Lodges, in forwarding the good work, of extending the principles and diffusing the benefits of the Order, and in

the adoption of such measures as will restore it to its former standing in the eyes of the world.

In all parts of the country, Lodges are multiplying, and our numbers increasing with a rapidity scarcely surpassed at any former period of our history, and the same may be said with regard to Chapters and Encampments. It affords me great pleasure to say, that "the sun of Masonry is fast dispersing the clouds that have been so long spread over us," and that "its genial rays are fast revivifying the blighted regions over which the winds of persecution have passed." Even in those parts of the United States where antimasonry has been most active—where its fell spirit was most extensively felt, the Lodges have been re-opened, and are pursuing their labors without interruption, and with abundant promises of success. Now, that the fever of excitement has passed away, and reason has assumed her empire, former prejudices are yielding to more liberal and enlightened views. The bosom of every true Mason is reanimated, and a laudable desire prevails to extend and perpetuate the blessings, which spring from a just appreciation and practical exposition, of the principles of the Order.

To maintain the present standing of our Order; to secure its vigorous existence, and extend its benefits, depends upon the vigilance with which we watch over its concerns, and the means we employ to preserve its ancient landmarks from innovation, and its principles from corruption, and upon the efforts we make to transmit them unimpaired to our posterity. The landmarks of the Order have existed through unnumbered ages, if not precisely in their present form, at least without any essential variation, although they have been handed down from age to age, by tradition. The progress of society, the various changes that have taken place in the political, religious and moral condition of mankind, have, probably, introduced various modifications in the forms and ceremonies of the Order, still its fundamental principles, and those characteristics which distinguish it from other human institutions, remain the same, so that, by its symbolic language a Mason of one country is readily recognized and acknowledged in another. To preserve these landmarks and transmit them to our successors, is a duty we owe to posterity, and of which we cannot be acquitted so long as moral obligation has any force.

On my return to this State after an absence of nine years, on being placed in this chair by the suffrages of my Brethren, it became my duty to inquire into the general condition of the craft. From the information I was able to obtain, I ascertained that the Lodges, in general, were in a prosperous condition, but I also ascertained that although there prevailed a correct understanding of the principles of the Order, there was a great want of uniformity in the mode of conferring the different degrees—that errors had crept into the administration of our rites, which impair the beauty and harmony of the system. These errors require to be corrected, and the sooner the correction is made the better. If they are permitted to go on, they will in time come to be considered as a part of the system, and take such hold that they will be difficult to eradicate. These errors, and this want of uniformity, may be attributed to the cloud which, for so many years, has hung over the Order: *to the withdrawal of the older members from the active duties of the Lodges*, leaving them to the guidance and control of the younger and more inexperienced Brethren, who are too frequently led astray by what is novel and striking. To correct error, and endeavor, at least, to establish uniformity, are among the chief objects of this convention.

The want of uniformity in the lectures on the various degrees which cannot be committed to writing, and in the mode of administering our rites and ceremonies, is not confined to our own State, but pervades the other States of the Union. Grand Lodges far more ancient than ours, complain of this want of uniformity, as you will find by recurring to their proceedings, and the charges of their Grand Officers. The correction of this evil was one of the great objects of the National Convention recently held in the city of Washington, at which, however, only ten out of the twenty-six Grand Lodges were represented. In the investigation of this subject by a Committee appointed for the purpose, it was ascertained that

practices had obtained in many of the subordinate Lodges, calculated to do great injury to the Craft; and, perhaps, we will find it to be the case in this State, when the subject comes to be freely discussed, as I trust it will be, at this meeting. As to the mode proposed for producing uniformity throughout the United States, I refer you to the proceedings of the Convention, and invite your particular attention to the plan recommended. It is one, which, if adopted by the several Grand Lodges, and carried out, cannot fail of producing, in a short time, the desired result.

After having determined upon a proper system of lectures, and the mode of work, I recommend to your consideration the propriety of providing for the appointment of three Grand Lecturers, one from each Grand Division of the State, who shall be perfectly familiar with the lectures and mode of work, and whose duty it shall be, to visit and instruct the Lodges in their several districts. These lecturers should not only be familiar with the lectures and the mode of work, but also capable of instructing the members in the great moral duties arising from their obligations. It is not, as many seem to imagine, a knowledge of lectures only, that constitutes the *bright* Mason; it is something more: there should be added thereto, the knowledge and practice of the great duties our Order enjoins. An intimate acquaintance with the lectures of each degree is both interesting and useful, but the practice of the great Masonic duties is a jewel which shines with the brightest lustre. A man may be a *bright* Mason in the technical sense of the term, and yet be deficient in that knowledge which makes "a just and upright Mason."

It should be ever borne in mind, my Brethren, that Freemasonry is a moral Institution, founded upon the great truths contained in the sacred volume—that volume which we all profess to recognise as the rule of our practice, and the guide of our faith. That its value consists, not in its rites and ceremonies, but in the moral duties it prescribes, and in that universal language which is understood in every civilized nation. Every degree prescribes some duty to be performed, some error to be avoided, some vice to be shunned, and when the rules of the Order, are faithfully observed, they are a sure foundation of tranquility amidst the various and multiplied disappointments to which we are all exposed in our journey through life.

The Grand Lecturers should be careful whenever they open a Lodge of Instruction, to enforce the cardinal virtues of the Order, more especially those of Temperance, Friendship, and Charity. While enlarging upon these virtues, they may refer to others not less important, whose habitual practice, when united with the foregoing, ennobles and elevates the character of the Mason, and the Institution itself rises in dignity. I fear the great virtues particularly alluded to, are not as carefully cultivated as they should be. In too many cases a violation of the cardinal principle of Temperance, which is inculcated upon the novice, is regarded as a venial error, and is suffered to pass without admonition or reproof, forgetful of the calamities by which its unfortunate victim is often overwhelmed, carrying with him those who by every tie of affection, by every obligation of duty, he is bound to love, cherish, and protect. A suffering Brother, whom unavoidable misfortune has overtaken in the midst of apparent prosperity, is too often permitted to linger on without the hand of relief being extended to him, and the ties of friendship are too often severed by light and trivial causes. The neglect, or disregard of these virtues, the observance of which, are, in part, positive duties, have on too many occasions introduced confusion into the Order, and shaken its pillars to their very foundations. Without the practical observance of the duties required by the obligations of our Order, the stately columns of Wisdom, Strength, and Beauty, by which our Institution is said to be supported, will lose their sustaining power. But so long as Masons shall feel their influence, the Institution will be able to withstand the assaults of its enemies from whatever quarter they may come, or by whatever hand they may be directed.

I recommend to your consideration the expediency of revising the Constitution and By-Laws of the Grand Lodge. Since the time they were originally adopt-

ed, various amendments have, from time to time, been made, but they are scattered through our proceedings, and of many of them our Lodges are ignorant, and hence they are liable to violate them without even being aware of their existence. In the revision which I suggest, such provisions may be introduced, as are not inconsistent with, or subversive of, the ancient land-marks, and which may strengthen the bond of union, and make certain, points now doubtful. Such revision and collection may be made by a Committee to act during the recess, and report to the annual meeting in October next.

Among the different Lodges there is a diversity as to the fees to be paid for initiation, passing and raising; I, therefore, suggest to your consideration, whether there should not be uniformity in this respect. It is to the fees and the annual contributions of members that the Lodges look, not only to defray their ordinary expenses, but to the creation of a fund for charity, for the relief of decayed members of the Order, their widows and orphans.

While on this subject permit me to remark, that a practice sometimes prevails—I do not know that is so in this State—of taking notes for dues, and for fees of initiation, passing and raising, which has resulted in great evil. To this cause the D. G. Master of New York, in a recent address to the Grand Lodge of that State, attributes the destruction of many Lodges. "The chief cause of the destruction of many Lodges," says he, "has been brought to light by the discovery of large amounts of promissory notes in their chests, which had been received for fees and dues; and when the money was required, the drawers found it more convenient and popular to renounce Masonry, than redeem their promises." Wherever such a practice prevails it must in time result in mischief. The welfare of the Order will be consulted if the Grand Lodge will adopt a positive regulation, forbidding such practices. Connected with this matter, I also recommend to your consideration, whether it is proper in a subordinate Lodge to suspend or expel from the rights and privileges of Masonry, for the non-payment of Lodge dues.

Charity is regarded as one of the great pillars of our Order. We are taught by it to feed the hungry, clothe the naked, and bind up the wounds of the afflicted. Ours is essentially a charitable Institution. Charity is a principle of action which pervades every degree, from that of Entered Apprentice, and should never be lost sight of. There is no institution whose laws more strongly enforce, or whose precepts more earnestly inculcate, the virtue of charity, than that of Masonry. It is among the first lessons we are taught when we pass the threshold of the mystic temple. You all know how strikingly it is impressed upon the novice, and you can recall the impression made upon your own minds.

Man is a social being, and his highest enjoyments are the result of association. In a social state men are mutually dependent, and hence, in ordinary society, arises an obligation of mutual assistance and mutual protection. When separate and distinct associations are formed, they are united by peculiar bonds, and when Charity and Brotherly love become bonds of union, the obligation to aid, protect and relieve each other, assumes a higher and more imposing character. When a worthy Mason is in distress, or when his widow and orphans present their petitions, it becomes a solemn duty to administer to their wants, and afford them aid and comfort. In the language of one of our charges, "the Mason's heart should be ever ready to commiserate distress; his hand ever open to relieve it; he should drop the cordial balm on the wounds affliction has made, and bind up the heart which sorrow has broken."

With these remarks on the subject, I beg to call your attention to some means of systematising the Charity Fund, not only of the Grand Lodge, but the Subordinate Lodges. This matter has not, heretofore, been regarded in its proper light. Although charity may be freely and liberally dispensed, it is wanting in system, and the Lodges are often imposed upon by applicants without merit, and the fund is directed from its legitimate course into improper and worthless channels.

To create a Charity Fund, which shall be held sacred to that purpose, I propose that all monies received for dispensations and charters, shall be paid over by the Grand Secretary to the Grand Treasurer, who shall place the same to the credit

of the Charity Fund; and that at the close of each session of the Grand Lodge, whatever sums of money may remain on hand after paying current expenses, and such appropriations as the exigencies of the Craft may call for, be placed to the credit of the same account. This fund to be placed under the control of a certain number of Brethren, to be appointed by the Grand Master, or elected by the Grand Lodge, who shall be denominated "The Stewards of the Grand Charity Fund," to whom all applications for relief shall be made, and who shall report their proceedings to the Grand Lodge at each annual session. The Charity Fund of subordinate Lodges should be regulated upon somewhat similar principles—specific portions of their receipts for dues and fees should be set apart for this purpose.

At the annual meeting of the Grand Lodge of Kentucky in 1840, resolutions for the establishment of a "Masonic Orphan Asylum," were adopted, to which I refer you, and at the same time, recommend that a Committee be appointed to consider the expediency of a similar foundation in this State, under the auspices of the Grand Lodge.

Under the existing state of the finances of the country, I am well aware that such a project cannot at once be accomplished; but may not a sufficient sum be raised in the course of four or five years, from the annual contributions of Lodges and the donations of individual members, to carry it into execution. The establishment in some central situation, of an Asylum, for the protection and education of the orphan children of Masons, would be carrying out one of the great principles of our Order, and we would rear a monument more durable than brass or marble, which would reflect in after ages its beneficent principles—a monument to which our children's children may point with pride and say, "this is the work of our fathers." On this subject I confess I have some solicitude; with me it has been a favorite object for many years. Schools for the education of orphans have been established in different parts of the United States, and one of the brightest jewels which adorns the key-stone of English Masonry is her school for orphans.

There are still other subjects of minor importance, but, nevertheless, of interest to the Order, to which I invite your attention, that at least on the present occasion, we may have an expression of opinion, to be finally disposed of at the annual meeting. Among these may be numbered the question whether Entered Apprentices and Fellow-Crafts are to be considered members of Lodges, and liable to the payment of quarterly dues. This is a mooted question in some of our Lodges, and frequently brought up in discussion; it is proper, therefore, that it should be speedily settled, that the Lodges may have a fixed rule for their government.

I refer also to your consideration whether expulsion or suspension from a Chapter of Royal Arch Masons, or an Encampment of Knights Templars, which are constituent parts of the great Masonic family, shall affect the standing of a Brother in a Lodge of Master Masons; or, in other words, whether a Mason expelled for unmasonic conduct by a Chapter or Encampment, shall continue to be received in full fellowship by a Lodge of Master Masons. In a neighboring State, where the rule prevails that such expulsion does not affect the standing of a Brother in a Blue Lodge, it has given rise to some difficulties. The same may arise here unless definitively settled by the Grand Lodge.

In enumerating the subjects to which I invite your attention, I beg leave to remark, that your deliberations will not be confined to their consideration. As we have met together to consult on the general interests of the craft, and to devise means to promote its usefulness and extend its benefits, I cannot doubt that the suggestions of other Brethren will meet with the most respectful attention.

I have already referred to the prosperous condition of the Craft, and the accession which is daily making to its members, but I wish here to repeat, what I have said on former occasions, that the character of a Lodge does not depend upon the number, but the respectability of its members. It is too often the case that a Lodge manifests too great anxiety to swell its numbers, under the erroneous idea,

that number constitutes might—it should be remembered that the "race is not always to the swift, nor the battle to the strong." So it is in Masonry—a Lodge of a dozen men of respectable standing in society, will exert more influence upon the community, than five times the number of doubtful reputation. The latter will be greater in numerical strength, but the former in actual power. Let me then urge you, my Brethren, on your return to your respective Lodges, to impress upon them the necessity of guarding the portals of their temples against the idle, the profligate, and the intemperate. Admit no man to the privileges of the Order, whom you do not conscientiously believe will conform to the rules of the Order, so far at least, as human frailty will permit.

Encourage by every means in your power a spirit of union, that Friendship and Brotherly love may pervade each bosom, and animate every heart. These virtues should be carefully inculcated. They constitute the cement which unites the different parts of the edifice into one common mass—without it, the building consists of rough stones, rudely thrown together, without harmony or proportion. Cultivate, my Brethren, Friendship and Brotherly love, as a bond of union; as important to the peace, harmony and integrity of the Lodge; support and encourage each other in every laudable undertaking, and in all cases admonish with gentleness, and reprove without severity. If differences arise among Brethren, endeavor to still the tumult of angry passion, instead of adding fuel to the flame. If Masons were thus influenced, many an erring Brother would be recalled from his wanderings, and harmony would be restored between Brothers which had been interrupted by circumstances often trivial in their nature.

Cultivate peace and harmony, and "good will to all men," and study to practice the principles of the Order without, as well as within the walls of the Lodge. Remember that you are all members of one great family, co-extensive with the civilized world—that every Lodge has the same great objects in view, the improvement of the moral and social condition of mankind.

In conclusion, I have only to express the hope, that the Brethren here assembled will enter upon the business of the meeting fully impressed with their responsibilities to each other, and that whatever discussion may arise, it will be conducted in a proper spirit, so that the harmony of the Lodge may not be disturbed.

The several topics suggested in the Grand Master's address, were referred to appropriate Committees. Had we room to spare, we should be happy to give their Reports entire. But we have not, and must content ourselves by giving the most important of them. The Committee on the subject of erecting an *Orphan Asylum*, submitted the following resolutions, which were unanimously adopted:—

"*Resolved*, That we cannot too highly approve of the creation of a fund for the noble and benevolent object of educating the indigent children of deceased worthy Brother Master Masons.

"*Resolved*, That when a sufficient fund shall be obtained, the Grand Lodge shall purchase land, select the site and erect suitable buildings for the said object—and, that the Grand Lodge shall be the judge of what shall constitute a sufficient fund to commence the undertaking.

"*Resolved*, That all Subordinate Lodges shall appropriate one dollar from each degree conferred, as an orphan fund, and that each Lodge shall retain and manage the same, together with all other amounts that may be contributed by, or to that Lodge for that purpose, subject at any time to the order of the Grand Lodge; and that the Master and Wardens of each Lodge be a Committee of subscription for their respective Lodges.

"*Resolved*, That the Treasurer of each of the Subordinate Lodges shall report from year to year at the Grand Annual Communication the amount of funds for the aforesaid purpose that may be in their hands.

"*Resolved*, That the sums raised by the several Subordinate Lodges be retained

by them until it be appropriated by the Grand Lodge for the purpose for which it was raised.

Resolved, That the Grand Lodge shall devise the plan, and have all other powers necessary to carry into effect the object of the aforesaid resolutions.

The Committee to whom was referred that part of the Grand Master's address which relates to the expulsion of Knights Templars and Royal Arch Masons from a Chapter or Encampment, made a Report, which, on motion, was referred to the Grand Communication in October next.

REPORT:

The Committee who were appointed to inquire into the effect of an expulsion from an Encampment or Royal Arch Chapter of Masons; and whether such expulsion debar the member thus expelled from all the privileges of Masonry, pertaining to the Blue Lodge: Report, That they have given this grave and important inquiry such consideration as the time and opportunity, they have had, have afforded them, and have not been able to come to the conclusion, that an expulsion or suspension from an Encampment, or from a Chapter of Royal Arch Masons, will of itself, necessarily deprive the member thus expelled or suspended from the privileges or rights he holds as a member of the Blue Lodge, if they are in good standing as Master Masons. Masonry, we are taught, is a progressive science, and can be obtained by degrees only. Each step we take is, therefore, onward, and is accompanied with other and different duties; new facts are revealed, and new obligations are created as we progress, and that which, perhaps, might not be deemed criminal in an Entered Apprentice, might be an offence of the highest magnitude in a Master Mason, and justly subject him to the censure of his Brethren. This arises from the fact, that the contract or engagement is different and various as the different degrees. An Entered Apprentice has his own duties enjoined upon him, so has the Fellow-Craft and Master Mason, as long as they keep within the pale of action or sphere of duty assigned them as such, by what authority are their Brethren to censure or expel them, your Committee cannot see.

It is the privilege of every Mason to be heard by his peers, and it is his right to make his defence. Then, if an expulsion from an Encampment or Chapter, for offences against the law which governs those bodies, is necessarily an expulsion or deprivation of all the privileges of Masonry, how is it possible that a Brother thus expelled can be heard before the Blue Lodge, to whose jurisdiction he is subject? No member of the Encampment or Chapter is authorised to communicate the reasons of the expulsion or suspension, nor can they act upon the case, unless they do so wholly in the dark. Not even the member suspended or expelled can communicate with his Brethren of the Blue Lodge. Then, since it may turn out, that injustice may be inflicted, by compelling Lodges to act ignorantly, your Committee, in view of that principle, "Charity," which is so earnestly inculcated at every step we take, would be unwilling to see any resolution adopted, which would be derogatory to the rights of Brethren, or subversive of the ancient and established usages and customs of the Fraternity. In fact, your Committee would deem it an outrage inflicted upon the rights of a Master Mason's Lodge, to adopt any resolution, compelling them to act without reason, and punish without a hearing, a Brother who, so far as they are advised, is guilty of no infraction of the usages of the Order. It would be requiring them not to "reason, that noblest gift of God to man," and grope their way in darkness.

Again:—Your Committee understand, that each Lodge has the exclusive right to judge of the qualifications of its members, and that no body of men or Masons, high or low, has the right to deprive them of this privilege. If this be so, would it not be depriving them of a privilege, to resolve that another and a different body should have the right to judge of who should sit in their Lodge? It strikes your Committee, that such is the case; that all independence of Blue Lodges would be destroyed, were it otherwise. It may be said that all Templars and

Royal Arch Masons are Master Masons, but the converse of the proposition is not so. All Master Masons are not Templars and Royal Arch Masons; and, therefore the Templar and Royal Arch, not only know their duty as Master Masons, but what is due as such from a Master Mason, but they know what is due to each other—and if a Master Mason has violated his duty as such, it is as much the duty of the members of the Encampment or Chapter, to have him brought to answer in his Lodge, as it is the duty of the members of the particular Lodge to which he belongs. If the offence which expels a member from the Encampment and Chapter, is a violation of the landmarks of ancient York Masonry, then all and every Brother of the Blue Lodge has a right to be informed thereof, and judge accordingly. If it is not such, your Committee are yet to learn by what authority a different and distinct body can deprive a Lodge of one of its members without even deigning to let them know the reason. This certainly cannot be so. The Lodge and Chapter or Encampment derive their authority from different sources, and are equally independent and distinct of each other. The fraternal bonds which unite us are not looked upon by your Committee as light or trivial things, to be broken or severed without reason—every Brother has the right to know why he has been deprived of a Brother, and the fact that you cannot give him the reason, is evidence of itself sufficient to prove that none exists—at least so far as Lodges of Master Masons are concerned. The Lodge, in the opinion of your Committee, may be regarded in Masonry as the trunk of the Order; and as the branches of a tree stands related to its trunk, so does the higher orders of the Fraternity stand towards the Lodge. It is the beginning corner of all, and without it neither Encampment or Chapter could ever have had an existence, and as the tree is not destroyed by lopping off some of its higher branches that become unfit to sustain the position they have assumed, neither is the Master Mason deprived of his vitality as such, because some of the branches which have been engrafted upon him have not received at his hands that nurture and attention which might be expected from a healthy trunk. It may be a subject of regret, that even a single twig or sprout which served to adorn and beautify its parent should decay; but it does not follow, in the opinion of your Committee, that a branch should give law to its origin, and say, perish thou also; because different causes may operate, and that which governs the one, and unfits it for the station it occupies, may not influence the other. But to reverse the picture and corrupt the source, it follows as a consequence, that the branches or superstructure reared thereon are also corrupt. Your Committee, therefore, beg leave to submit the following resolution, and ask its adoption:—

Resolved, That a suspension or expulsion from an Encampment or Chapter of Royal Arch Masons, does not necessarily suspend or expel a Brother from the privileges appertaining to a Blue Lodge.

Your Committee having disposed of the main question suggested to their consideration, will proceed to consider the collateral suggestions which have been coupled therewith and referred to their consideration, viz: The power and jurisdiction which Blue Lodges have—1st. Over their members—2nd. Over those who live within their jurisdiction, and 3dly. As to those who have committed offences, grossly unmasonic, within the jurisdiction of a Lodge, and afterwards removed.

Your Committee do not deem it proper or legitimate for them to attempt an exposition of the various violations or deviations from the great "landmarks," which would and should subject a Brother to be dealt with. They are so numerous that it would almost be impossible to mention, or anticipate, them. Your Committee, therefore, will not attempt it, but merely suggest that the great principles which govern the Order, will always point out the true path in which all good Masons should walk, and at the same time serve as a law to punish remissness. Your Committee, therefore, leave this part of the subject for the consideration of those whose obligation and duty, charges them to preserve inviolate and pure, all that renders our society distinct from all others or useful to each other.

With regard to the first branch of the inquiry involving the jurisdiction of

Lodges over Masons who are its members, there is no doubt expressed or entertained on the subject. They all agree that each Lodge has entire authority to act upon the conduct of its members.

In relation to the second inquiry, the only difference which your Committee can discover between those who are not members and those who are members of the Lodge under whose jurisdiction they may live, is, that members proper of a Lodge, are bound by its By-Laws, and may for an infraction be suspended or expelled, whilst those who do not belong to it, are not bound by its particular regulations, since they have had no hand in making them, nor yielded their assent to them.

Upon the third point your Committee are of opinion that no Lodge can so properly judge of the offence charged against the member as that within whose jurisdiction the same was committed. In such cases the members of the Lodge are familiar with the character of the individual charged. They are conversant with the facts, and can act more understandingly on the case than strangers to these circumstances. Your Committee are, therefore, of opinion, that the voluntary removal of a member or Mason, who at the time of such removal was subject to be dealt with for gross unmasonic conduct, does not deprive the Lodge of which he was a member, or within whose jurisdiction he lived, from taking cognizance of the offence and calling such Mason to answer the same. It is true, it puts the Lodge to more inconvenience when the member changes his residence; but of this he has no right to complain, and when duly notified, is bound to obey the summons and abide the decision of the Lodge. Special pleading in Masonry is not known, and would be regarded as evidence of guilt, should it be resorted to. Therefore, for a Brother to reply to a summons, that he was out of the jurisdiction and refused to obey, would, in the opinion of your Committee, be a disregard for his own standing, and an insult to the Lodge, and his contumely would subject him to fresh punishment. Your Committee, therefore, offer this resolution, and pray its adoption:—

Resolved, That subordinate Lodges have jurisdiction to hear and determine upon offences committed within their jurisdiction by members or Masons, who have, after the commission absented themselves, or removed into a different State—*Provided*, Said members or Masons shall be notified, if their residence be known.

Your Committee having discharged, so far as they have been able, the duty assigned to them, pray to be discharged from further consideration of the subject.

H. W. McCORRY,
M. MITCHELL.

Bro. Johnson presented the following:

The undersigned, two of the Committee appointed to report on the subject of expulsions, dissent from that part of the foregoing report which relates to the expulsion of Masons from an Encampment or Chapter.

As far as the undersigned are informed, the subject particularly alluded to, has never been agitated in any of the Grand Lodges of the United States, with the exception of that of Kentucky. By that Grand Lodge it has been determined, that the standing of a Mason in a Lodge of Master Masons shall not be affected by his expulsion from a Chapter of Royal Arch Masons, or an Encampment of Knights Templars.

By this decision the singular anomaly is presented, of a Mason being expelled from an Encampment or Chapter, and, of course, holding no Masonic communication with such Encampment or Chapter, and yet received in full fellowship and communion by Blue Lodges. This, in the opinion of the undersigned, seems to strike at the foundation of that harmony which should exist between the several Orders of Masonry.

By the very terms of expulsion, as it is understood in all Masonic bodies, a Royal Arch Mason, or a Knight Templar, cannot hold Masonic communication with an expelled Companion or Knight—all fraternal Masonic intercourse is interdicted. How then can he with any sort of consistency hold communication,

as a Master Mason, with one he is bound to regard as a dishonored Companion, or a recreant Knight? It may be said, that a Lodge of Master Masons can know nothing of the violation by a Royal Arch Mason, or a Knight Templar, of the laws, duties and obligations of Royal Arch Masonry, or of Knighthood. True, it cannot: but it must be remembered, that the several Orders of Masonry, although under separate and distinct Masonic jurisdictions, are so intimately connected, that what affects the honor of one, should be regarded as affecting the honor of the other, and when a Mason is expelled for *unmasonic* conduct by one body he should be regarded as unworthy the confidence of the other.

It should be remembered that Royal Arch Masons and Knights Templars, are Master Masons, and that they are governed by all the rules which regulate the conduct of Master Masons, and that when sitting as Masons of a higher degree, they are bound to act with equal justice to Masons of every degree. Royal Arch Masons and Knights Templars would regard themselves as entirely out of the line of their duty to the Order, were they to receive into fellowship one who had been expelled by a Lodge, and the same rule, in the opinion of the undersigned, should be observed towards them by Lodges of Master Masons. The undersigned hold it to be correct, that whenever a Mason has been solemnly pronounced guilty of unmasonic conduct, and unworthy to be received within a Chapter or Encampment, he is unworthy a seat in the Lodge. In this respect they can see no difference between the different Orders of Masonry.

W. T'ANNEHILL,
ALLEN JOHNSON.

MASSACHUSETTS.

A regular quarterly communication of the M. W. Grand Lodge of Massachusetts was held at the Masonic Temple, in this city, on the evening of the 15th instant. The meeting was well attended, and the business transacted was of considerable importance, as will appear from the following Report, which was unanimously adopted.

REPORT.

The Committee to whom was referred the subject of appointing a Grand Lecturer, and to whom was, also, referred the doings of the *National Masonic Convention*, generally, (excepting so much as relates to the Grand Lodge of Michigan,) have attended to the duty assigned them and ask leave to Report:

That *uniformity in the lectures*, ceremonies and mode of work, for the several Lodges in the United States, is essential to the permanent welfare and prosperity of our ancient and benevolent Institution. To accomplish so desirable an object, the National Convention have recommended that each Grand Lodge should appoint a *Grand Lecturer*, and that the Lecturers thus appointed should assemble at some central place once, at least, in three years, and "agree upon the course of instruction necessary and proper, to be imparted to the Lodges and Fraternity in their several jurisdictions." This measure, as proposed by the Convention, meets the approbation of your Committee; and we unanimously recommend that the elective officers of the Grand Lodge, together with the Deputy Grand Master, be authorized to appoint a competent and well qualified Brother as a Delegate to meet such Grand Lecturers, if in their opinion it can be done consistently with the interests and welfare of this Grand Lodge.

Another measure recommended by the Convention is denominated the *Representative System*. This system, if we rightly understand it, proposes that each

Grand Lodge should appoint delegates to reside near, and represent them in other Grand Lodges. This measure, if generally adopted, would in the opinion of the Convention, "promote and extend the intercourse and acquaintance of Brethren residing not only in neighboring States, but also in regions far distant from each other." Without discussing the merits of the proposed system, we think proper to state, that it would be attended with considerable expense and we cannot, therefore, recommend its adoption, at present, by the Grand Lodge of this Commonwealth.

Another measure recommended by the Convention is, that the several "Grand Lodges advise, if they do not deem it necessary to require, their subordinate Lodges to demand *Certificates* of the good standing of Brethren who are strangers, which certificate should emanate from the Grand Lodge from the jurisdiction of which they hail." We concur in opinion with the Convention, that such certificates would be "an additional safeguard against the abuse of Masonic privileges by the unworthy," and that they would "furnish the orphans and widows of deceased Brethren the best evidence of their claims upon the Fraternity." We recommend that the Grand Lodge cause a sufficient number of such certificates to be printed on parchment and signed by the Grand Secretary, and that subordinate Lodges and individual members of the Fraternity of respectable character and standing, be furnished with such certificates upon the payment of a small fee, hereafter to be determined on by the elective Grand Officers. We also recommend that the Grand Lodge advise the subordinate Lodges and all individual Masons under this jurisdiction, to make use of these certificates, and, as a general rule, to require them of visiting Brethren, who are strangers.

Another subject embraced in the doings of the Convention is the reprehensible practice of taking *promissory notes* for the fees for conferring the degrees. The Grand Lodge of this State, saw the evils arising from the practice alluded to, many years ago, and prohibited it by the 11th Section of the 5th Chapter of the By-Laws.

The impropriety of *transacting Masonic business* in Lodges below the degree of Master Mason, is another subject presented to our notice by the National Convention. We recommend that the Lodges under this jurisdiction be advised to confine the business of Apprentices and Craft Lodges to the lectures and work of those degrees; and that all general business, such as electing and installing the officers, the discussion of questions relating to the general interests of the Fraternity, and the local affairs of the Lodge, be transacted in Masters' Lodges. It is believed that this practice is more in conformity with the established usages and customs of the Craft, than that which has prevailed in some of the Lodges in this and other States.

Your Committee learn from the proceedings of the Convention, that great diversity of opinion and practice exists in different parts of the country in relation to *delinquent members* of subordinate Lodges. Under the jurisdictions of some of the Grand Lodges, the delinquent is suspended for non-payment of his dues; under others, he is expelled; while under others, again, he only forfeits his membership. The practice last named, has been adopted and pursued in the Lodges in this Commonwealth, and your Committee recommend its continuance. We believe it to be the most equitable mode of proceeding, and a practice most in con-

formity with the ancient usages and regulations of the Fraternity. The loss of membership, appears to us a penalty sufficiently severe for such pecuniary delinquencies. It affords pleasure to your Committee to be able to state that the existing practice under our own jurisdiction on this subject, corresponds substantially with the regulations of the Grand Lodge of England. The Grand Lodge of England may be regarded as the parent and model Grand Lodge of Freemasonry as at present organized; and while we follow her example, there is little danger of any material deviation from the ancient landmarks of the Craft, either in our government or ritual. While, therefore, we recommend no variation of the practice in question, we would at the same time advise all Lodges under this jurisdiction to require of each candidate for membership, who has previously been a member of any other Lodge in this country, a certificate that he has faithfully paid his annual dues, and has received an honorable discharge. Should a case arise where in consequence of the dissolution of the Lodge, the applicant cannot procure such certificate, the Lodge to which he applies, considering the peculiarity of the case, will act with a sound and liberal discretion.

Having taken up in their order and considered separately, the several subjects embraced in the proceedings of the National Masonic Convention, (excepting that portion of them relating to the Grand Lodge of Michigan, heretofore disposed of,) it may perhaps be thought that your Committee have discharged the duties which come within the scope of their authority. But, there is one measure, suggested by examining the proceedings of the Convention, which, in closing our Report, we are desirous of presenting to the consideration of the Grand Lodge. We have, already, expressed our opinion in relation to the importance and value of uniformity in the lectures, ceremonies, and mode of work in the several Lodges throughout the country. To accomplish that object, requires the co-operation of the several Grand Lodges; and your Committee are of opinion that one mode of diffusing useful information among the subordinate Lodges, might be adopted by the Grand Lodge of this Commonwealth, which, being free from expense and recommended by its novelty, would be worth a fair experiment. We recommend that on the twentyseventh of December next, and at every succeeding anniversary of the Festival of St. John the Evangelist, until otherwise ordered, the Grand Lodge shall be opened in the morning for lectures and work, and continue open during the day. This would give to all Masters and Wardens a convenient opportunity of acquiring information, and at the same time, be the means of inducing a larger number of them than usual, to be present at the Installation of the Grand Officers. In furtherance of this object, we recommend that the Executive Officers of the Grand Lodge be authorized to appoint two *Grand Lecturers*, who shall be entitled to seats, but not to votes in the Grand Lodge.

THOMAS TOLMAN,	} Committee.
WINSLOW LEWIS,	
AUGUSTUS PEABODY,	
JOHN J. LORING,	
JOHN R. BRADFORD,	

Boston, Aug. 1st., 1842.

EXPULSION.

The following resolution came up from King Solomon's Lodge for confirmation, and was referred to a Committee, who, having made the requisite examination, reported, that the proceedings of the Lodge in the premises were correct, and recommending that they be confirmed by the Grand Lodge; which report was unanimously accepted:—

"Resolved, That THEODORE A. DAME, late of Boston, a Master Mason, and member of this (King Solomon's) Lodge, be, and he hereby is, unanimously expelled, for gross, immoral and unmasonic conduct, from all the rights and privileges of Freemasonry.

"True copy of Record.

"Attest, JOHN M. ROBERTSON, Sec'y.

"Charlestown, Sept. 6, A. L. 5842.

THE LATE THOMAS DENNIE, ESQ.

The R. W. Winslow Lewis, Jr., reminded the Grand Lodge, that since the last regular communication, a past officer and permanent member, had ended his career on earth, and gone to take his place in the Grand Lodge, where the "just made perfect," may hope to meet him; and offered the annexed resolution, which he prefaced with the following

REMARKS:

The testimonials to departed worth, paid by those who survive to reap the results of the labors of the good, are in themselves not only incentives to those who remain yet in action, still to continue in well-doing, but are also sureties that even though dead in the body, our virtues take root and bring forth the richest fruits in their operation on the heart. Death may still the active eloquence of the tongue,—the countenance, radiating benevolence and good will, may lose its expressive power, the hand that conveyed the pulsations of fervid feeling, may be palsied by that grasp which crushes the hopes and fears, the joys and sorrows of life; but still we die not. There is vitality in the recollections of excellence which spring up in the memories of survivors. There is life, while our deeds exert a holy influence even after we have shuffled "off this mortal coil."

"E'en from the tomb the voice of goodness cries,
E'en in our ashes live their wonted fires."

These remarks are induced preparatory to the introduction of resolutions which I am about to propose in relation to the decease of our old and long tried friend of the Masonic Institution, the R. W. THOMAS DENNIE, who has died since the last meeting, full of years and of honors, preserving a character of unsullied worth, well tried by the joys of prosperity, as well as by the sorrows of adversity, passing through the sunshines and shades of his pilgrimage with equanimity, beloved and regretted by all. To him was given

"The virtues of a temp'rate prime,
Blest with an age exempt from scorn or crime,
An age that melts with unperceived decay,
And glides in modest rectitude away:
Whose peaceful day benevolence endears,
Whose night congratulating conscience cheers.

The gen'ral fav'rite as the gen'ral friend,
Such age there is, and who shall wish its end?"

But that end has come, and

"Pitying Nature signed the last release
And bade afflicted worth retire to peace."

Thus shall it ever be, "lamenting or lamented, all our lot."

He died in the odour of a good name. I am not prepared nor qualified to speak his eulogy. Much might be said: for a long life spent in continued goodness, in disbursing the courtesies and charities of a philanthropic heart, would be a fruitful, a pleasing theme. But this is not, nor should be my province. It should be done by one, if such exist, who could claim to be a cotemporary. But of one deed, at least, let me speak. Having by reverse of fortune, lost his all—and duly discharged by his creditors, with true New England hardiness and enterprise, he re-commenced his commercial pursuits, and fortune smiling, he was again placed on the summit of her changing wheel. Then did he enjoy that heart-felt satisfaction, of calling around him his surprised creditors and of paying them, principal and interest, all their dues. Amid the selfish, the sordid, the contracted, begotten by cumulation of wealth, which is the tale to be told of the many, let this fact be imprinted with gold, with characters of living light, as a radiation from the honest heart of the one now lost to us and to the world.

The Grand Lodge of Massachusetts, deeply impressed with a sense of the long tried fidelity and devotion manifested for so many years in the common cause of the Institution, and especially towards this Body, do hereby pay this their last united tribute of respect to the memory of their deceased and much lamented R. W. Brother THOMAS DENNIE, Esq., by the

Resolve, That in those virtues which constitute the true Masonic Brother; virtues which embrace the excellencies of man, virtues which enoble him in all the relations of life, our late venerable associate has ever shone as an eminent exemplar and as such his memory should be cherished.

COMMENDATORY.

At a meeting of King Solomon's Lodge in Charlestown, Mass., on the 6th Sept., inst., the following resolution was offered and unanimously adopted:—

Resolved, That the members of King Solomon's Lodge, highly and cordially approve of the "Freemasons' Monthly Magazine," edited by our much esteemed Brother, Charles W. Moore, whose unwearied exertions, and unerring fidelity, have won for him, the Brotherly love and esteem of the whole Fraternity.

Through the dark days of adversity, he was found continually replenishing the feeble Lamp that glimmered over our Institution, until the wasting spark, had increased to a flame, which no antimasonic demon can ever extinguish.

We therefore, earnestly recommend the "Magazine," to the favor and support of the Brotherhood, wherever dispersed, as a great light, and guide to our Masonic duties, and wherein, are inculcated, the true principles of our Order, Faith, Hope and Charity.

Voted, That the Secretary cause a copy of the foregoing Resolution to be presented to our esteemed Brother, Charles W. Moore.

A true copy of Record.

Attest,

JOHN M. ROBERTSON, Sec'y.

Charlestown, Mass., Sept. 6th, A. L. 5842.

REGISTER OF OFFICERS.

GRAND LODGE OF MISSISSIPPI.

M. W. George A. Wilson, G. Master.
 R. W. Samuel Cotton, D. G. M.
 " S. W. Vannata, G. S. W.
 " T. P. Slade, G. J. W.
 " Robert Stewart, G. T.
 " William P. Mellen, G. S.
 " Rev. — Lane, G. Chaplain.
 " G. H. Gray, G. Orator.
 " P. L. Mitchell, G. Marshal.
 " William Cooper, G. S. D.
 " John K. Hewitt, G. J. D.
 " T. C. Finney, G. S. B.
 " — Chamberlin, G. P.
 " W. H. B. Lane, G. S. and T.

Meets at Natchez, on the 1st Monday in February, each year.

GRAND LODGE OF MARYLAND.

M. W. Charles Gilman, G. Master.
 R. W. Anthony Kimmell, D. G. M.
 " William Denny, S. G. W.
 " Cornelius Smith, J. G. W.
 " Samuel Keerl, G. Treasurer.
 " Joseph Robinson, G. Sec.
 " Rev. James Shrigley, G. Chaplain.
 " Henry S. Sanderson, G. Marshal.
 " Jacob Small, S. G. S.
 " Littleton Ayres, J. G. S.
 " David Barnum, G. Sword Bearer.
 " J. D. Miller, G. Pursuivant.
 " Henry Lusby, G. Tyler.

GRAND CHAPTER, GEORGIA.

M. E. William Schley, G. H. Priest.
 E. William Duncan, D. G. H. P.
 " Alfred Brooks, G. King.
 " John J. Bennet, G. Scribe.
 " L. Dwelle, G. Treasurer.
 " J. R. Davis, G. Secretary.
 " Rev. S. H. Bragg, G. Chaplain.
 " Wm. T. Gould, G. Marshal.
 Comp. J. W. Meredith, G. Tyler.

COUNCIL OF ROYAL AND SELECT MASTERS, NATCHES, MISS.

Robert Stewart, T. Ill.
 Samuel Cotton, D. Ill.
 William P. Mellen, P. C. W.
 W. W. Wilkins, C. G.
 J. R. Hewitt, M. C.
 P. L. Mitchell, T.
 William Cooper, R.
 William H. B. Lane, S. and S.

Meets 4th Saturday of every month.

ST. LOUIS LODGE, NO. XX., ST. LOUIS, MO.

Wm. S. Stewart, Master.
 H. L. Clark, S. W.
 Joseph Rowe, J. W.
 Joab Bernard, Treasurer.
 R. B. Dallam, Secretary.
 Esrom Owens, Tyler.

GRAND COUNCIL R. AND S. MASTERS, GEORGIA.

Com. Daniel Hook, T. I. G. M.
 " John Hunter, I. H. of T.
 " William S. Rockwell, I. H. A.
 " Rev. W. R. Brenham, G. Chaplain.
 " Lemuel Dwelle, G. P. C.
 " J. W. Rabun, G. C. G.
 " J. W. L. Daniels, G. M. C.
 " Lucien La Taste, G. S.
 " B. T. Nichols, G. Treasurer.
 " Jacob R. Davis, G. Sec.
 " James W. Meredith, G. Sentinel.

NATCHEZ R. ARCH CHAPTER, NO. I., NATCHEZ, MISS.

Samuel Cotton, H. Priest.
 W. P. Mellen, King.
 — Laurence, Scribe.
 David H. Mobley, Treasurer.
 William Cooper, Sec. retary.
 W. W. Wilkins, R. A. C.
 H. B. Miller, C. H.
 Robert Stewart, P. S.
 James T. Dickey, } M. of the Veils.
 E. Craig, }
 John R. Hewitt, }
 Wm. H. B. Lane, S. and S.
 Meets 3d Saturday of every month.

GEORGIA CHAPTER, NO. III., SAVANNAH, GEO.

John W. Rabun, H. P.
 Frederick A. Tapper, K.
 Stephen Gardner, S.
 W. H. Gladding, Treasurer.
 James M. Folsom, Secretary.
 J. W. Nevitt, R. A. C.
 A. H. Root, C. H.
 James Buker, P. S.
 E. Hagar, } M. of the Veils.
 John J. Kelly, }
 J. S. Space, }
 B. Furnie, Tyler.

SOLOMON'S LODGE, NO. I.* SAVANNAH, GEORGIA.

Elisha Hagar, Master.
 Richard T. Turner, S. W.
 Andrew Prentice, J. W.
 James M. Jones, Secretary.
 Thomas W. Cooper, S. D.
 John Carruthus, J. D.
 J. S. H. Branch, Marshal.
 Hugh Ross, } Stewards.
 A. Ponce, }

*One of the oldest Lodges in America, established more than 100 years ago, during all which time I believe it has never ceased to work, or to dispense charity and alleviate misery, as opportunity presented. I had hoped to send you a short historical sketch of this Lodge, which would not fail to be interesting, but have been disappointed in obtaining it from the source I expected.

COUNCIL OF ROYAL AND SELECT MASTERS, SAVANNAH, GEO.

A. H. Root, T. I. G. M.
 John W. Rabun, I. H. T.
 John N. Phillips, I. H. A.
 James Buker, P. C.
 J. D. Mason, C. G.
 J. E. Silvera, S.
 John Hunter, Tr.
 James M. Jones, R.
 B. Furnie, Sentinel.

SUTTON CHAPTER, SUTTON.

Jonas L. Sibley, H. P.
 Caleb Chase, K.
 Simon Tenney, Scribe.
 Simon Dudley, Treasurer.
 Daniel Tenney, Secretary.
 Asa Woodbury, R. A. C.
 Ithran Harris, C. H.
 John W. Whipple, P. S.
 Jothan Gale, } Masters of the Veils.
 Pliny Slocomb, }
 Linus Tenney, }
 Abraham Chase, } Stewards.
 Simon Bancroft, }
 Rev. Daniel L. B. Goodwin, Chaplain.
 Samuel Bigelow, Marshal.
 Reuben Barton, Tyler.

Quarterly Meetings, Tuesday preceding, or at the full of the Moon, in March, June, Sept. and Dec., 1 o'clock, P. M. Annual Meeting, March.

HARMONY LODGE, NO. I., NATCHEZ, MISS.

W. P. Mellen, Master.
 R. W. Phillips, S. W.
 C. C. Williamson, J. W.
 George Fox, Treasurer.
 William Gaunt, Secretary.
 H. B. Miller, S. D.
 S. Knowlton, J. D.
 James Hardie, S. and T.
 Meets 1st Saturday of every month.

ZERUBBABEL LODGE, NO. XV. SAVANNAH, GEO.

J. W. Nevitt, Master.
 G. L. Cope, Jr. S. W.
 J. J. Kelly, J. W.
 J. R. Wiltberger, Treasurer.
 James Buker, Secretary.
 J. S. Space, S. D.
 J. E. Stilwell, J. D.
 B. Farnie, Tyler.

OGLETHORPE LODGE, NO. XX., SAVANNAH, GEO.

R. D. Arnold, Master.
 A. H. Root, S. W.
 J. D. Mason, J. W.
 G. S. Nichols, Treasurer.
 J. W. Webster, Secretary.
 J. George, Jr., S. D.
 C. E. Bane, J. D.

NAPHTALI LODGE NO. XXV., ST. LOUIS, MISSOURI.

Joseph Foster, Master.
 Joseph Magehan, S. W.
 Wm. R. Singleton, J. W.
 J. S. Allen, Treasurer.
 H. C. Marthens, Secretary.
 Samuel Pottle, S. D.
 Charles H. Pond, J. D.
 Jesse Little, S. S.
 Wm. A. Barnes, J. S.
 Esrom Owens, Tyler.

COLEMAN LODGE, NO. XL., ST. LOUIS, MISSOURI.

W. P. Coleman, Master.
 John D. Slygh, S. W.
 John Hall, J. W.
 Eleazer Hovey, Treasurer.
 Jacob R. Snyder, Secretary.
 Isaac A. Hedges, S. D.
 Charles E. Bowes, J. D.
 E. C. Bosworth, Marshal.
 Charles Olbon, } Stewards.
 Garrey Smith, }
 Esrom Owens, Tyler.

ANDREW JACKSON LODGE, NO. II., NATCHEZ, MISS.

W. W. Wilkins, Master.
 E. Craig, S. W.
 H. Buckley, J. W.
 S. Cotton, Treasurer.
 A. G. Carpenter, Secretary.
 F. O. Wadsworth, S. D.
 George Oldenbrough, J. D.
 Wm. H. B. Lane, S. and T.
 Meets 2d Saturday of every month.

LOCKE LODGE, NO. LII., NATCHEZ, MISS.

William Cooper, Master.
 John R. Hewitt, S. W.
 D. N. Barrows, J. W.
 S. T. McAlister, Treasurer.
 E. L. Glassburn, Secretary.
 C. S. Smith, S. D.
 William Harrison Miller, J. D.
 D. H. Mohley, S. and T.
 Meets 1st Monday of every month.

MASONIC MEETINGS, BOSTON.

St. John's Lodge, - - - 1st Monday.
 St. Andrew's, - - - 2d Thursday.
 Columbian, - - - 1st Thursday.
 Mount Lebanon, - - - last Monday.
 Massachusetts, - - - last Friday.
 Boston Encampment, - - - 3d Wednesday.
 St. Andrew's Chapter, - - - 1st Wednesday.
 St. Paul's Chapter, - - - 3d Tuesday.
 Council R. & S. M., - - - last Tuesday.
 Grand Lodge, 2d Wednesday in Dec., March, June and Sept.
 Grand Chapter, 2d Tuesday March and Sept.
 Grand Encampment, October, annually.
 Board of Relief, 1st Monday in each month.
 King Solomon's Lodge, Charlestown, last Wednesday.

MASONIC CHIT CHAT.

✍ The present number closes the first volume of the Magazine. We regret to add, *that a large number of accounts remain on our books unsettled.* This is probably in some measure attributable to the difficulty heretofore experienced in obtaining proper funds to remit. This difficulty, however, does not now exist, to any very considerable extent, as the sound Banks in most of the Western and Southwestern States have resumed specie payments. The bills of all such Banks we will receive at par. We would especially urge this matter upon the attention of our Agents, as it is one of considerable importance to us and to the prosperity and usefulness of the Magazine.

✍ We would call the attention of our Brethren, and of the Lodges, in this State, to the proceedings of the Grand Lodge of Massachusetts, at its late Quarterly communication. It will be seen that most of the recommendations of the late National Masonic Convention have been approved.

The Grand Lodge Certificates will probably be ready for delivery in a few weeks; and as Brethren visiting other States may find it difficult, if not impossible, to gain admission into the Lodges without them, we recommend that they furnish themselves with them before they leave home, or as soon as they can be obtained.

Our country Brethren will perceive that arrangements have been made to have *work* at the Temple, during the day of the 27th December next, commencing in the morning; and we cannot doubt that they will readily avail themselves of the favorable opportunity that it affords them. In the evening, the Installation of the Grand Officers will take place as usual, and the annual festival of St. John the Evangelist will probably be observed.

EXPULSION.—Mr George H. Johnson, a Master Mason, of Bloomington, Indiana, has been expelled by Monroe Lodge, from all the rights, honors and privileges of Freemasonry, for unmasonic conduct. The expulsion, however, waits the confirmation of the

Grand Lodge. In the mean time, the delinquent's connection with the Institution is as effectually suspended, as though his expulsion had already been confirmed. He is about 45 years of age, of small stature, and by trade a hatter. We have received an official notice of his expulsion; but for reasons given in the leading article of the present number of the Magazine, decline publishing it.

✍ Judging from what we hear from distant parts of the country, and from what we know in respect to our own vicinity, the Masonic season, which has now just opened, will be an active, and we doubt not, a profitable one. There has not been a time since 1825, when there has been any thing like the activity in the Institution, that is now exhibited throughout all its departments. The only danger to be apprehended is, that the lesson taught us by the past difficulties, may be overlooked or disregarded, and that in our haste to do good, we may do evil, in not persisting, with sufficient rigidity, on the candidates possessing the requisite qualifications. With proper attention in this respect, and to the more general regulations and usages of the Fraternity, the Institution in this country, will soon be restored to its wonted rank and prosperity.

✍ Our grateful acknowledgements are due to King Solomon's Lodge, for the manifestation of its kind regards, as contained in the resolution, given on a preceding page.

✍ Br. Samuel H. Dixon, of Talladega, Ala., will in future act as Agent for the Magazine in that place, and vicinity. Br. Cotten will accept our thanks for his services the past year.

✍ We have lost a letter, said to have been forwarded to us by the Post Master at Aberdeen, Miss., containing \$25, in South Carolina bills. It has probably been stolen by some mail robber, or Post Master's clerk.